

Storms Over Rallies Campaign Guide

By Nikk Effingham

Copyright © 2004

Foreward

This book is the compiled material from a campaign I have run over the last seven years in Otkorion. It began under the **RuneQuest** rules, as a simple one-off greeblie hunt in the cheesily named "Labryinthe of Chaos", an aside to give our normal GM a break from running his **RQ** campaign set in Dorastor. After a bit of goading I agreed to run a campaign, joted down a few notes on Fiesive, and about half a sheet of guidelines concerning Henotheism and began. The characters were members of the Rawson Family Guard, and after years of play now stand foremost as Otkorioni's Heroes. Lots of history and background has been rewritten, and the Henotheism has changed from Sartar-with-sorcery to something that, I would hope, is a bit deeper. The **Runequest** system was toyed with time and time again, and it worked to an extent, but dammit we were just happy it worked at all.

Credits

Much of this netbook is based upon the following invaluable sources; **The World's Greatest Tournament** by Ingo Tschinke, **The Broken Council Guidebook** by Shannon Appel, Martin Crim's Pilgrimages from the Net are the basis of the yearly Sacred Time rites and the Bortau title, Tim Leask and MOB for the cult of Jalmar Ironwood, and Ian Thomson for his work on it, Paolo Guccione, Harald Smith for Imther which Calantia Masonlord visited, Peter Metcalfe and his timeline for Ralios.

Many thanks to those who played in Otkorion and forged my campaign - Chris Brown, Rob Brown, Joe Carlin, James Cruickshank, James Furlong, Chris Thorpe, Leon Kirk, Leo Kypriano, Adrian Leech, Malcolm Price, Colin Salmon and various others who I can't remember.

Many thanks to those who have provided information, material to be plundered, criticism (in the good way) and advice on Otkorion - David Dunham, Peter Metcalfe, Simon Phipps and many others from the Glorantha Digest, who I've surely forgotten.

disclaimer

This product is Copyright © 2005 Nikk Effingham. Permission is given to freely reproduce this document, unaltered, for non-profit purposes. Glorantha and all derivative products are the brainchild of Greg Stafford and owned by Issaries Inc. Runequest is a trademark of Hasbro. Many authors should be credited for this netbook. No infringement of Copyright is intended, and any such illegal infringements should be pointed out to the author of this netbook and they will be removed immediately. **None of this document should be considered an official part of Glorantha.**

Contents

Introduction	5
Inhabitants	6
Culture	6
Language	6
Government	7
Military	7
Fiesive	8
Valantia	9
Religious Groups	10
Bishoprics	11
Trade, Agriculture and Merchant Organisations	12
Lands Around Otkorion	13
History	15
The First Age	15
The Second Age	16
The Third Age	16
Gazetteer	21
Valantia	33
History	33
The City	35
Genealogy	37
Names	37
Families	39
The Major Families	40
Death	46
Military	49
Military Organisations	49
Military Units and Notes	52
Red Circle	55
History	55
Organisation	57
Those who Don't...	59
Those who Are...	59
Convents	61

Houses of Humakt	67
The War of Independence	67
Cearnlinthor	68
The Dunfal	69
Dunmara	70
Durani Arawac	72
Gildune	73
The Order of the Blade	74
Ruam Clis	75
Wapensal	76
The Votaries of Saint Talesse	78
Incarnations	81
Becoming a Temporal Incarnation	81
The Powers	82
Appendix One	84
Otkorioni Timeline	84
Appendix Two	90
The Third Age Rawson Family Heads	90
Appendix Three	97
Magical Plunder for Otkorion	97
Appendix Four	103
Otkorion Lexicon	103
Dictionary	104

Introduction

Otkorion is an immense tract of land about 300km by 250km. In Glorantha borders are heavily disputed and exceedingly difficult to determine, more so in the case of Otkorion as many of it's borders are on uncivilised and wild lands. The Upper Tanier River is the main source of life, which flows through the centre of Otkorion, cutting it in two. A great triangular road called the Stormwalk connects the two cities and Tempest Halls. Within the boundaries of the Stormwalk Road the land is heavily settled with agricultural settlements near the Tanier, and predominantly religious and military bases further away. Outside of the Stormwalk are fewer, and more frontier, settlements.

Three forests appear in the lands of Otkorion. The first is the Salantia, which is renowned for it's desolation and evil inhabitants -- a remnant of the Elder Wood before it was destroyed. Everyone avoids what remains and rumours of Elven pilgrimages to contain ancient evils are well known. The next forest is the Poldark, on the border of Lalia and Otkorion, which is contested between the Otkorioni and the Uz-ruled Sedrali. The Poldark is a centre of operations for Zorak Zorani, especially for the female only Dark Hound sect that answers to no-one in the Uz hierarchy and who are well known for their lightning strikes into Otkorion. Large Gorakiki insect units patrol it's border, and Sedrali warriors also ensure that humans stay far away. The last forest is the Scanthil forest, which runs the north-eastern border across Lankst and Surkorion. The western portions are holy to the Earth gods, and powerful guardians keep away trespassers. The eastern portions are inhabited by Sedrali, and this area has entombed within it darkness creatures, trapped by ancient Earth bindings.

To the east are very hilly, mountainous terrain where the borders encroach upon Vustria. Two mountains of note stand together some 100km east of Valantia named Arkat's Tomb and Troll's Feet. The land is fertile, and the weather is constantly turbulent with the winds and storms strongest in the North where the land borders with Lankst.

The Umanakaleya

The Umanakaleya (OO-man-AK-a-lay-A) is the Otkorioni bible, as reconstructed 1588 ST as part of the Conference of Henotheism. It was compiled by Seamus Haragon of the Family Halifar, with fourteen assistants. Umanakaleya is Brithini for "True Storm Bible" and is mainly based upon Stygian documents from the First Age and the cult of Humakt in the area. It also draws upon Jorstlandi Lore, and ancient ledgers of the Lanksti barbarians as recorded by the God Learners. In an (unsuccessful) attempt to avoid God Learner intrusion they tried to keep to pre-Second Age documents. The Bible was finally completed and subject to divination by all of the local priests who corrected minor mistakes, and finally the bible was made official. The gds were Sainted by the first Archbishop and the Church of Otkorion came into existence.

Scattered throughout this book are various excerpts from the Bible. It is written in Stormspeech and difficult for most laymen to understand. Every family that can afford a copy (costs only 130 Orbs with varying discounts depending upon cult status and sub-cult membership) has one. It is used by all of the official cults of Otkorion, such as St. Humakt, St. Chalana etc... as well as the Church governing body itself. Obviously, each individual cult uses only select portions of the book, after all St. Chalana will not preach on the nature of Death as a weapon of war.

The relationship between this book and the stories of Barbarians is simply explained -- the barbarians are mistaken. The Church believes that the true stories, the myths that include the Invisible God, were merely expunged by the God Learners in an attempt to "cleanse" Solace of Impure souls as the God Learners were, also, mistaken in their belief that Orlanth was not the apostle of the Invisible God. We cannot blame them for ignorance.

Two cities exist, Fiesive, the erstwhile capital, and Valantia, older but more heavily influenced by Safelsteran culture. This forms two small city states, although the land they own is only a small portion of the lands of Otkorion. The Lords, who owe allegiance to one of the Families of Otkorion, own the remaining land. However, the Henotheistic Church of Otkorion, the driving force behind it being Surantyr, basically controls Otkorion. All of the twelve Bishops of Otkorion answer to Surantyr. A third major settlement is at the base of a mountain in the north-east, Tempest Hall's, where there is a Great Temple to St. Orlanth the King of All Gods. Connecting, in a triangular path, all three settlements, is an expansive road called Stormwalk which has many shrines to Saints along its length as well as inns and coaching houses. Travel along the Stormwalk is safe, especially in large groups. The Stormwalk was built by the only Hero Otkorion has, Calantia the Masonlord, who built it in 1612 ST and also built the Tempest Halls complex. His current project is an enormous Machine Building in the centre of the lands.

Recently, a large number of Forts were built at the border of Tinaros to protect against the ravaging monster hordes of Argin Terror. As yet, no such attack has come. Surantyr awaits the coming awfulness and hideous krjalki beasts.

The Henotheistic Church and the Monarchies of Otkorion all have treaties with Borin being mainly non-aggression and trading pacts, and military support is sometimes even gained from this state. This relationship has been fostered over the last decade, but the political climate of the Safelster makes all treaties very unstable things. Otkorion is also officially at war with Azilos, although because of the general distance between the two cities and the reluctance of either to mobilise armies, this "war" is mainly enacted through trade embargoes. Relations with the city of Col and Holut are exceedingly strained since the Otkorioni plundered Valantia and forced the Church of Nomia out, killing their prelate. Many wars have been fought with them in the past, but currently there is no ongoing military aggression.

Inhabitants

All the people of Otkorion are of Wareran ancestry. People originate from Lankst, mainly, where the barbarians migrated from when the Great Plauge struck at the start of the Third Age. The barbarians overran the native Safelstrans, and their cultures merged. The population is concentrated around the river, where it is literally seething and only in the last century have people expanded outwards, creating a thick blanket of sporadic, but heavily populated, settlements, all across the land. The cities are the main concentration for population. Otkorion recognises about three and a half hundred thousand members of its Church.

There are few non-humans in Otkorion. Broo and Sedrali sometimes raid, and sometimes even manage to find a place to settle for short periods. Trolls and dragonewts are also known to sometimes try and make their way across Otkorion, but this is a rare event.

Culture

Northern Otkorioni are still heavily steeped in the ritual and family honour of their Orlanthi origins. They recognise violence and turbulent emotion as a valid expression, and use their emotive cunning to great effect. The Southern Otkorioni still retain a large influence of Safelstran culture. However, those who do not have Lanksti lineage are relegated to Farmer Caste in the main, out of choice rather than social prejudice. The Farmer Caste is a lucrative business, trading in Otkorion and trading around the Felster isn't at all bad, either. Mainly it is a Theyalan culture with Western overtones.

Language

The barbarian people of Lankst spoke Lanksti dialects of the Ralios sub-family of Theyalan. However, with the Malkionisation via the Stygian Religion, as well as trade with the Jorstlandi Kingdom, meant that by 1250ST the population were bilingual, being fluent in both Lanksti and the Western Languages. The Ralian sub-family of Western, evolving in the lowlands of the Felster Lake, became widespread. When the worship of the Invisible God became prevalent, the Theyalan tongue became secondary - especially phased out by the reign of Balifes the Hammer, whose reign made the new Ralian tongue extremely popular.

Nowadays the primary language is Otkori, a member of the sub-family of Ralian. It has various words borrowed from other languages - for instance, the Safelstran names and words in trading have become more common (names such as Stefan or Gregor are known, while the middle class label of the bourgeoisie is also commonly used - all Safelstran words). Some words of Stormspeech have also seeped into the dialect. Slang terms and swear words are taken from Tradetalk. The root language of Otkori is Seshnegi (which evolved from Brithini, which in turn evolved from Old Mantongue).

Note that all Western tongues have the same written form, and so read/write is unaffected. Their language has almost no geographical changes, even across the North/South divide.

Stormspeech is well known throughout the Wizard Caste, and Seshnelan is widespread within the Southern Otkorioni, whom associate more with the people of the west such as Tanisor. Tradetalk is quite common, known by about 17% of the population, most commonly used when dealing with the Uz, Hsunchen and Nidan Mostali. The "Common Speech Campaign" is a recent program designed by Surantyr from prompting by the St. Goldentongue Church to teach everyone Trade.

Government

Government is a complicated triarchy. The first are the monarchy. Two monarchies rule Otkorion, the Rolymer lineage of Fiesive and the Finshad lineage of Valantia. They supposedly have absolute power within their lands, but this is heavily contested, and they have no power other than that of their noble reputation outside of the areas directly next to the cities. Each monarchy have their own Iron Council, which has corresponding power as well, but are in general deference to the King of the city -- Surantyr has a position on both the Iron Council of Valantia and Fiesive.

The second type of rule is via families. Seventeen major families and countless minor ones, make up the people of Otkorion. Every member of Otkorion society is also a member of a family, each descended from the same ancestors. Families are what Otkorion society substitutes for clans and tribes. A single member of the noble caste who can command any member of his own family, thereby wielding great power heads each family. All Families have Iron Rings, which are headed by the Family Head. The Family

Head must always come from the Lord Caste, and it is not the case that the position falls to the previous Head's children. The only exception to this is the Rolymer family who, having taken certain oaths in order to take possession of Fiesive, must select the next Head (and therefore Monarch) from the most suitable child of the King or Queen.

The last type of rule is via the Church, the strongest and single binding power of Otkorion. Without the Church, Otkorion would be two cities bound only by family connections, and not a single state. The Church influences everyone's lives and has some interest in every facet of Otkorion life. They even have their own army. Few people dare challenge the Church -- if you are excommunicated from the Church, even if you are the King or Queen, you will be immediately disowned by your family and cast out of society. Surantyr is the Head of the Church and wields almost autocratic power. This is only tempered by the political pressure that Families and the Monarchies can put on him.

The interaction of the three factions is what makes life in Otkorion interesting. In the end most people will eventually, at some point in their lives, have to choose between one of the three -- and to each person it is an individual decision as to who wins. If one of the factions were removed, however, Otkorion would crumble. Without the Church Otkorion would be plundered by its enemies for they have united the country behind one figurehead. The Monarchy are necessary both to organise the cities and for their religious positions as avatars of Orlanth Rex. Families are the only stable thing in Otkorion life, and to remove the strong bonds of blood between the Otkorioni people would be impossible.

Military

The Militant Arms of the Church are the main force behind Otkorion's military success. Known as the Sword of Malkion, they can be ordered to any part of the country by Surantyr and his Council. However, if they were ever ordered to challenge another Otkorioni army, such as one of the cities private militia, there would almost certainly be a crisis as the army started to make decisions about where their loyalties actually lie.

The Sword of Malkion is composed of worshippers mainly of St. Humakt, with a smattering of Home Guard in the form of valiant Farmer Caste who learn to fight if need be. The Church also sponsors the Raped

Whores who are pagan Babeester Gori from Lankst, or new worshippers from Otkorion, who have foregone both their femininity and their chance in Solace by worshipping the Pagan Avenging Goddess. They have been viscously effective against the trolls and the Dragonewts.

The other important military forces include City Guard. These units exist both in Fiesive and Valantia. The Fiesive City Guard are mainly Orlanthi devoting their loyalty to the King, but they number only 1,000 full time soldiers and 2,000 part time peace keepers. The Valantian City Guard is, by far, more impressive. It consists of worshippers of the Warrior Caste and St. Urox, the patron of Valantia, and also has the support of the private Arkati armies from the cults of Great Arkat and Arkat Chaosbane. They have the entire of the cult of St. Urox to call upon when needed. The General of Fiesive is General Stefan, from Valantia, and his cousin, Crelatia, rules the city army for Valantia. Both have noticeable idiosyncrasies such as their refusal to accept positions in the Henotheistic Army, even though they both worship St. Humakt, and their abstention from certain types of magic.

The final types are the private armies of Otkorion. They belong to major families and the Arkati sects. The major families employ their own Orlanthi and Humakti to protect them, in Valantia the Family Armies are small while in Fiesive, where they gather support from their barbaric relatives in Surkorion (some say more by conscription than by persuasion), they have Humathi, Elmali and more Orlanthi. The private armies in Fiesive are a lucrative, responsible and respected organisation. The private armies of the Arkati sects are their own personal units of death to protect them from Chaos attacks, violent surges of activity against their sect and for battles against other Arkati sects. The Henotheistic Church tolerates both Arkati Sects and their armies, as they can lend support to the Church, and might be more of a problem if threatened. Whenever a sect poses a threat to the power of the Church or monarchy they are expunged, as has happened to the cult of Arkat the Destroyer many times in the past.

Fiesive

Fiesive is the main city of Otkorion. It houses about twenty to twenty five thousand bodies in it's main city at any one time. Fiesive is built on around a mountain, the entire city has dominated the mountainside for centuries. It hangs on the horizon like a finger stretching

to dominate the entire of Middle Air. Fiesive was built on the remnants of an Arkati Monastery that was present there beforehand. It is the supposed capital of Otkorion, although this is not an official function. Indeed, Otkorioni would find the idea of a "capital" city very odd. Why have one place to rule when lordship follows whoever is in charge?. It contains a proportionally high number of Lord Caste, and so has become known as the City of Nobles.

The innards of the city, those which have been built over by more and more buildings and now remain in perpetual darkness and shadows, is called the Old City or Undercity. Here are the dregs of society, beggars, thieves and those who don't want to be found. Even beyond the Old City you will find that Fiesive is a catacomb of tunnels, darkened alleyways and shadowed streets. It is not a city in any normal sense of the word. It is said that the Mostali of Bad Deal built the main part of the city.

Dominating the city from the outside is a huge gate that opens into the Church to St. Ralia, which is contained in the great chest of the mountain that was hollowed out by great magics in Godtime to contain a long since departed chaos beast. At the peak of the city is the Great Temple to St. Orlanth, where all worshippers go for the high holy day.

Surrounding the city are very fertile and expansive fields dotted with manor houses. Here is where the highest of the Farmer Caste live in quite a state of luxury, about 8,000 members of the farmer caste live here. The land is exceedingly expensive and owned by various major families, given by their Lords to the Farmers on lifetime leases, renewable to the deceased farmer's relatives upon the farmers death. Usually they are renewed, and in this way the best land has been reserved for particular bloodlines for years.

The city has a unique Wizard Caste. The Wizard Caste is mainly overseen by a group of Magi known as the Red Circle which was created as a general guild for sorcerors to join and engage in sorcerous activities together, while also monitoring illegal activities. However, they have, in the last decade or so, been taking liberties. Nowadays one must be a member of the Circle to avoid any type of persecution if they are Wizards, and to gain access to the magic times of the library you must, again, be a member. The Red Circle's power base is growing and the other college's power is waning.

The city was ruled until recently by King Leoban III, upon his death Leoban IV took the throne. They are all members of the family Rolymer. Leoban IV was, to all accounts, quite normal right up until the point he married his own sibling. He exercised an ancient law in a discarded ledger, and actually married his own older sister. Even stranger, she accepted! This has caused much consternation within the city ranks. Also recently, the Court Wizard disappeared without a trace and has since been declared dead.

Valantia

Valantia was the original city of the Otkorion tribe of Ralios. It was built on the orders of Maklamann of the Dari alliance and is far older than Fiesive in origin. The worship of Humath was widespread. It became a Humathi centre of religious activity, the chosen place for duels, honourable battles and contests of magic and will. In the Second Age, when the trolls came, the Humathi remained and most others fled - this cut the Valantians off from their families and clan members who all went north to Lankst. At this stage in its history Valantia was little more than a collection of temples of Humath.

By the end of the Second Age the Humathi had all but forgotten their blood ties to the northern Lanksti. The Safelstrans who immigrated from around the Felster Lake settled down, bringing with them religions that had to live in harmony with the Humathi. Under the watchful eye of the Humathi the Church of Nomia was introduced into the area. The Humathi demanded the right to still keep their rites, slaughters, battles and duels continuing, and the Church of Nomia, if a little shocked at the brutality displayed by the Humathi allowed it. Soon a city was growing again around Valantia, which led to the creation of an arena. It became both centres of Humathi religion and violent entertainment.

Eventually a wall was built around Valantia using foreign magics. More, less sturdy, walls have been added to the main wall section as the city has expanded. However, raids began on Valantia from the northern Storm Worshipers, and in 1093 ST the house of Dunfal and the House of Ruam Clis (both Humathi Houses) agreed to treaties with the Orlanthi.

Continually, the city was subject to a disparity of rulership, the royalty were the native Safelstrans up until 1440 ST. They were staunch Galvosti, and Valantia was a great and

stalwart community of the Church of Nomia, the Orlanthi were a recognisable, but still small, power block.

This state continued until 1440 ST when King Ulianus III of Seshnela invaded the Safester. The battles in and around Valantia were long and harsh, and most retreated north some thirty key miles to Gilhaven, still a large town. Fortunately, the hardships in fighting the Valantians, and the thought of having to do it once more at Gilhaven, made the Seshnelans think twice about advancing further into Otkorion. Seshnelans and their slaves mainly populated Valantia during their reign. When the Seshnelans left in 1512 ST, so did the slaves, leaving an almost empty city. However, the Valantians still owned huge tracts of land even though there were very few of them left. They established a system whereby the mere 600 citizens of the city of Valantia would send proxies to the lands they owned, and the satellite towns and villages of Valantia to collect tithes, taxes and so forth. At this point, the native royalty were usurped by a revolt by the remaining citizens. In a contest that followed, the Finshad family, Orlanthi by birthright, took power. Obviously they supported the Valantian Aeolian Church, and came to blows many times with the Galvosti and the increasing presence of Rokari. For a century, Valantia was afflicted by inner conflict.

While the population slowly increased it was not until Surantyr took over the Henotheistic Church and sent another 12,000 souls to repopulate it that Valantia was returned to its former glories. It was very successful and was called the Twelve Thousand Pilgrimage. The end result was a new Great Temple to St. Orlanth. During the pilgrimage, great violence broke out and the enemy religions were defeated - the worst atrocities being committed upon the Gavlosti of the Nomia whose Prelate was brutally executed.

The current ruler is King Remeual II, of the family Finshad. His rule is prosperous, stable and the man is in his prime. He is currently trying to select a new queen. The power behind the throne is the cult of St. Humakt who ensures the smooth running of the famous coliseum. Valantia is also home to the Inquisition and the cult of St. Urox, who is the city patron Saint.

Religious Groups

Religion in Otkorion is unified and mainstream, it is a stability that everyone enjoys. Most of the nations problems stem not from religious disputes but from political factionism. The state religion of Otkorion is the Henotheistic Church of Otkorion, as led by Surantyr the Non-heretic.

The Church supports many of the Orlanthe gods. They know that the gods are devout followers of the Invisible God and his Way, and not actually gods just Saints and extensions of the Invisible God's power over the Cosmos. They claim that the Evil Emperor, struck down by Orlanthe, ruled the Cosmos at first. Later, to return the Cosmos to normality, Orlanthe went on the Lightbringer's Quest and became the King of All Gods taking his rightful place as Lord of the Universe. The major Saints worshipped are St. Orlanthe and St. Ralia, with large numbers of worshippers of St. Humakt. Minor Saints that are worshipped include St. Eurmal, St. Arkat the Liberator, St. Arkat the Deceiver, St. Chalana, St. Urox, St. Vinga, St. Goldentongue, St. Malkion and St. Lhankor Mhy.

Other spirits are worshipped without rebuff from the Church, including Siglof Cloudcrusher. However, pagan worshippers, as well as Involvis (those who worship both the Invisible God and Pagan Gods) are admitted easily into Otkorion society, although there are no legitimate non-Henotheistic church temples in Otkorion other than the Arkati temples and the single temple to Babeester Gor, which are both tolerated. Pagan gods commonly found are Babeester Gor, Donador, Elmal, Humath, Issaries, Hippoi, Maran Gor, Odalya, Orlanthe, Uleria and Bemurok.

Tempest Halls is a huge mountain located approximately 120 km from Fiesive along the Stormwalk Road on the border of Surkorion/Vustria. Supposedly blessed by Orlanthe, it is meant to have contained in its cavernous depths the Storm God's personal Armoury, although it has never yet been found by anyone in recent history, tales abound though of those who claim to have discovered it. A temple is mined out of the chest of the mountain with ornate carvings, intricate statues and detailing, winding staircases and a labyrinth of chambers. It is a Great Temple to Saint Orlanthe, the First Among Equals, and the focus of virtually every major Pilgrimage in the region. It was built to contest the leadership of Windy Hill as the largest temple in the area. It is the central location for Surantyr the Non-

heretic's work and he is the official High Priest of the Temple when he attends.

Other Ralian Churches have no jurisdiction in the area and it is High Treason against the Church to create religious locations to such a religious sect or lead worship ceremonies without the approval of a Priest of the Church. However, virtually all Malkioni sects are permitted entry and are not persecuted, as a token of Surantyr's good will. However, no permanent sites of worship are permitted. The worship of Chaos or Darkness worship is an executable act.

Arkati are always prevalent in the Safelstran religion, and the worship of Arkat in Otkorion is a major reason why the Orlanthe of Lankst revile them as evil. In Otkorion, the Henotheistic Church supports directly only one version of Arkat, Arkat the Liberator who is worshipped via the Cult of St. Humakt. Other versions of Arkat are permitted and allowed to receive worship within the boundaries of Otkorion, the sects permitted are; Great Arkat, who receives a large amount of worship in Valantia; Arkat Chaosbane, whom is worshipped throughout the land, but with only a small amount of the population worshipping him; Arkat Destroyer; Arkat the Deceiver, a dying remnant of what it once was; Arkat the Knight, although his temple is only small.

Here is a religious breakdown of Otkorion:

Religion	%
Non-Orlanthe <mainly Rokari>	1
Pagan Orlanthe	3
Church Only	74.5
St. Chalana and the Church	0.5
St. Humakt and the Church	5.5
St. Lhankor Mhy and the Church	2
St. Goldentongue and the Church	4.5
St. Urox and the Church	0.5
Great Arkat and the Church	2
Other Arkati sect	2.5
Other Saints	4

Bishoprics

At the Conference of Henotheism, the jurisdiction of Otkorion was split up into various Bishoprics, or Cearghots as they are known as in Otkori. The size and running of these Cearghots was based upon the original Churches that came to form Henotheism. Because of this, some Cearghots can have radically different methods than another, a holdover from pre-Henotheistic times.

At first there were ten Cearghots, with an eleventh added in 1592 ST (the Rioneth Cearghot, which borders on Lalia), and the twelfth added in 1610 ST (the Tempest Halls Cearghot). To each Cearghot is a Bishop, who is responsible for ensuring that their temples are fully manned, stocked and armed, all heresy is expunged and all rituals are carried out in full. The Bishop is usually selected from the priesthood of one of the great temples in the area.

The Bishops meet once every five years at Tempest Halls to discuss matters, although the Archbishop can call meetings at any time, and has often been seen to do so. If a new Bishop needs to be selected, a vote is held. Each Bishop gets five votes to use, each on a different candidate, whilst the Archbishop gets ten and can spend as many as desired on any candidate.

The Twelve Cearghots are

Valan Cearghot: This covers Valantia and it's environs, currently about 10 key miles outside the city borders. Currently held by Bishop Lucas, also a worshipper of St. Humakt.

Fiesive Cearghot: Wider than the Valan Cearghot, this covers Fiesive and a large portion of land towards the Salantia. Covers 20-30 key miles outside the city borders. Currently headed by Bishop Cardy.

Tempest Halls Cearghot: This Cearghot's boundaries are determined every morning at dawn, by the size of the clouds that hang over Tempest Halls. At times, it can mean that most of the Derel Cearghot and Upper Bishopric are encompassed. Currently held by Bishop Liam Penhalagon.

Duncolm Cearghot: This covers the area around the Salantia Forest. It is unique in that a devotee of St. Humakt must head it. As a Bishop must also be in the Wizard Caste, this means there are few candidates for this Cearghot. The Bishop of this Cearghot also becomes the Temporal Incarnation of Death.

As they spend most of their time in other matters, and are little more than a figurehead, they have an underling called a Duncur that takes control of most affairs. The Duncur is highly paid and well respected, and almost never in St. Humakt. This Bishopric is responsible for attending to the Salantia and keeping the undead in. Currently headed by Naisii Brodie.

Derel Cearghot: The Church of Unbearable Storm, a foe of the Church who was given the Derot Cearghot, took management of this Cearghot. The two lie side by side, in the dead centre of Otkorion, encompassing between them all of the area within the Stormwalk, and slightly more besides. Derel lies northwards, Derot southwards. The two determine the size of the borders of the Cearghot once every five years in a magical tournament to prove their worth. Nowadays, it has developed into an entertaining sport, and the previous enmity between the two Bishops is all but forgotten. Currently headed by Bishop Shallya Silverhair.

Derot Cearghot: The Church of Unpassable Storm was given control of this Cearghot. It covers mid-southern Otkorion. Currently headed by Bishop Hraforl. Also, see Derel Cearghot above.

Upper Bishopric: This area covers the north-eastern edge of Otkorion, along the borders of Surkorian and Lankst. Notably, all temples in this Bishopric must make blood sacrifices to the Dark Portions of St. Ralia that she may keep the creatures in the Scanthil Forest entombed away. This Bishopric is home to many pagan converts to Henotheism, and the temple structure also has many pagan converts within it (carefully overseen by loyal Henotheists). Bishop Anagryn Secondface currently heads it.

Lower Bishopric: This area covers the south-western area of Otkorion. It headed by Bishop Alison, who was once a Galvosti.

Sacolm Cearghot: Wedged between the Duncolm Cearghot, and the Rioneth Cearghot is the Sacolm Cearghot that runs along part of the border of Lankst. The main temple is Shallow Grave; a place blessed by St. Chalana herself. The candidate for this Bishopric can only ever come from the most holy beggars and stickpickers in the land, for only the destitute may rule here. In this barely populated area, it makes little difference. Bishop Samedi Birogel currently heads it.

Rioneth Cearghot: This covers the entire of the Poldark forest. The Bishopric is responsible for the purging of Sin from this area. It works heavily with the St. Humakti, and is currently headed by a devotee of St. Helamakt, Bishop Ruadan.

Ranot Cearghot: Runs the southern length of Surkorion and the north western border of the county of Belstos. All members are trained to sing, which, due to a Trickster, gave rise to the Painful Dirge of 1604 ST when the choir consisted only of male elders. Currently held by Bishop Boruan Halifar.

Malinn Bishopric: Runs the border of Tinaros and a large portion of southern Otkorion. Peculiar in that the St. Uroxi have a Bishop's share of votes in deciding who runs it. Currently headed by Bishop Argran.

Trade, Agriculture and Merchant Organisations

Virtually all Otkorioni merchants are at least lay members of St. Goldentongue. As a result, all trade is regulated by the Church, and taxes are made on most trading activities. In return, however, trade is very organised and regulated to maximum effect within the borders of the Church's control. Most members of the Farmer caste who are merchants also find that they have easy access at acceptable prices to the materials produced by the farming people of Otkorion. Vice versa, the farmers find that they rarely have excess stock they cannot sell and always make a tidy sum. The brilliance of this internal self-supporting system is the major contributing factor to Otkorions success. It has very few imports, for a start, managing to create most necessities within it's own borders. Export is not as organised. Routinely, large caravans of Goldentongue worshippers congregate together and leave their countries borders to deal with other Safelstran states, although as part of the conversion process of their barbaric cousins, many Otkorioni deal with the Lanksti with materials that most appeal to them.

The main imports are delicate foods from Galin, Naskorion and Tiskos, silk is also a major import. Most major export are in Orlanthi items, enchanted silver and crop produce, as well as fruit. However, other important trade forms exist within Otkorion. Cartography is a booming trade, the maps of Otkorion's St. Lhankor Mhy temples are becoming very popular, detailed, accurate and, most of all, cheap. Maps of Ralios are available anywhere, but the temple of St.

Lhankor Mhy, with it's Guild of Map Making, has maps of everywhere, even the spirit plane due to their connections with the Spirit Masters of Lankst. Mead has always been popular in Orlanthi lands, and mead from the cult of St. Orlanth is sent to Surkorion, who find it easier to buy than make themselves, and also has become very popular in Borin. Arena Combat is a popular and lucrative form of entertainment, and routinely fetches Valantia 10% of its annual income alone, many people outside of Otkorion come to see the great battles, or even participate. Members of the Argan Argar Chain are prevented from coming through Otkorion. A lot of sea trade is carried out, and Dormal worshippers find good business in taking ships from Fiesive into the Felster and beyond.

The Farmer caste mainly organise themselves in Land Plots around the cities, which are rented out on long term loans to the Families which in turn give them to their Farmer Caste members. Outside of the cities are Estates, which are owned solely by the Lord of a particular Family. Past these are the minor villages of people which are owned by the highest ranking Lord in the village, which may vary often, even as much as changing once every year.

The official coinage of the country is the Orb, which is a small silver coin printed with the head of the King of Fiesive on one side, and the head of the King of Valantia on the other, allowing someone to determine it's date of creation and minting. One Orb is equivalent to about one penny. Other penny-type currencies are accepted if they are readily recognised as being from the Safelstran states, although if the coin is small and silver a merchant may well give the same value anyhow. The smaller currency type is the Common, of which ten are equal to one penny. Wheels, especially from the Aetheric Church of Galin, are well known and are given an exchange rate of about 20 Orbs to the Wheel depending upon current exchange rates and the temperament of the trader. Peasants, who know the difficulty of changing foreign coins, will rarely give more than 10 Orb for a wheel. The Otkorioni have printed a coin with the face of St. Orlanth on one side and Surantyr on the other, in honour of the Archbishop's investment. They are large and made of gold, and worth 50 Orb in the Otkorion state, and about 40 anywhere else. Ancient currencies are abound within Otkorion due to the amount of people who have previously owned the land, Jorstlandi opanets, Uz coins, Arkati travests (the currency of the Dark Empire), and lots

more are all accepted. Coinage minting is strictly regulated by the St. Goldentongue temple in it's base temple in Valantia.

Lands Around Otkorion

Lalia

The Western Border opens into the sprawling wastes that are known as Lalia. Marshes, barren hilly terrain and sporadic primitive tribes exist. However, it is a troll infested land, the main barrier between Guhan and Otkorion. It is contested and raided by both the Uz and the Otkorioni, although the Uz have many ad hoc bases of converted Jorstlandi ruins that they use as headquarters to co-ordinate attacks upon Otkorion. The Valantians have their own order of Knights dedicated to repelling these attacks. A major forest, the Poldark, occupies the main amount of space between Lalia and Otkorion. There is a large mountain that oversees the entire of the forest, known as the Mashtnog, an important Uz holy place. The Uz occupy the Poldark completely, dominating the Sedrali who live there, and many Zorak Zorani temples have been built.

Lankst

The northern reaches of Otkorion border completely on Lankst, and their borders have been expanding ever since. The Lanksti, however, have taken great offence at being converted to this new religion, and very few offer a warm reception to their civilised brethren. The Orlanthi have, in general, merely refused to communicate with Otkorioni visitors, although those Lanksti who have tasted the warm delights of a civilised culture have managed to accustom themselves to the preachers who enter their lands. In particular, Surkorion, a land slightly north east of Otkorion, has converted quite well and the Surkorioni have been holding good negotiations with the Church for some time.

Vustria

Vustria, mainly inhabited by Hsunchen, coincides with the Surkorion lands and it is difficult to determine where one ends and the other begins. Vustrian Hsunchen are spotted quite often around these lands, although neither the Orlanthi nor the Hsunchen engage in communication or negotiations often. Some traders have managed to conduct business with them, but this is rare.

Tinaros

This land, ruled by the late Count of Jorglaban, was quite prosperous until the

appearance of Argin Terror, the Archmagi who consorts with the Evil Emperor. The Land has thenceforth become reputed to contain all manners of chaos monstrosities, daemons, hellish krjalki and so forth. To protect themselves against Tinaros the Otkorioni have built a series of Border Forts along the southern reaches known as Sword Fort, Bull Fort, Vadrus Fort, Orlanth Fort, Umathil Fort and Kolating Fort. They are well guarded. By proclamation no man who steps on Tinaros soil may re-enter Otkorion. No-one has heard any solid information from Tinaros for many years.

Borin

The County of Borin, or Belstos as it is also known, lies to the south east. Negotiations between Surantyr and the Duke of these lands have been increasingly warmer. Belstos even lent military support to a recent Otkorioni military campaign. Whilst common folk worry about Boristi Heretics entering the land, the merchants are enjoying fruitful trade with this county.

Holut

The Galvosti used to live in southern Otkorion, and this bred hatred. The Galvosti felt they had no moral compunctions towards dealings with pagans, and put the Henotheists into this category. Years of abuse, even occasions where good, decent Otkorioni men were Tapped - yes, TAPPED - has convinced the Otkorioni of the evil and vile nature of these people, not all of which is without good reason. Ever since the sacking of Valantia where all Holuti were driven out, relationships have not been good. There are currently no hostilities, and traders sometimes pass into the other land at their own peril.

Wars Against Uz

The War of God (1388-89)

This battle began when the Heads of the Family Deokirk and Cearbhaill elected to try to force the Guhani Uz away. The war lasted two years, and the Banami tribe of Lalia were nearly wiped out. At the climax of the war the two sides met in Abknath, in west Lankst, and the light of the Creator miraculously appeared and wiped out the Uz. It was a sign of piety on behalf of the Otkorioni. The war ended after this, the Otkorioni being stunned by such divine intervention (incidentally, the war was harsh on many Fmaily Heads, and most were nearly voted out of power).

Clothing and Style

The Otkorioni have retained their original Lanksti clothing styles, with a good amount of variation in certain social circles.

Normal male clothing is a tunic, usually made of wool, with a variety of dyes used if ornamentation is required. Because dyes fade over time more expensive, longer lasting dyes are usually imported from around the Felster. Walking with a bare chest is quite common in Fire Season, and wearing a vest is common in Storm Season, almost obligatory in Dark Season and still quite common all year round as the highlands of Otkorion are mainly colder than central Ralios.

Breeches are not that common, although their relative cheapness means that the poorer portions of society can afford them. Most Otkorion try to wear kilts - the pattern depending upon the Family. Having one or two kilts is almost a social requirement. The wearing of kilts is necessary to all male members of the Lord Caste. Working trousers for the Farmer Caste for working in fields etc... are common, but most Farmers pride themselves on owning a good quality kilt and wearing it at every opportunity e.g. whenever they are not working.

The kilt pattern is a normal tartan scheme. Most people can identify the patterns of the seventeen major families of Otkorion. In addition, Family Lines within the Major Families have minor variations to the normal scheme.

A Lord Caste member sometimes wears a silk cape if they can afford one.

All weapons are worn on the left hip, they are never tied or restrained. All one-handed swords, axes and daggers are acceptable to display in society - carrying around a two handed weapon or a polearm is considered offensive and impolite. A lot of Otkorioni also carry one or two knives, which is also considered acceptable.

Right ear earrings are considered important as they can show cult affiliations. Upon attaining standing in any cult, the cultist is given an earring to wear. An iron cross denotes a Sword, a Broos fingerbone denotes a Bull Knight, a metal rose denotes a Healer, a sapphire emerald earring is a Priest of St. Goldentongue, a silver cross denotes an Acolyte Elect, two silver crosses denotes a stanuch worshipped of Orlanth Four-Weapons, a silver cross on a length of silver chain denotes a Priest of Orlanth the Thunderer and a gold cross denotes a Lord Caste in an Iron Ring. An Inquisitor wears a silver bulls head on a length of chain. A magus of a sorcerous college wears an emerald stud.

In the case of both sexes, the ecclesiastical circle often abandon breeches and kilts in favour of robes. The robes are worn at the very least with underwear, and the Wizard Caste usually try to afford at least silk undergarments. Those who wear robes often switch between these and kilts.

The robes range in ornamentation, with black and red being the favoured colours. Only an Adept with the who has vowed never to Tap may wear White Robes - even then they must be trimmed with another colour (usually grey, red or blue) unless they are a member of St. Chalana. A tartan sash in the Family colours can also be worn - especially useful for both formal occasions and concealing weaponry.

Women have generally the same scheme as men when they wear kilts. Many women do wear kilts, especially those of the Warrior or Lord Caste. There is no prejudice against this custom. However, ownership of a kilt is not obligatory for females not within the Warrior Caste. Therefore the Farmer Caste women often wear woollen dresses, and Lord Caste women who disdain kilts favour flamboyant and expensive dresses and clothing. As such clothes are rarely made in Otkorion they are normally imported from different places around the Felster as accorded by the current fashion in court circles.

Clothing can tell a lot about a person in Otkorion. Constantly disdaining Safesltran clothing in favour of kilts is a sign of a strong Orlanthi heritage, perhaps even favour with anti-Henotheistic movements. Conversely, Safesltran clothing like dresses and breeches demonstrates a strong desire to be more culturally like the Felster Lake people, a cultural move away from the barbarism of Lankst.

History

The First Age

At the start of the First Age, as the first dawn came to the world, the Beast People ruled Otkorion. At that time it was a large expanse of forestland, known as the Elder Wood. During the darkness the Beast People had driven the Aldryami out and made havens within the treeland. Over time, the Beast People removed and destroyed many of the guardians left for them by the Aldryami, and had one of the Great Trees burnt to a husk. It was at the turn of the end of the second century that the Korioni people of the Enerali descended into the Elder Wood. They were civilised lowland folk, and members of the Dari Alliance. Having just defeated Tanisor, the Dari Alliance found another invasion too appealing. To them the lands that would later become known as Otkorion were appealing due to the fertile land, unspoiled by agricultural use, and also home to some notable holy sites such as the Deothaisel temple to Humath, and Tempest Halls, the mountain of Orlanth. Leading them was Maklamann Ironblade, who led his tribe in viscous battles against the Beast People. He developed the Great Standing tactic against his enemy, which was very effective in defending against the attacks of the Hsunchen. By 312 ST Maklamann and the Korioni tribe dominated the land, although pockets of Hsunchen, most notably the Tnapi and Pralori, remained. However, the Dari Alliance had collapsed somewhat near the start of the six year campaign, so the Korioni tribe were now independent.

Otkorion was the northern most land of the lowland folk. The land was named after the tribe who were foremost in the victory over the Hsunchen, and "Otkorion" has been it's title ever since. The naming ceremony and creation of the first temple to the Storm Gods was two years later, in 314 ST. Troubles began to brew between the Korioni and the highland Ralians who lived nearby. After several skirmishes, battles erupted. Maklamann asked the Council of Dorastor for aid, for they were friendly to one another by this time. They sent dragonewts, Mostali and other inhuman allies to Zebrawood where a great battle was fought in 320 ST and the barbarian highlanders were forced back to defensive lines. Many years passed in harmony.

In 344 ST, Maklamann petitioned the Council for aid in creating a new alliance among the Enerali. With support from Dorastor, the Second Dari Alliance was formed, and Maklamann proclaimed its leader, in 350 ST. The Alliance was a member of the Bright Empire, and after the desertion by the dragons and trolls from the Council, was much favoured by Nysalor. This was to last until Maklamann refused to participate further. He was one of those to fall foul of Lokamayadon's wrath. Apparently the two argued much near the end, resulting in a brawl not befitting of either a Sword of Humath or a Wind Priest. The Vampire Kings of Tanisor were a problem to Maklamann. His forces were battled on an almost daily basis by the Bright Empire's troops. Curses of the Bearer of Lightning caused no end of trouble for the Otkorioni. For four years the Sacred Time rituals could not be properly enacted. Plight and burden plagued the people of Otkorion, and they pleaded to their King for aid. It came in the form of Arkat. When Arkat came to the lands of Otkorion he stayed for seven days and seven nights in conference with Maklamann. The King agreed to form an Iron Ring with Arkat and his companions, and together the band of heroes began to Liberate not only Otkorion and the lands of the Korioni, but also the rest of Ralios. That was in 425 ST, when Maklamann was over a century old, but still as capable as a man one-fifth his age. In his place served his cousin as King of the Otkorioni who began the seven Families (which later grew into seventeen by the modern day). The Otkorioni began warring on the Tanisorians at Arkat's behest. When Arkat defected from the path of Humath, Maklamann chose to follow him and so his ties to the Otkorioni people were destroyed. He was declared a renegade and his name was used as a curse until the coming of the Dark Empire. But that is another story.

The Otkorioni maintained control of theirz lands, and parts of Tanisor during this time. As Arkat feuded with the Dorastans, the Otkorioni enjoyed a period of power over the surrounding areas. When Arkat defected from

Who is this Humath Bloke Anyhow?

Humath is the pagan version of Humakt. They believe him to be Orlanth's twin brother, and still connected to the storm pantheon. In the Third Age Otkorion converted from the worship of Humath to the worship of Humakt.

Humath, their support waned. Content to keep their borders where they were, they chose not to push forwards, deeper into Seshnela. This period of peace lasted until Talor the Laughing Warrior came, and gathered an army to fight Gbaji with. Aid was granted in return for two hundred iron swords. Many followed, and few returned - some lying dead and some settled in Fronela in the lands of Akem.

The people of Otkorion did not expect great rewards when Arkat returned from levelling Dorastor. They had carried out his campaign, and Maklamann had been one of his greatest allies, but the campaign had been fought only in their own favour, and Maklamann was no more Otkorioni than any other foreigner after he cut his blood ties. Their expectations were met.

The Second Age

The Otkorioni were granted few privileges when Arkat brought the lead fist rule of the Dark Empire to Ralios. In the battles against Tanisor Otkorioni were often messengers between the Tanisorians and the Mostali. The Autarchy had its uses for the Orlanthei of Otkorion, but they suffered much at the hands of trolls when the Autarchy fell to them after Arkat's ascension. In retaliation, the Silent Dissidents arose, Otkorioni who wished to oppose the mighty empire of Arkat. Whilst they were little more than a nuisance at first, they were rumoured to have helped the Outer Atomic Explorers capture the Astelkel Horse to seal Arkat away on the Heroplane. In 737 the Return to Rightness Army and the Kingdom of Seshnela invaded the Autarchy and crushed it. However, the Otkorioni barely fared better under them than they did the trolls. The Otkorioni tried to maintain their independence, but the Silent Dissidents were in their midst, and worked with the Army to help bring Otkorion to its knees.

With the yoke shifted to the God Learners, the Orlanthei were more than unhappy. Eventually the Otkorioni and the God Learners had so many problems (including the razing to the ground of a particular University the God Learners built) that the Otkorioni and the God Learners broke out into war in 812. Using evil magics and ancient secrets that eventually caused their downfall, the God Learners defeated the Otkorioni, subjugating both them and the northern lands of Lankst. With no real way to mount military resistance the trolls of Guhan came forth, invading Lalia and Otkorion, forcing the barbarians to migrate north into Lankst with their brethren. For three hundred

years, until the Great Plague of Lankst, the humans all lived in Lankst and Otkorion was little more than troll hunting grounds. The only enclave was the odd Arkati monastery that had avoided destruction at the hands of the God Learners, and the Humathi who remained. The Humathi had many holy sites in Otkorion, and were not prepared to leave them. In 818 ST the Wolf Pledge was made between the Houses of Humath, a year before the migration of the Orlanthei began. Over the centuries, the Humathi developed a robust culture of their own, separate and distinct from their Orlanthei heritage.

The God Learners did not fare well in Otkorion. The trolls were constantly a problem, they were unable to invade Guhan and vampires that lived in the Salantia turned upon them. They had little success here.

The Third Age

When the northern Lanksti barbarians migrated south at the start of the Third Age they forced the trolls out of Otkorion. The first wave, mainly by the Rawson, Deokirk and Deltaeth families, was called the Reclamation. It was followed by a second wave of migration in 1050 ST by families fleeing the Great Plague of Lankst. Settlements were made around the Arkati monastery of Fiesive, and smaller settlements were made southwards, when it was possible to keep the trolls away. Fishing settlements, from those who lived in Tinaros and Borin, sprang up around the Tanier. Later, they would simply be subsumed into Orlanthei culture. Otkorion effectively became an expansion of Lankst. Eventually contact was re-established with the Valantian

The Turrall Wars

The cause of the Turrall Wars stems back to the reign of Duncan Brankist. King Duncan was a great man, renowned for his virtues, and his deeds. His greatest display of virtue was when he discovered his own wife and children were ogres, spawn of the Devil. With no hesitation, but a tear in his eye, he cleaved their heads from their shoulders. As a result of this, he proclaimed that no Brankist should marry outside the Family, to ensure that no chaotic impurities could penetrate their proud bloodline.

The inbreeding that was to eventually result in the awfulness of the Turrall Wars was compounded when Duncan's son, King Macbeth, ordered that royalty may only marry royalty. The inbreeding was said to have become apparent during the reign of King Elatha, who proclaimed war on the Aetheric Church of Galin. This is unlikely, especially as Elatha's reasons were eventually vindicated, however some actions of his were of dubious mental sanity, such as casting all Elmali out of Fiesive. A generation later, however, the Brankist family were becoming decidedly odd. Sian Brankist was passed over for the throne due to insanity, and regularly incited riots against the royalty for no apparent reason. He was slain by a relative who went on the Quest to slay Ragnaglar, the Mad One. King Farlow, Sian's brother, was also touched. He cast out the Orlanthe and had Humathi temples constructed instead (although many claim this was not insane, but merely rash).

It was near the end of the twelfth century that the wars began to brew. King Saxel, son of King Farlow, took the throne in 1171. The Humathi worshippers in Fiesive, whom Saxel's father had let in, called up the oaths King Farlow made to allow them to make Lead Cross HeroQuests into Fiesive. This HeroQuest was reviled, for it involved the killing of Healers. Saxel, however, had no choice. There was political uproar, especially from the Turrall bloodline of the Brankist family, for their bloodline devoted itself to healing and the worship of Chalana. Over fourteen of their healers were slain by Humathi in the first year of the Quests being allowed. In protest the Healers refused to have anything to do with the nobility, and when this failed to have Saxel stop the Humathi, the Healers left Fiesive entirely.

Meanwhile Amber, Saxel's sister, was equally outraged. She gathered forces, and in 1181 ST held the palace and had the Orlanthe cult appoint her Queen. For three years civil war raged in Fiesive between the forces of Saxel and the forces of Amber. King Saxel hoped to call upon the aid of the Humathi, but to his astonishment they refused - they had no wish to participate in the affairs of nobility. In an attempt to force their hand, Saxel revoked their rights to enact the Lead Cross HeroQuest in Fiesive. The Humathi were shocked that a King would break an oath, and so joined the forces of the Queen. Saxel was forced to surrender.

An agreement was made, with many terms laid out in full. To seal their agreement, and cement stability in Fiesive once more, Saxel and Amber married. Notably, as they could only marry royalty within the family there was little choice left as most other available candidates had perished during the civil war. For over twenty years peace prevailed.

The Turrall Family, however, died out. Devastated by the HeroQuests of the Humathi, they never recovered, and in 1208 ST the last member of the bloodline died cursing Saxel and the Humathi. Immediately Saxel claimed ownership, even though he was not the rightful inheritor. The Queen made motions to stop him, and once again war began. Even minor disagreements now became a reason to lift a sword and fight. In 1209 ST Saxel was finally struck dead by a spirit of reprisal and Ethlinn, his son, took over. Ethlinn killed his own mother in 1211 as she made a charge on the palace. He has his mother's forces exiled to Surkorion.

With families, cities and religion divided the future of Otkorion looked set in doubt. Intrigue and border skirmishes played havoc for fifteen years before an invasion force of Lalia trollkin swept forth, barbarously devouring the outlying farms and communities. When Ethlinn and the Valantian royalty had rallied forces, the trollkin were almost within the close environs of Fiesive. Ethlinn fought them off, but in the process was captured. Ethlinn returned days later to a city in political disarray - his claim being that he had heroically escaped certain devouring.

The trollkin force disbanded and routed into Lalia once more. Ethlinn, for a time, was a hero. For the period between 1224 and 1226 peace ruled in Fiesive and settlements over the Turrall Wars seemed imminent. Then Ethlinn began showing signs of madness, stumbling around the palace grounds gibbering or hollering. Soon the Iron Ring grew worried. Reports of Ethlinn forcing himself on his sister Shalya became widespread. He married her in 1228 and had their first, and only, child two seasons later. Ethlinn then began sending huge supplies of equipment and food into Lalia and rumours of dealings with the Uz became known as well. Ethlinn's condition declined, and in 1234 he raped his other sister in the Council chambers as an act of defiance against Orlanthe. He was excommunicated, and so exiled the priests - then committed bigamy by marrying his other sister. In the midst of the strife the Surkorioni he exiled struck, and war ensued.

In amidst the chaos came Caer Rolymer, a powerful fighter, although he was without mercy and honour. He gathered heroes of the other families and they came upon the palace in the dead of night. He slew Ethlinn and all of his family. Then Caer turned on the Brankist who had been exiled, and slew them as well. No-one with Brankist blood was left alive. Caer took the throne, and the Turrall Wars - now fought for little more than a few acres of pig shit and mud - were ended.

Humathi. When it became known that the Humathi were not willing to simply allow the Orlanthe to assimilate them back into their culture, many Orlanthe reviled them. Eventually, however, treaties were drawn up between the two major houses of Valantia and the Orlanthe barbarians.

About 1140 ST the Jorstland Empire had expanded into the lands, bringing with them the Stygian Religion which was first forced, then embraced by the Otkorioni, and slowly expanded north. By 1170 ST most of the Otkorioni were supportive of the Jorstlandi Kingdom, had sorcerous colleges in their lands and aided them in their cause. When, in 1180 ST, war broke out against Tanisor the Otkorioni once again were drawn into prolonged battles with the westerners. A Wizard, using an almighty spell - "The Bowel of Swords" - brought out the Arkati of Fiesive of their ancient monasteries. They followed the Wizard West and all 1043 Arkati never returned. The Lanksti barbarian immigrants, who had been in alliance with the Arkati, suddenly inherited the monastery. In doing so they managed to place an iron grip over the northern lands otherwise prevented by the Arkati warrior-monks, and instigated the Stygian religion over the area. The Brankist family took control of Fiesive. The northerners, who had been suffering from extensive problems with the Guhani, suddenly found that the advantages of sorcery outweighed their cultural Orlanthe religious views and they firmly embraced the Stygians. Ever since, the bastion of Stygian power has always centred around Fiesive. No place is more attractive for sorcerers than there, even Westreach College (built by the Jorstlandi) is not as appealing.

It was around this time that the Turrall Wars plagued northern Otkorion. Acts by King Saxel I against a minor family line known as the Turrall's, famed as worshippers of the White Goddess, enraged his sister who fought against him. Whilst compromise was struck, and Saxel and his sister married to seal the deed, the feuds began again in earnest in 1208 ST when Saxel tried to take the land the family owned after the last Turrall died. Saxel was struck dead by the gods, and his son Ethlinn slew his mother, the Queen. Ethlinn was insane. Driven mad by years of Brankist family inbreeding. After numerous outrageous incidents, an uprising was held and 1242 ST Caer Rolymer slew him and took the throne. The Rolymer lineage has ruled ever since.

In 1247 ST a great red eye appeared in the heavens, that shifted from black to red every week. It was seen as an omen of coming bad times, and discontent arose amongst the Otkorioni and their part in the Jorstlandi Kingdom. It would take a generation for the Lords to take note. Otkorion withdrew from the Kingdom in 1300 ST, or thereabouts. Treaties of peace between the Jorstlandi and the Dark King of Lalia ended, and Uz military began raids again. Many wars were fought over the coming years, the result of building tension during the years of the treaty. Common folk of the surrounding areas fled to either city in the hopes of protection. Finding safe haven in the welcoming bosom of the monarchies and the families, many relationships were built that remain till today. The strong ties of the monarchy and the families are a result of this period. Many of the famous wars and battles against the Uz were fought during these years, until in 1398 ST a great barrier of darkness was erected along the border of Lalia to prevent the Otkorioni from hindering the Dark King and his trolls any further.

In 1413 ST Balifies the Hammer invaded the Ralios Basin. A vicious defence from Tinaros and Holut shielded Otkorion from the worst of the troubles. Valantia was attacked numerous times, and eventually fell. The Humakti conceded to many of Balifies' demands in order to preserve their lives. In 1440 ST King Ulianus III invaded Valantia and decimated the royalty, instituting his own kin as Duke. Most families who had bloodkin in the south had their southern brethren concede to Seshnelan demands, whilst their northern brothers set up a defence line. The Seshnelans tried many times to break through but never succeeded to take Fiesive. However, the period of Seshnelan rule made many southerners feel betrayed by their northern kin (and vice versa) and left scars in society that last until today. When the Seshnelans left in 1512 ST, so did the vast majority of the Valantians. Valantia ruled its lands mainly by proxy, so while the state was powerful the city was not. It was not resettled fully until 1611 ST by the Twelve Thousand Pilgrims from all around, wherein a great temple to St. Orlanthe was built and Valantia quickly returned to its former glory. However, in the Pilgrimage, the Church of Nomia and all of the Galvosti adherents were slain, including the Prelate, Carpattia.

Even then, Otkorion's troubles were not over. Over the previous years a chaotic heresy in the cult of St. Lhankor Mhy was growing. The chaotic cultists were hunted

down and slain, but were a recurrent problem for a long time to come. It was not until 1536 ST that the Holy Inquisition was instituted to hunt these heretics down and have them killed.

The beginnings of the Henotheistic Church of Otkorion started in about 1540 ST when the Lightbringers of the Stygian Religion, prevalent in the lands of Fiesive and Valantia, started to pull together in a much more organised fashion. Old bonds between the two cities were picked up and started anew. There were many separate churches who worshipped St. Orlanth. However, the groups readily joined together in 1550 ST when the worship of Darkness gods began to enter into their lands. This allying of forces both scared and angered the other religions in the area, notably the Rokari and the Church of Nomia. This led to heated relations and violence in many cases - at one point the newly appointed Abbot of Valantia was found brawling with a Rokati Abbot in the Rokari Church! Many humans were turning to the worship of the awful darkness beings in an effort to appease the raiding trolls from the West, so the joining of two churches bolstered the support that Orlanth's worship brought. More importantly they formed an effective army. After some researches carried out by the St. Lhankor Mhy churches they compiled a history and mythology which was, obviously, the Truth. Shortly afterwards the other churches joined together, the last being St. Humakt. The churches were all united under the banner of Henotheism by Surantyr the Nonheretic, who hosted and organised the Conference of Henotheism in 1587 ST where the findings of the St. Lhankor Mhy cult were discussed and those parts found to be the Truth of God included in the Umanakaleya - the Bible of Henotheism.

Kings of Fiesive

The Brankist Family

Hamer Brankist, son of Kaladril Brankist (925-950)
Marly Brankist, son of Hamer Brankist (950-52)
Liam Brankist, son of Hamer Brankist (960-82)
Lugh Brankist, son of Liam Brankist (982-94)
Lugh Brankist II, son of Lugh Brankist (995-96)
Cramel Brankist, son of Lugh Brankist (996-1014)
Hamer Brankist II, son of Farlow Brankist, son of Lucia Brankist, son of Hamer Brankist (1014-1049)
Vigiof Brankist, son of Hamer Brankist II (1049-51)
Karl Brankist, son of Hamer Brankist II (1051-59)
Duncan Brankist, son of Hamer Brankist II (1059-1102)
King Macbeth, son of Duncan Brankist (1102-13)
King Gunn, Son of Duncan Brankist (1113-32)
Queen Maryal, daughter of Cael Brankist (1132-47)
King Elatha, son of Shyrl Brankist (1147-1163)
King Farlow I, son of Elatha Brankist (1163-71)
King Saxel I, son of King Farlow I (1171-1209) and Queen Amber I, daughter of King Farlow I, (1181-1211)
King Ethlinn I, son of Amber and Saxel Brankist (1209-1238)

The Roylmer Family

King Caer I, son of Lastal Rolymer (1243-79)
Queen Amber II, daughter of King Caer (1279-1314)
King Niall I, son of Brant Rolymer (1314-1319)
King Caer II, also known as the Long Lived, son of Brant Rolymer (1319-1411)
King Pdraig I, son of King Caer II (1411-1457)
King Niall II, son of King Pdraig I (1457-63)
Queen Niamh II, daughter of King Niall II (1463-88)
King Leoban I, son of King Niall II (1488-1501)
King Tulier I, son of King Leoban I (1501-20)
King Maran I, son of Queen Niamh II (1520-31)
Queen Kristine I, daughter of Queen Niamh II (1531-37)
King Leoban II, son of Queen Kristine I (1537-62)
King Maran II, son of Balar Rolymer, son of Queen Kristine I (1562-95)
King Learest I, son of King Maran II (1595-99)
King Leoban III, son of King Maran II (1599-1619)
King Leoban IV, son of King Leoban III (1619)

The powers of the Church were very effective in combating the Darkness creatures and their worship, far more so than the other religions in the area and this led to a greater proportion of the population joining their Church in the south where many religions still held sway. They had to contend at this time, however, with the religions of pagan Orlanth worship, Darkness cults and Rokarism, as well as the dying worship of Water gods in the fishing villages nearby the Tanier. Suddenly the worship of Tanier, the River God, disappeared from this area, through disasters that befell their priests. The Henotheistic Church had the ears of both Fiesive and Valantia who had heavily supported the new Henotheistic Church within their own cities, although this caused many religious crises in Valantia.

Slowly, the worship of other cults started to die out. With the support of the Church the lands of Otkorion expanded outwards, pushing back the Guhani Uz, conquering the wildlands of Vustria and began to convert the Lanksti barbarians. In 1607 ST Surantyr the Nonheretic took the title of Archbishop, subordinating all the other Bishops, and used policies of extreme prejudice towards other religions. Firstly, their temples were banned on Fiesive grounds, and later they were banned from the estates of other northern Lords. As northern Otkorion were almost wholly supporters of the Henotheistic Church the disappearance of other religions was not sorely mourned. However, in 1611 ST Surantyr ordered the Twelve Thousand Pilgrimage, which was little more than an invasion of Valantia with overwhelming forces and led to battles in the streets of Valantia. The Church of Nomia was utterly destroyed, their Prelate was killed, the Rokari Church was burnt to the ground and whilst a new one was built it was not finished before 1614 ST when they were forced to stop practising their worship. The Aetheric Church quietly closed down and left, avoiding violence but never returning. The royalty of Valantia supported all of this, and their forces aided the Henotheists.

In 1614 ST the royalties and families proclaimed the official Church of Otkorion as

Wars With Uz

The Battle at Dunauar (1578)

A Hero of Crolar from Guhan, attempting to rally support and reputation within the Dark Council for herself decided to try and plunder various temples in mid Otkorion. Using an ally, a priest of Kogag the Boatman, she used magical rites so that the attack force sallied forth from a boat that appeared about midway up the Upper Tanier River. Here they marched into the growing towns in that area, attacking unheeded.

Both Fiesive and Valantia tried to rally forces to help them, but it didn't look good. To their support came the Golems of Mentir, who were controlled by a group of mystics who, up until then, remained out of such conflicts. The troll Heroine was slain, and the Uz routed back towards Lalia where most of them were killed by Valantian military coming to join the conflict. Soon after the mystics of Mentir signed numerous complex and vague mutual defence treaties with Fiesive.

being the Henotheistic Church. The worship of St. Orlanth categorically became the state religion, and all other religions were forced to close down any temples or shrines they had in the lands. The land was officially divided into Bishopricks, all Abbots became Bishops and Otkorion was finally united.

In 1616 ST the worship of Siglof Cloucrusher was imported from Lankst to Otkorion and the spirit became known as a true servant of the Invisible God. According to sources, Garundyer was said to be very displeased at this.

Otkorion now remains a large, and ever growing, nation of people bonded by blood and common religion. Other states now follow in the footsteps of creating Henotheistic Churches, seeing the measure of political power and influence it grants.

Gazetteer

Ahnvil

A splinter group of the Jrusteli, the Choreographers, built Ahnvil. While some of them were God learners, not all were. They were destroyed at the end of the Second Age, like all the Evil Ones, and they left their secrets behind. The Choreographers were experts in the interaction of Heropaths etc... The area is generally shunned except by Arkati HeroQuesters.

Akta

A well-known temple to Gorakiki-Beetle, it is privy to certain magical powers to co-ordinate regiments in attacks upon Otkorion.

Alster

A small, but budding, group of expensive villas built by Estali who sell them to rich Otkorioni southerners. They are generally regarded as a sign of southern decadence, and are purchased by rich Farmer Caste merchants (who technically only buy the building, not the land).

Aranirua

Somewhere in southern-western Otkorion lies Aranirua. As the highlands of Otkorion break into the lowlands of the Felster, there is a long stretch of rocky cliffs and drops, piled high with scree. This land is difficult to navigate, and provides a natural barrier to invaders from Holut and southern Lalia. One point of note is the Sheening Rock, which reflects the light of not the present, but from over a thousand years ago.

The Aranirua was said to have been made in the Godtime, when Kannar the Swordbearer was thrust into the land by a foe, sheering it forever.

Arkalhome

A recent town set up by a Fronelan fanatic who came south speaking of awfulness spawned by Arkat. It is a centre of Arkat the Deceiver worship. It is supported by Greon Penhalagon, a rich Lord and respected scholar, who funded its creation.

Arkats Tomb

This mountain is, unsurprisingly, often asserted to be the resting place of Arkats corpse. There are, of course, Arkati who deny Arkat ever died and that all the Tomb contains is a piece of Gbaji, some of his henchmen or the last known gateway to Arkats home that was closed when the God Learners came.

For centuries various Arkati cults have set themselves up on and around the mountain. Invariably they eventually collapse into violence, and there is a small clutter of wrecked temples and shrines scattered about. Currently Arkat Chaosbane, Great Arkat and a lesser known sect, Arkat the Magnificent, adorn the area.

The 'Tomb' is said to lie at the top of the mountain, but has never been found. The Henotheistic Church, in a rare foray into Arkati theology, deny that this is his tomb.

Aroran

A small fishing village. Producer of various fish based products.

Baby Lamb

A trading outpost in northern Otkorion. Its founder is known to have rescued a Hsunchen Tnapi, thus gaining the trust and respect of the Tnapi people. This opened up trade negotiations between Otkorion and some Vustrian beast people.

Baelifal

A large fishing village that transfers and moves fishing products produced by the surrounding villages. It is run by a Gorianti Dormal worshipper and his position is made safe by the fact that Bishop Cardys anti-paganism is avoided by the economic aid he gives to the Duncolm Bishop nearby.

Barrowfal

A small fishing village, and the progenitor of Spineblades.

Bastak Octate

These eight villages all form the larger portion of food sent to Baelifal. The exact village is referred to by its position on a compass i.e. the Northern village, or the South Western village. The villages are guarded by a dangerous wolf spirit.

Beast Parent Lakes

These lakes are where, according to Hsunchen myth (and now accepted as truth by the Otkori) the gods Hykim and Mikyh lay together and gave birth to the first Beasts. Both lakes have a single island in the centre of them. The north most lake is considered evil and tainted, the dumping ground of many Jrusteli experiments. The southern lake is fertile and makes for good fishing.

Binch

A large fishing town. Every Sacred Season they sacrifice new born lambs to a great Water Spirit that brings large amounts of fish in return to feed the people of Binch for the entire Sacred Time.

Blessed River Temple

This was where a temple to the river god Tanier was located. It vanished, along with everyone within, one day. Offerings are now

made on the day that it vanished, in honour of the Saints who took the offending pagan temple from Henotheist lands.

Blood Tear Diamond

This is a ruined Dragonewt city, constructed by the Ormsland dragonewts. After it was summoned from the earth, it was used in a ritual to summon a True Dragon. The ritual went wrong for an unknown reason, devastating the city and the dragonewts within it. Little now remains, except for the Longshied Lodge, a holy place used by those who hid from Uz raiders in the Second Age, and the Artist's Pillar, a tall stone column that is part of the ruins, from atop which famous artists have used in the past to paint the strange ruins about.

Bythmil

A magical grain mill located in Chanton Fields (*q.v.*). It is a small town consisting of a large mill, mainly made of enchanted silver that churns out magical grain. Smaller mills dot about it, each capable of making the same magical grain, although not as potent as the mill that is the namesake of the town. A St. Goldentongue merchant house exports the grain throughout Otkorion.

Calhaven

The home of Archbishop Surantyr - he selected a small, but well fortified, manor house to live in. Besides the heavy guards it looks innocuous enough.

Castle of Two

Somewhere around Valantia is said to be the Castle of Two. Here an ancient King and his lover live in the great Cloud Castle, accessible only from an invisible ladder that swings from the sky.

Coao

Otherwise known as Kingstone, this area is used by the barbaric Lanksti to crown some of their kings. It is holy to Orlanth Rex and is protected by some of his spirits. Pilgrimages are sometimes made here, especially to Alakoring Dragonbreaker.

Chanton Fields

Owned exclusively by the Au Fragraa family, and farmed by their Farmer Caste. The land was blessed by Chanton Au Fragraa, a Family Hero, and now defended by him as a hero incarnate, some two centuries after his death.

Cilknave

A small merchant town with a silver statue to St. Chalana in the town square.

Cirohal Fort

A fort surrounded by a teeming town. One of the main Church Militant forts, the two was built around it. It is one of the barriers of defense against previous raids by Lanksti and supports the Humakti near the Salantia Forest when required.

Crankton

A renowned market place that came into being by selling Mostali trinkets (and things that just looked to be Mostali trinkets) some fifty seven years ago. Whilst it still sells such things, it is also known for the sale of magical items and other exotic goods. It gives a portion of all profit to the steads of the surrounding lands in return for food and mead throughout the year. They make most of their trade manufacturing Crankton lighters, based upon Mostali artifacts, which has a booming trade in amongst the Safelstran tobacco smokers.

Dagas Stool

This is where Daga once ruled. No water flows here, and the six springs arranged around a stone plinth spew forth only dirt and dust. Those who wish to curse others travel here to summon Dagas might.

After the Thirst Plague at the turn of the century the Valantian royalty ordered that the Athal Luslani take steps to ensure that no man use the stool, and a small number of Inquisitors watch the area for signs of activity. They call upon the Watchful Eye to tell of anyone who comes to call upon its power.

Dearan

This small walled town was built by God learners to house one of their less successful experiments that they brought back from the HeroPlane. It is a Son of Krjalk, although many scholars believe it to "merely" be a Broo Hero Priest of Krjalk that was stranded on the HeroPlane and "rescued" by the God Learners. It has a mystic connection to the Hunger rune.

The beast is kept underneath the city in a maze, magically enchanted to be ever changing, stopping the Beast from leaving. However, three new born children are left in the maze every year to placate its hunger. Without the children the creature will grow so Hungry as to devour the Maze and escape. The

children are all selected from the newborn of the two. Many so-called Heroes have attempted to kill the beast, and failed.

Dragons Death Mound

A place holy to Orvanshagor. If three dream dragon skulls are brought to the holy pillar on its summit, and the correct rituals performed, Orvanshagor will appear. Because dream dragon corpses fade, it is difficult to get the three skulls at once.

Dunhaven

This is one of three stone circles, the others being Malhol and Vanfal. Malhol is made entirely of basalt, Vanfal is made of alabaster and Dunhaven is made of obsidian. Malhol, meaning Sacred Lightning, is atop a hill. It is frequented by children, and used by priests of the neighbouring village of Felstone as a good ceremonial ground. Vanfal, meaning Orlanths House, is on level ground and, being near the Beast Parent Lakes, is generally ignored to its location near dangerous waters. Dunhaven, place of Death, is located at the bottom of a shaft with stone walls cut deep into the ground some 30m deep - some blame its construction on the Mostali but others look to older creatures. Rumours say that the stone circles form a magic road that leads to the lands of Hell, but the magics used to open it have long been forgotten.

Dunriglyn

This town is built upon the grave of a dead necromancer. In the centre of the town is a hill, set into which is an enormous skull said to be that of a god.

Eternal Rest

A small fort complex in which lives the Eternal Knight and his companions. This group came here some three centuries ago and the knight bought land off of Fiesive for a considerable sum of money. He has been here ever since, sometimes leaving on long journeys, sometimes adventuring. He speaks in

War With Uz

The Skirmish at Dearan (1536)

Renegade Arkati from Guhan tried to escape east, fleeing as fast as possible through Otkorion. However, as they closed near Dearan in northern Otkorion, they were met by the Liotcolm soldiers of Fiesive. Here they were slaughtered with minimal losses to the humans.

a Fronelan or Carmanian accent, no one is quite sure which.

Weather in Otkorion

In general, the weather obviously tends towards storms and rain, the general spirit plane environment lends itself to it, as well as the general highland conditions of the lands about. The area, due to elevation, is normally colder and more humid. There is usually at least a light breeze, with strong winds frequent in the evening of all months other than Fire Season. Short hurricane's blow out across Otkorion from the West lasting 10 minutes or so, these are known as Umathil's Groans, and while less frequent in seasons other than Storm Season, they are far from unknown. The winds are weakest in the lands bordering Borin and Tinaros. Except in Fire Season the area is cold, bitterly so in Dark Season when the winds can easily become snow storms.

Those with magic sight have noticed the following weather features - not only are the lightning spirits and air spirits more noticeable, but they can see other such specialities - at the front of storm banks can often be seen horses, thundering forwards, or the Chariot of Mastakos leading the charge. In Sacred Time the Fist of St. Orlanth has said to be seen at varying times. In winter can be heard the whispers of Valind demanding sacrifice, and society is indebted to the magic men to tell of this appeasement, for if they are not answered evil storms befall the land. Usually livestock or food is thrust into the snow, and vanishes by morning, and this keeps the unruly snow lord away.

Most weather, especially strong winds and storms, concentrate around Tempest Halls. The Stormwalk never suffers weather damage, and all in the land within the boundaries of the road are safe from catastrophic weather.

The shrines along the Stormwalk are weather shrines. Daily it becomes each shrines duty to call upon various rune magics to bring good weather - rotating through all of the shrines each day. On St. Orlanth's High Holy Day each temple participates in great rituals, creating an enormous, holy maelstrom in their country.

Eth

This pedestal, surrounded by a stone circle, is the ending of a magic road that the Green Lady cult from across the Felster Lake has access to. Sometimes worshippers of St. ralia travel here to engage in rituals, and some individuals are inadvertently pulled into the ceremonies of Questing Felster folk.

Fasturs Creek

This small creek is a mythic place. With the proper rituals one can travel to the River of Swords, Nomia' River (a place in the Galvosti mythic landscape) and the Bubbling River of Souls where souls can be fished from the waters with copper rods.

Felstone

caravans. It is home to the Tundlebrine Inn, a minor temple to St. Goldentongue.

The Forest Fort

When the Hammer invaded southern Otkorion, one of his more insightful Knights commandeered some Wizards to construct a special fort to use as part of the offensive against northern Otkorion. The fort was magically constructed to look like a small wood, even upon closer inspection. In fact, the only way to discover that it is not is to touch the camouflaged stone walls. Whilst initially successful in allowing stealth strikes into northern Otkorion, an Orlanthi scout accidentally noticed the door left ajar one day. The fort was later stormed and the Seshnelas all slain. Indeed, things may well have gone differently if not for this chance occurrence.

Otkorioni Weather Chart

Season	Average Daily Temperature (celsius)	Average Rainfall/Days of Rain	Prevailing Wind
Sea- Early	2/15	15"/24	S
Sea- Late	4/16	10"/15	S
Fire- Early	8/20	2"/4	SW
Fire- Late	12/22	2"/4	SW
Earth- Early	8/20	7"/8	W
Earth- Late	4/16	10"/8	W
Dark- Early	-10/0	6"/8	W
Dark- Late	-14/5	7"/18	NW
Storm- Early	-5/10	10"/28	W
Storm- Late	-1/10	15"/28	W
Sacred Time	0/14	5"/9	SW

A village neat Malhol.

Finton

A fishing town in southern Otkorion mainly selling salted fish for winter, and badgershark. Since the creation of a solidified cult of St. Goldentongue, the sales of their fish has dropped considerably due to the competition of fish imported from the Felster region.

Ford Bridge

An enormous stone bridge, almost like a building it is that thick and wide, that crosses the Upper Tanier River as an extension of the Stormwalk. It is wide enough for four

The fort is now used as an outpost for the Churchguard East, although a small tower mounted with arablests now makes it's location apparent, a necessary addition to bolster the magical forts weak defensive capabilities.

Fruglehofen

A small town set up by Safelstran immigrants. Now, only the elders can be recognised as not being Otkori.

Frygthal

A small town 10km from the Stormwalk. Has a major temple to St. Orlanth.

Golden Town

A large town which is entirely based around a major temple to St. Goldentongue. Trade here in the Many Market Square is constant, even throughout the night. This enormous trade centre is well known.

Gorak's Keep

Abandoned ruins previously lorded over by the Death Lord Gorak Evilblade. It is now inhabited by ghosts and Zorak Zorani spirits.

Gustbranifal

A silver mine, founded by the Henotheistic Church. Omens and portents led to its discovery, and the silver provides the Church with the large majority of its holy metal. Here is one of the few places where Farmer Caste Henotheists may learn the magic of Gustbran.

Halmark

The westernmost settlement in northern Otkorion.

Hamrynth

A small stead marks a battle between the Boristi and Otkori that occurred over a century ago. The story is that the Boristi had turned an entire temple to their ways, and only when broo-headed children were born did the Churches of the area become suspicious.

It was the cult of Urox, which had only just arrived in the area, which rooted them out and had them put to the sword. To mark the deaths a stead was erected that is always occupied by wives of individuals who became Uroxi (which, for the partnership, means divorce).

Hapelgan

A small village that used to be a town. Its population was greatly reduced by Thanatari purges in 1598 ST, and the vacant buildings torn down and sold off as raw materials.

Hinchliot

Whilst this land seems normal, Hinchliot always has a horde of clouds overhead. These are Helers lands in Otkorion. When he had an active cult it was said he stayed here, but when his cult was expunged the clouds turned black and it has rained ever since, turning the fields below Hinchliot into mud.

Horial

A village at the foot of Mt. Horial. Activities concerning the Thanatari Heresy took place here some time ago.

Hraftal's Fields

Here was where Hraftal, son of Orvanshagor, was slain by the demon Hijbil in a valiant battle. It is said that any who die here, on this land, will always go to Solace.

Inchal

A town ruled by a priest of Arkat Peacemaker.

Inmoff

This is the ruin of a temple to Tanier. Previously it was used to protect against the Salantia, but when the Tanier cult vanished Inmoff was a victim. Now little remains, except for a piece of truestone that no mortal has managed to move, and is long since empty of rune magic.

Jewel In The Water

Another uninhabited dragonewt city, it remains untouched in the middle of the river Tanier. It remains intact, its inhabitants having been slaughtered by an Orlanthi army in the early Second Age. Whenever people seek entry to it, the waters rise to protect the city. It is haunted by ethereal dragonewts, and is still a centre of interest for Ormsland dragonewts. They make pilgrimages there, for purposes unknown, although they have not been successful for a thousand years as they have always been prevented by dragonslayers who are sent omens to stop them.

Loch Ford

This ornate bridge stretches over the 2 key mile expanse of the Tanier, and is noted for the gold water runes that stand ten by ten metres on its side. There are seven in all along the bridgeside. The bridge also acts as a form of damn, complicated mechanisms designed by Calantia allow the Lochkeeper to regulate the flow of the Tanier which prevents the spread of the swamp near Valantia.

Lofaks Print

A huge horse shaped depression in the ground. It is used by Hsunchen to celebrate their holy days. Regular battles break out as the beast people try to conduct their pagan ceremonies against the will of the Church.

Malhol

See Dunhaven.

Marroil

A farming village.

Mierhal

A small village supporting a spirit cult in addition to Henotheism. The spirit cult is that of a Fertility spirit. Main assets are agriculture and hunting.

Mt. Nally

Nally is a mountain god. In the Godsage he took Shelley as his wife. When chaos came, Nally refused to leave his home and cordoned off the stead with Nally's Barrier. Because of his power only half of his family died that day, Shelley being one of them.

When Orlanth went on the Quest to bring the Sun back to the sky, Nally asked him to find his wife. Even Orlanth did not have that power, but he did return part of her. Once a year, during Fire Season, Mt. Shelly appears next to Nally before vanishing a week later leaving behind a small plateau (Shelly's Plateau). People seeking protection from chaos gather at Mt. Nally and there is also a spirit cult that grants his magic.

Njalsland

A stretch of land owned by the Deokirk and Bov Rua families. The land is mainly used as grazing land and for growing crops.

Palata

A large, but simple, Earth temple of the standard square block construction. It was a major site until the Yanniaf, when it was shut down and the priests who opposed the order located within to die. Their ghosts now reside within, and the site has become an embodiment of Dark Earth. It is one of Surantyr's Hundred Edicts of Reformation to reopen the temple, cleanse the site and release all the trapped souls to the peace of Solace. Like most of the Edicts, no particular effort has been made to begin this process.

Pirsch

This is a temple to St. Urox, with a large temple to Arkat Chaosbane nearby that was built some fifteen years ago. It was built on a holy spot to the Bull Knight and serves as a way station for pilgrims.

Ralia's Gash, Ralia's Wound

These two locations are next to extensive gorges and trenches in the Scanthil Forest said to have been inflicted upon the deity during Godtime. They are both bronze mines, although other metals are occasionally found. All metal is sent to the Gash where an enormous mechanical forge plundered from Bad Deal, and operated by an apostate dwarf, is used to smelt and forge.

Rawson Lentme

A large portion of land owned by the Rawson Family. It constitutes a large percentage of the Otkorioni land the Rawson Family own, and they rent the fertile fields out to Farmer Caste members of various families. All business is conducted at Rawsondal, a small town located in the Lentme.

Rocalasan

This mountain is reknowned as being a roost for rocs. Even when cleared out, such as during the Second Age when God Learners took them as specimens, or Host Alaramings Purge of Sky Beasts in 1486 ST, they still

nevertheless return. Sometimes the Rocs are larger, even bigger than is normal for one of these creatures! Such rocs are unique to the area, and none has ever been seen unless Rocalasan is on the horizon.

Ronan's Stretch

Previously known as Brentano's Lands after the Galvosti Lord who owned it. It is often still called that. The Fields produce most of the food for the southern region. Four towers stand in the Stretch, all that remains of Galvosti military outposts, but have now been desecrated as a sign of disdain and are mainly used by children to play in.

Saran

A large fishing village with a magic well that springs forth different liquids depending upon the day of the week. The effect is attributed to the Moon.

Sharrowmal Fort

A highland fort/town responsible for the farms around it. Well known for its cattle herding and its minor temple dedicated to St. Orlanth and Odalya.

Stormwalk

There was, upon the instigation of the Henotheistic Church of Otkorion, a need to connect the two cities of Valantia and Fiesive with more than a well-worn dirt road. So over the course of twelve years the Church built, using simple cobblestones, a road funded mainly by contributions by the Church of St. Goldentongue. When it was finished it was called the High Road and the project was generally considered a success.

However, due to general wear and use, as well as exceedingly successful attacks made by hordes of trollkin sent by the Uz, the High Road had to be removed. So, in 1604, the Bishop Branfal called upon the blessings of St. Orlanth. The answer he received is famed, for the five visions that were sent to him helped solve many of the problems of that time, including the removal of the head of the Bishopric of Valantia for corruption. The answer he received for the road he put forth as a plan for consideration by the Church. The vision was audacious, rather than a simple road it was to be a piece of true architecture to mark the Saints. The only true living Hero, Calantia Masonlord and his Mason Spirits built it, and as was normal with Calantia's work it took only a season.

The road is constructed of stone, the side stones are rimmed with metal. Every 3,220m exactly is a large 2 foot by 2 foot roadstone made of obsidian, each of which have (as the official records would have us believe) been "cut by lightning itself". The roadstones bind the Stormwalk making it almost impossible to damage. At the side of the main road, which is 3 caravans wide, is a smaller road raised by one metre - with a single caravan width. This road is used ceremonially by Bishops, Rune Lords and Magi.

There is also a magical road that is above the main Stormwalk amongst the clouds and can only be seen by those with spiritual sight. It is joined together by the temples that are on the Stormwalk itself. HeroQuesters and those who use the magical road require access to Hero Magics to open the invisible paths in the heavens. On certain days in the year the road is actually visible to the mortal ken.

Located down the StormWalk are various Shrines of the Henotheistic Church, attended by a single acolyte of the Wizard Caste and receiving worship by passing travellers. They are located approximately every 30km, they are often used as cheap way stations. For those who want some comfort the St. Goldentongue temples are also located about every 10-15km, being small hostels and inns. Also located at the edge of the road are various small villages that have sprung up over the years by the affluent influence of the Stormwalk road, some of which centre around the temples at the wayside.

Shelley's Plateau

See the description for Mt. Nally. Shelley was a mountain god who was killed and nearly obliterated by chaos. Once a year Shelley's Plateau becomes a whole mountain again, and sometimes her laughter can be heard. Those who come to mourn the victims of chaos sometimes travel here and bury the deceaseds bodies. When Mt. Shelley departs, it takes the bodies with it.

Skoldenhome

An ancient fortress from the First Age, built by Skolden - a Horal from Brithos who left his land when he unearthed an amulet that had great and unearthly powers. It was rumoured to have given the power to command any living being, or summon angels from the Sky Realm. Whatever the truth of the matter, Skolden chose power over immortality and left the Brithini to make a petty empire. The Vampire Kings of Tanisor took care of Skolden, but no one knows what became of the amulet. Some say it remains within Skoldenhome, others say Arkat took it at Dorastor.

Skoldenhome is a large, robust fortress. The top levels are easily accessible, but there are eight doors that lead to different portions of the lower levels. In all the years, only two have been opened, being protected by strong wards which renders them almost impossible to open. The fortress was used by the Otkorioni to defend against Galvosti, but with the opening of the Border Forts it now has less soldiers stationed within.

Stones Left Arm

Allegedly the arm of the deity Stone. In the Second Age the Dwarf Diggers took residence here. The Diggers refused to deal with the God Learners and were thoroughly antagonistic towards them. When the God Learners stole Mostali artefacts the Gobblers to retrieve them were sent from here. For defence a Mostali complex was built, but later disassembled in 1191 ST, and all the materials taken back to Bad Deal. One can still see enormous bronze plates and barracks that mark where the Mostali once lived.

All that remains is a single dwarf, who lives in a small, secret part of the what remains of the complex. When seen he only remarks that the Mostali will one day return. If asked when this is, he tells that this information is 'restricted' and asks all other questions to be taken up with the Nidan Decamony through normal channels (what

these channels are, or how they are normal, is a mystery that the dwarf fails to elaborate upon).

Sword Wall

Instituted by Bishop Branfal in 1596, shortly after the Humakti camps that operated around the Salantia Forest were destroyed in retaliation to decades of offensive actions taken against the undead present within. The Sword Wall is a fortification with about 70 worshippers of St. Humakt. They also ensure that unauthorised people do not enter the forest.

Mt. Ternamor

From the peak of this mountain it is said that one is able to leap into a Storm Castle owned by a giant who used to be a god but was cast down from divinity for seducing Ralia. He is said to guard the Wind Shield.

Tirògel

This mysterious spot has existed for as long as memory allows, discovered by Barac Silvermane in the Godtime. It is a large pit in the highlands that constantly pours forth mist. Those that enter never return. No one knows where it came from, or where it goes, and neither divination nor magical research has revealed any information. It has been visited seven times in known memory by otherwise unknown species of long limbed, black eyed albinos with long blond hair. They never return once they have asked directions as to where it is.

Toobad

A rocky pit, large enough to fit an entire village. When first discovered it was thought to be too bad for anything worthwhile. Alan Lordcaster took it as his bloodlines home, and within a few years of setting it up found to his shock that it was a Mostali quarry, discarded in the Second Age. It now makes a lucrative trade in masonry, crystals and a dwindling source of rune metals.

Vanfal

See Dunhaven.

Wolf Hold

A large fort that has stone walls surrounded by a wooden fortification. Inside lives the mercenary group, the Wolf Beserkers. The mercenaries are all warrior caste members, and their leading priest controls a Telmori spirits that was vanquished a century and a half ago and placed under the command of the Beserkers. The spirit resides on Mt. Wolf Paw. The Beserkers are well known and receive a

lot of work from the Church, especially as an effective offensive unit against Vustrian Hsunchen. Once a year they open their gates to

the public to find new recruits by testing them in a variety of arduous competitions.

Valantia

History

Maklamann Ironblade founded Valantia in the First Age, during the year of 314 ST. It was formed shortly after Ironblades victory against the Zebra people, and was built around a Humathi holy site called the Deothaisel. Many Humathi worshippers congregated there, hidden away during the Darkness, gathered in worship to the Great Death God. Numerous smaller temples to Humath sprang up, and the Twin Brother Temple to Orlanth was built nearby (it would later be destroyed by the Uz Marauder Brigade in the Second Age). The walled settlement that would later become a city was founded on the orders of Maklamann himself it is said that some of the stones were even lain by his hard working hands.

The city was the bastion of the Otkorioni people for several centuries. It was the site of Arkat's meeting with Maklamann, and also was the mediation point between Uz from the Autharchy and the human members of Arkat's empire.

When the God Learners and Uz forced the Otkorioni away in the Second Age, the Humathi remained. At first, the trolls hunted them as food, albeit canned food. However, their temples made effective military fortresses, especially the Deothaisel, and whilst raids would continue, devastating much of Valantia, the Uz came to the conclusion that it'd be easier to let them remain. They formed a tightly knit community adhering to the principles of the Death God. They built up many connections with Tinaros, Borin and Sentanos as mercenaries and Swords for hire, keeping their heads low during the God Learner reign. The God Learners tried to gain entry to the Humathi owned regions once or twice, but found attrition due to Uz raids too difficult to contend with. Many say that by this time the Humathi had pledges with the Uz for mutual protection against the new rulers of Ralios. It was known that they dealt with Uz Humath worshippers, a cult leftover from Arkat.

Before the Reclamation, many members of the Church of Nomia settled in and around Valantia, some sixty years after the Otkorioni had fled. As the Galvosti were allied with the God Learners, they had a lot of support and backing. There were tensions at

first between the Galvosti and the Humathi, but Dinero ai Sanchal del Galvost, Bishop of the Church at that time, managed to come to arrangements. The two sides despised each other, but neither was willing to engage in open warfare.

During the years following the Great Plague of Lankst and the Reclamation, the Orlanthi returned. The Humathi were not willing to accept their brethren with open arms, and neither were the Galvosti happy to see yet more pagans enter the area. The Orlanthi found it difficult to settle in and around the city. After thirty years, the situation changed as the tribes sent messengers to make treaties and allies with the staunch Humathi whom, even though the Church of Nomia nominally controlled Valantia, were still the power behind the throne. Eventually a small group of Orlanthi managed to base themselves in Valantia, a form of underclass that Galvosti merchants used as cheap caravan guards. The newly based Orlanthi constructed a temple to Humath, right underneath the noses of the Galvosti. Unwilling to attack a temple to the god that they feared so much, it remained.

The situation changed again in 1093 ST when the Ruam Clis and Dunfali made official treaties with numerous Orlanthi Families. The Orlanthi persuaded the Humathi Houses to surreptitiously do away with the ruler of Valantia, Duke Carlos ai Belfonti. Once slain, Orlanthi poured into the city whilst it was in disarray. At the same time, certain Orlanthi led attacks on Galvosti territory, claiming it as their own. This sparked numerous small wars between Otkorioni and Holuti families. A new Duke was appointed, one whose attitude was more temperate - he sought to convert the pagans. Whilst physical wars raged in southern Otkorion, a religious battle took place in Valantia. Whilst the Duke's aims were (more or less) pacifistic, they were also a failure, more Orlanthi moved into the city with the Duke's blessings, but did not convert. With growing Orlanthi power blocks, riots broke out and tensions rose. Within seven years, the new Duke was recalled home in disgrace and the tyrannical Duke Cormando ai Salvardo replaced him. He crushed rebellion quickly and began investigating the assassination of the abbot. When it was discovered that the Humathi were involved, Cormando ordered for those responsible to be found and executed, and all pagans barred

from the city. Those from the Ruam Clis who were involved were captured and slain by Tapping. The pagans were cast away, including the Humathi. They bound the Deothaisel with powerful wardings and fled. Only the Dunfali remained, hiding in their secret temple. For three years the Galvosti retained power before one evening the entire Dunfali House emerged, led by their Head who had Incarnated Humath himself! He quickly defeated and routed the unprepared Galvosti, and then proclaimed that Valantia was to remain a closed city, open only to members of the Houses of Humath.

During this time, the Temporal Incarnations were formed, from the secret the Dunfali used to enact it the first time. After some years, in 1110 ST, the Humathi allowed people and trade back into the city, having proven themselves as powerful as necessary to maintain control. It was decided that control of the city would be determined by a contest of arms - a tradition that is maintained today. The winner was a Galvosti, and he was appointed King of Valantia, a title he held with some distaste and he ordered his court to refer to him as "Duke". The Humathi likewise proclaimed that should anyone attempt to go against them, they would have to face their wrath. Slowly, people filtered back into Valantia, and some of the more well travelled Humathi pulled a few strings with foreign merchants and trade began again.

Though the Galvosti ruled, they could not do as they wished. Pogroms they tried to enact were cut short by the Humathi. Large factions of Orlanthe moved into Valantia, but could not yet form temples, but did form themselves into a powerful presence. Even the Rokari and Aetheric Church made themselves felt. Sometimes, during extreme tension, riots flowed into the streets, but the warfare of years before did not occur.

This period, too cumbersome in politics and battles to be fully described here, lasted nearly three centuries before King Ulianus III invaded Valantia, killing the native Safelstran royalty. Duke Ulyfid ruled as Ulianus' proxy. The siege of Valantia was hard, and only by using many tricks did Ulianus force the walls down. Seeing their defeat, many Humathi agreed to surrender. Similar agreements were made with the other factions, or they were put to the sword.

Seshnelan rule was harsh on the Valantians. Many aspects of religious orders had to either be discarded, or carried out in secret. The population dwindled, the Galvosti

had their own problems and the Orlanthe preferred to leave north into rural areas away from the Rokari expansion.

When Seshnelan rule collapsed, the Seshnelans departed along with their slaves. This left the city almost vacant - the Humathi began to re-establish their power again, but Valantia did not become the bustling city it once was. The Humathi were no longer interested in establishing Valantia as a political power. They allowed a new contest to be held for the rulership, and with the support of the newly arrived St. Urox cult it was the Finshad family who took the throne. It was down to a concerted effort from the Galvosti Church and the Finshad nobility that managed to keep Valantia going.

In 1611 ST the Prelate of Valantia executed a group of Orlanthe revered in southern Otkorion as heroes, including a worshipper of St. Chalana. Surantyr the Nonheretic decided to sack Valantia, gathering support quickly for his endeavour. The executed Orlanthe had friends in high places, and this was the final insult from the Galvosti to the people of Otkorion, which was now largely Orlanthe and Henotheists. Surantyr rallied support, and managed to gain backing from tribes in Lankst. They gathered and advanced south, from Aocur in northern Otkorion to Valantia. As the force advanced, the Galvosti obviously became wary. They lay siege to the Humakti controlled areas of Valantia believing (correctly) that they would aid Surantyr's army. The Finshad nobility escaped, leaving the royal grounds so that they could meet with Surantyr's forces and aid in the sacking. The Galvosti executed many Orlanthe out of hand, and began rallying their own forces - some sent from Holut, and also the army from Sentanos. In brief, the battle lasted three days with the Otkorion Orlanthe achieving their goals, forcing the Galvosti from the city. Southern Otkorion was now ruled solely by the Henotheistic Church. Soon afterwards, Surantyr called for the Twelve Thousand Pilgrimage to repopulate the city.

The City

Valantia has existed for nearly a millennia and a half, and over this time many additions have been made to the basic structure. The oldest area is that which was built on the orders of Maklamann himself, and is called the Humatan - or "the Sword House" by locals. Here are some of the oldest buildings, mainly associated nowadays with the cult of St. Humakt. All of the Houses of St. Humakt have havens here, some having survived since the days of the Wolf Pledge when the Humakti were alone against the trolls. There are also temples and shrines to St. Humakt, his sons, Heroes and subcults, including the Deothaisel that original Valantia was built around. Fruit juice houses dot the area. Two other landmarks of note exist in Humatan, the first being the Holy Sword Ring. It was built in 1169 ST, and many fights and challenges are carried out within its confines. It also attracts a large amount of revenue through the famed arena combats. Half of it extends into Humatan, the other half into open Valantia. Another notable landmark is the Bridge of Swords. This stretches over the small lake at the centre of Humatan, created by forging a canal to the river Tanier. The lake itself is mainly used as a water supply, but the Bridge itself is important due to its connections to the Bridge of Swords on the Godplane.

The rest of the city is newer by at least four centuries. There are three areas of note, but collectively the newer portions are referred to as "open Valantia", a nickname that has stuck since the time that the Humakti refused to allow anyone into the Humatan itself.

The first area in open Valantia that is of note is the royal grounds. Built atop an artificially constructed hill, it was made by the Holuti Dukes when the Church of Nomia first moved to Valantia. The palace and the grounds themselves are obviously of Galvosti design, and also have heavy fortifications to protect it. It is, simply, almost a small-enclosed town unto itself. With the Finshad family finally happy that as much Galvosti paraphernalia as possible has been removed, a temple to St. Orlanth Rex has been constructed. The royal palace is protected by five crystal statues, placed there by the Seshnelans and never removed.

The second major area is the religious quarter. When the ruling of Valantia fell to the

Orlanthi, and the major religious blocs were Galvosti, the later took over a large part of the city as their own religious grounds. They built a Church and homes for sorcerous orders. When the Orlanthi sacked Valantia, this all changed. The area has become dually a monument to the Galvosti defeat, and the remainder has become home to the destitute masses. The now defaced church remains empty, offerings of Holuti dolls are burnt - symbolic of the Galvosti defeat and rout. Portals of power exist, although after a few Quests onto the nodes, the Galvosti managed to ad hoc seal them. The Otkorioni still try and reopen them for their own gain. A statues of Saint Carpattia, a Saint of the Church of Nomia and Prelate at the time of the Sack, stands in the centre of the area acting more as a spittoon now. A Hall used for summoning spirits and Tapping is now a full display against the chaotic powers of Jraktal.

The final region of note is the market, near the docks. There is the Great Stall, a temple to St. Goldentongue. Of note, there is a small band of particularly militant Goldentongue worshippers who investigate the Argan Argar Chain to try and foil it's passage through Otkorion - they are known as the Storm Wheels. The docks are a marvel to behold, built by the Tanier priests the lochs used are each beautifully carved with detailed art. Some of the lochs are magical and can no longer be used due to the disappearance of the Tanier cult some years back.

Valantia also houses the largest temple to St. Urox, built near the gates of the city. The Inquisition also has their headquarters here, built near the Order of Learning. The Betine and Aocur (Queen's and King's Guard respectively) also house themselves in Valantia.

Other notable places include the Riddling Parlour, which was used by the God Learners some years ago; a temple to the Crossed Swords Barracks, ostensibly a mercenary hiring hall and temple to a face of Arkat Chaosbane; the mausoleum of Maklamann Ironblade, built in the early Second Age when some of his remains were recovered; a temple to Arkat Lordmaster, built on the spot where Arkat and Maklamann once met to make their alliance; the Au Fragraa family brewery; and the Silver Duck, a famous restaurant run by a Galvosti chef and his Galini wife.

The Temple of Fiesive

The Main Church in Fiesive is located at the peak itself. It is made of stone, with no wood superstructures, the temple remains as it once was - as it had when it was built on the instructions of the Arkati Monks in the First Age. Of course, it used to be used for the worship of Arkat, and some bas-reliefs of the Superhero remain. Apparently, many Priests have attempted throughout the Second Age to have the temple changed, but merely met with problems and bad luck. Eventually it was decreed against the will of the gods to attempt changes to the temple. Even the new Church upheld this, more out of superstition than anything more concrete.

It runs about eight levels in height, with smaller buildings surrounding it. Due to the altitude, and the lack of windows or insulation, it is usually at freezing point in the temple grounds. The members of the priesthood all wear heavy clothing. At times of larger ceremonies, when processions of Church members march through the Tulas, up the spiral paths to the peak of the mountain, enormous fires are lit in huge brass bowls in the great hall to warm the temple as best they can.

The Church lower levels include the scripture rooms, ordination chambers, Family shrines, city records, the four tombs of the Arkati Monk-Priests (long since plundered), the ravenry, a supplies room for emergencies and a large greeting chamber. The upper levels are dominated by the expansive main worshipping chamber. Here worship to all the Saints are held. It used to be plain, but the formal creation of a Henotheistic Church meant some decoration was added, giving adoration to the Creator. A golden plate some 4 feet in radius, ornate, hangs on the wall and is an original Brithini piece of architecture that Malkion is said to have brought with him from the Kingdom of Logic, that the Otkorioni stole in raids upon Seshnela. Underneath the centrestone of the temple is the skull of a magic ram a Kolati slaughtered after the defeat of an invading Bagogi Hero in 1307 ST, who managed to breach the temple grounds. Also, on the upper levels are the HeroQuesting Chambers, the Air Sword Barrack (an armoury), and a smaller shrine for private (and expensive) funerals.

The buildings surrounding the temple are the priests and acolytes quarters. There are 40 priests and four times as many acolytes. Close liaison is held with the temple dedicated to St. Ralia where many other festivals and important ceremonies are held.

The temple has a complex organisation. At the top is, as always, the Archbishop, with Bishop Cardy underneath him, who is effectively the high priest. The Bishop is a Wizard Caste Priest ruling over the entire hierarchy. Below him are a group of priests for both the Warrior and Wizard Castes, and a single representative from the temple of St. Ralia (who is responsible for the Farmer Caste). The Heads of the Families of Otkorion can be summoned at anytime to discuss ecclesiastical matters with him (for they are the ordained rulers of the Lord Caste). The temple has it's own guard of four rune lord-priests and sixteen acolytes. They all double for tasks in the Warrior Caste rituals, although the Priest just below Cardy who attends to the religious matters of the Warrior Caste is located in a different part of the temple than the Temple Guard. A member of the Red Circle also attends as a representative of St. Malkion, although the exact member changes as the year passes so that all seven are ~~forced~~ given the chance to attend.

Genealogy

Example Names

Male: Agnoman, Aillsill, Ainle, Angus, Aonbarr, Argrath, Asal, Balar, Bealon, Bov, Braug, Breg'on, Bres, Brian, Briccra, Birog, Caer, Cal, Car'adawc, Cathbad, Cathal, Colem, Comm, Conn, Connary, Comla, Cormac, Cumhal, Cormyr, Corpry, Crawly, Cramel, Daran, Diarmaid, Douglas, Doyle, Duac, Duncan, Elatha, Elliott, Eochy, Erawac, Farlow, Fiachra, Fingen, Frelim, Gohan, Gorias, Grabel, Graham, Gunn, Gwion, Hamer, Hamish, Hugh, Ith, Iudan, Kal, Karal, Kian, Kien, Kyle, Lairgen, Leoban, Lir, Logan, Lugh, Maan, Maban, Maeldun, Malcolm, Macbeth, Marly, Naisi, Nemed, Niol, Ogma, Padraig, Parthalon, Patrick, Ramsay, Ross, Ruadan, Sawan, Saxel, Scott, Sera, Sian, Sreng, Talmar, Tuan, Tuatha, Tureen, Turrall, Vigiof.

Female: Aifa, Aine, Alba, Amber, Aoife, Aurora, Banba, Blai, Boanna, Branwen, Brigit, Caer, Carole, Dealgnaid, Dectera, Deoca, Dervla, Elsie, Emania, Etain, Ethlinn, Fionula, Freya, Hela, Kelsae, Kirva, Kristine, Levariam, Lucia, Macha, Maev, Maga, Marish, Margul, Moriath, Morrigan, Neavh, Niam, Penardun, Ruth, Saba, Shalla, Shallya, Shannon, Sharone, Shryl, Suliall.

Minor Family Name Examples: Anderson, Armstrong, Boru, Campbell, Cenchos, Cliamh Solias, De Dunaan, Derry, Falias, Finias, Glengary, Lochie, Lovat, MacBain, MacColl, MacDerry, MacGillivray, MacLeod, MacRue, Moyle, Murias, Ronald, Rose, Seanmay, Westmeath.

Names

Characters who originate in the Otkorion region do not have names such as Calron Cruelsabre or Tebit the Evil Sorceror. Far from it - since the Otkorioni are descended in the main from Lanksti barbarians rather than Safelstrans, their names reflect this. Names should have an Irish/Celtic flavour such as Dervla, Angus or Liam etc... A surname is vitally important as well as it gives the person's family affiliations, and family descent. Ancestry is very important in the lives of Otkorioni, and all ancestors are honoured and revered, although direct ancestor worship has long since faded out.

All people belong to a Family, otherwise they are considered by the general populace as Outcasts, the lowest of the low. To be disowned or to disown one's family is a grave Sin in the eyes of the Church. A person's surname will usually be that of their family, i.e. Tuatha Rawson of the Family Rawson. If a person is a direct descendant of someone who has committed a famous act then they inherit their name as their surname - thus creating a minor family line (see later). For example, a farmer known as Sean Kirwan of Family Kirwan would have no notable descent whereas Sean Dalmari of the Family Kirwan would be a direct descendant of the famous Hunter, Dalmari Kirwan and has had the honour of carrying his name.

Honour names, such as Ironsword, Spirit-crusher, Soulfire or Longshot (all merely examples) are the titles of the Cult of St. Humakt. or as an honour (or dishonour) bestowed upon you by a noble so powerful to have regional recognition that his bestowing of an honour name is worth something. A character that misuses honour names, or starts calling themselves by honour names they do not deserve, will face retribution in the form of admonishment by society. Actively giving oneself an incorrect honour name in an attempt to lie, cheat or steal is considered a criminal offence by the Church.

Titles are also awarded. Whilst honour names replace your surname, a title is an addition after one's name. So someone with the title of Warrior of the Silver Flame might be called Lairgen Brodie of the Family Brodie, Warrior of the Silver Flame. Over the next few pages are listed the titles awarded to the

various castes. This list is not exhaustive. Titles can only be awarded by High Priests of the Saints associated with the award (generally an aspect of St. Orlanth or St. Ralia). A character may wish to use keywords to select titles during character generation.

Those Safelstran families within Otkorion who did not come from Lankst were long ago subsumed into Otkorion society and their names were changed into Lanksti versions, or changed completely, as a sign of their dedication to Henotheism. Notably, Safelstran forenames are becoming fashionable in Otkorion, and are starting to become a commonplace in the higher court circles of Fiesive.

A person will introduce themselves with both their names and family descent if greeting someone of equal rank to them, but normally only introduce themselves by name when speaking to someone of higher or lower rank. A farmer would rarely indicate his family if speaking to a high ranking noble, but would make an exception in the case of the king. To list one's titles is usually only done when trying to impress or intimidate, or at formal gatherings.

All Otkorioni usually remember genealogies within a few generations, and all famous family members are well known. A resident St. Lhankor Mhy Sage whom the Family pays to record such details as births, deaths and peoples notable deeds keeps full genealogies. They usually memorise them, and often write them down. Surantyr has authorised a book to fully list all Otkorioni genealogies, and it is to be stored in Tempest Halls. The book is being written by some of the best Sages of the land, with help from Godi and Shamans of Surkorion, and the group as an entity is known as the Salmarioni. Using certain magics, many ancestral spirits are contacted, have various situations discussed with them about their ancestry and are then blessed and released to reach Solace. The Bishopricks are very interested in ensuring that those ancestors who died before the Church, and therefore did not have the opportunity to reach Solace are blessed in Death to travel there.

Example Warrior Caste Titles

Birobhail: This is an award given to all high ranking members of St. Orlanth Four Weapons, who are also members of one of the larger temples of Otkorion. It is one of Minlister's Blessings, and upon giving your name and showing it to any tavern owner it creates a bar tab, which the tavern owner can later recollect in the form of reduction in tithes. Of course, forged Brobhail do exist, but a decent barman can spot them...

The Silver Raven: This can be given to any caste member, but is awarded by the Warrior Caste. It is given to anyone who displays the virtues of St. Orlanth. It is a small raven that can be displayed on armour or clothing.

The Iron Raven: This is awarded to any who do the Church a great service. It is awarded in a ceremony where the enchanted iron raven badge is pinned upon the worthy candidate. Their name and deeds are then read out the next high holy day at every temple in Otkorion. Normally only 49 Iron Ravens are awarded a year. It is rare for someone to be awarded one twice, and almost unheard of for someone to receive three.

The Gold Raven: Awarded to any allies of the Church, but who do not actually belong to it, who do the Church a great service.

Pynathal: This wax seal is attached to the armour of any warrior who demonstrates great expertise with a weapon. The seal depicts the nature of the weapon.

Bortau: A title given, with an associated tattoo, to any participant of the Path of St. Orlanth HeroQuest held by every Family every Sacred Time.

Warrior of the Storm Hearth: A title given to any warrior who has served in the personal guard of a Bishop or the Archbishop.

Warrior of the Silver Flame: A title given to any warrior who defeats a particularly deadly foe, especially those that are the personal enemies of the Church.

Ladle Knight: A title given to any warrior who dishonours himself, the Church or his Family. The warrior must always give his title until his honour is recovered. To not do so is to risk greater dishonour.

Knight: General title given to great warriors of St. Orlanth Four Weapons, St. Urox or St. Humakt.

Warrior Caste Title Continued

Red Blade: This sword is made of the rarest red silver. It is enchanted to cut deeper. It is given to all who die in service of the Archbishop or other Church VIP and manage to claw their way back from the Otherside.

The Fifth Weapon Ribbon: This is a piece of embroidered silk given to all warriors who own powerful, magical weapons - especially those that have been plundered. It is tied around the weapon. As these are often lost, replacements are freely given.

Rafhygh: This is a tattoo put onto the forehead, and looks like the rune of St. Humakt. It gives great honour, and is awarded to all who vow never to be brought back to life.

Paladin of the First Angel: A title awarded by the St. Humakti to all who slay powerful undead.

Servant of Death's Einherjar: A title awarded by the Temporal Incarnations themselves signalling great favour with St. Humakt. Generally given alongside a gift. Can be awarded rarely to those outside the Warrior Caste.

Defender of the Memory: The "memory" is of the first city which St. Urox defended from the Devil. The St. Uroxi give it to those who prove themselves fighting chaos threats. Within the cult of St. Urox a slightly different title of "Guard of the Memory".

White Badge: An award from the cult of St. Chalana. It is given to Warrior Caste members who demonstrate the abilities of Arroin. Those warriors who do St. Chalana a great service earn it. It is a small white badge to be pinned on armour.

Ancestor worship and the cult of Daka Fal was phased out over a century ago by the Aeolian worship of the Creator. It is considered heresy and necromancy to tamper with souls already in Solace, and therefore much effort is made to ensure that necromancy is purged from Otkorion.

Families

The concept of families originated from Lanksti clans and tribes. The change from a tribe-orientated society to a family based society is more than merely a change in name.

Families are all ruled by a single Family Head, a powerful member of the Lord Caste who, by virtue of his position, is also a worshipper of Alakoring Kingmaker. The Head of the Family occupies what would be the position of chieftain. A Head virtually always appoints a successor, retiring rather than dying in battle as the lifestyle of Otkorioni Orlanthi is less violent than that of the barbarians northbound. However, the nomination is only a guideline. It is the Iron Council in conjunction with the Family Priests who decide who will lead next. The Family itself has little say in this, generally it is only the Lord's who can decide, although if someone is chosen who is hated civil wars can break out - they are violent, bloody and short.

All Family Heads have an Iron Ring of six other Lords. Should a new Iron Ring member be required, the remaining six members will decide who it will be. The Iron Ring is accompanied by more advisors, varying in size, and are known as the Thunder Brothers. They consist of between five and thirty members, comprising advisors, priests and bodyguards depending upon how much advice the Family Head is willing to take.

The Iron Ring and Family Head have great power over members of their Family. Should a Family member refuse an edict of the Family they must take their case before an impartial Lawspeaker, and if they are found wanting then the Family Head can determine a suitable punishment.

Family member disowned by the Family, is in dire straits. Usually this is disastrous, but not always. A Farmer loses all land grants and trading treaties, warriors lose any placement in the family armies and if the family applies the correct political pressure they can persuade the Church Militant to make them redundant - often such people become mercenaries, although no decent Otkorioni mercenary group will accept such people. The Wizard Caste often face problems with the Red Circle of Fiesive if they are members, but otherwise are normally okay. A Lord Caste is instantly relegated to the Farmer Caste by the Family Head and all land and property is removed.

There are seventeen major families, and 112 minor families that make up the family structure. In each major family there are countless family lines.

The difference between a family line and a completely new family is this - a family line has been given its own name and prestige for services rendered but has no head and is

still subject to the Head of the Family it originates from. A minor family appears when irreconcilable differences occur within a family and to avoid bloodshed they leave with their close relatives and form a new family. The minor family has its own Head, Iron Ring and tulas. They are rarely large enough to support family lines.

All families own tulas, land bought and maintained for the provision of the Lord Caste. On these lands live the Thunder Brothers, the Head, the Family Priests, the Family Guard and Guests. In Fiesive, the city of nobles, almost one half of the city is composed entirely of tulas.

The Major Families

Family Au Fragraa

10,900 members

A Farmer Family, their power base is in the inner towns, fields and villages as opposed to the cities. The Au Fragraa family has monopolised the agricultural control of Otkorion, having long since destroyed the two Families that opposed it over 150 years ago through assassination, urban warfare and aggressive trading techniques. The only other Family to pose any challenge to their control is the Penhalagon family. The Family is responsible for well over half of the food crops produced in Otkorion, and are so vital they could blackmail anyone in Otkorion - fortunately they are in such a comfortable position this prospect seems unlikely. Instead it wishes to consolidate its power base. If the Family was to falter, fail or fall all Otkorion would suffer.

Family Bemurok

4,400 members

This Family line descends directly from St. Urox, the Sinkiller. All who join the cult of St. Urox become members of this bloodline. See information on St. Urox for more details.

Example Wizard Caste Titles

Friendship Bands: These cotton embroideries are added to the robes of Wizard Caste members who defected from other Churches (such as the Rokari, linealist Hrestolism etc...). They are worn on the chest area, or the wrist, and vary in pattern dependent upon which Church the defection occurred from.

Voices of the Storm: Awarded to those who would otherwise qualify for the Warrior Caste award of Warrior of the Silver Flame.

Fists of the Thunder Realm: Given to those Wizards who demonstrate themselves to be militant in nature.

Degree: There are seven magical arts recognised as stemming from St. Malkion, and as a Wizard masters each one they earn a degree. A wizard of the first degree is a recognised magus, and no one has ever been a wizard of the seventh degree.

Family Birògel

22,400 members

This is the Stickpicker Family, a term once used as an insult but which now carries no venom for the successful Birògel family.

They moved to Otkorion during the Reclamation and brought with them their great tutelary spirit Thoyrarthralia, how was - and still is - the source of their power. Thoyrarthralia is a fertility spirit, the Wombinder, who can bring new life to the infertile, many children to any mother, the strength of dragons to any male child and the womb of a daughter of fertility herself to any female.

At first they were not too notable. They settled well, but trolls and broo plagued them. Their high birth rate helped, but they barely managed to subsist in the harsh highland environment. In 1332 ST Brian Birògel took over the Family. He was a fine King and wielded a blade of steel taken from his dead father's grasp. Brian and his Iron Ring travelled to the Realm of the Gods, and returned with three spirits, shackled in iron. One was an Earth spirit who could give life to the land, another was a Shadow spirit who could make the winter chill go away, and the last was a Sun spirit who could shine life into the fields.

With the power to give birth to a great many children, and the food with which to feed

them, the Birògel became increasingly larger. They were also, generally, very strong and these combined factors meant that many became Stickpickers. Such a large number of people meant there was little other option than to be relegated to this occupation. But, no workman was better than a Birògel workman.

Nowadays they maintain power for two reasons. Firstly, they still have access to their spirits so all Birògel eat well and have many children, meaning their size alone gives them power. When war is waged the sheer size of Birògel forces can easily be overwhelming. Secondly, they maintain a strong workforce, many people such as minor families and the Church rely upon the Birògel family to supply workhands. The family is also known to sell secrets, seemingly gathered by the stickpickers from overheard conversations.

Currently the Birògel family are petitioning Surantyr to invade Lalia so they can gain control of more land to expand into.

Family Bov Rua

10,500 members

The Bov Rua were as minor Family line until 1546 ST when Abhar Delinn received their aid and had King Leoban II grant them power and prestige in southern Otkorion. They were given land grants to land owned by foreigners, and had to fight to claim it. After a war with the county of Belstos they made many settlements with the Duke of the county. The new Family Head agreed to sell back the lands at the price of one sheep's foot. The Duke of Belstos was happy at receiving his land, and the Bov Rua had avoided further losses and retained their honour. They have since had healthy relations with the county. They became known for their wisdom.

The Family became a major family when the Henotheistic Church was formed. They earned Surantyr's support by subjugating those who tried to go against the formation of the new Church. The Family values its connections to the county of Belstos and it is rumoured that they are connected to the Boristi Register. They are most well known for attending to the day-to-day running of Tempest Halls.

Family Brodie

10,200 members

The Family Brodie are mainly a southern Otkorioni family, renowned for breeding good warriors. The Brodie alone sponsor two mercenary groups, and were

Names

Names are organized in a particular, organized fashion. It is important to an Otkori citizen to properly know someone's Family and Genealogy.

[forename] [Family Name or Family Line] e.g. Daran Penhalagon

[forename] [Family Line Name] Arna [Family Name] e.g. Liam Dac Mara Arna Rawson

[forename] [Family Name] caes cumurum [religious titling] e.g. Tuatha MacDerry caes cumurum Ochar

[forename] blood of [Famous ancestor] e.g. Saxel blood of Parthalon Finias

[forename] [honourname] e.g. Ruth Headtaker

Combinations are allowed, such as [forename] [honourname] caes cumurum [religious titling] or [forename] [Family Line Name] Arna [Family Name] blood of [famous ancestor].

As a note, the Archbishops correct title would be Surantyr Penhalagon caes cumurum Gochar.

partly responsible for the building of Umathil and Humakt fort on the borders of Tinaros. The Brodie Family often make raids into Lankst, and sometimes further afield into Naskorion. No Brodie warrior is a true Brodie until they have participated in such a raid.

The Brodie Family are necessary for the survival of the Church Militant, they are responsible both for funding, the running and a large portion of the army recruits. Their Family Hero Cult is also very important to the Family.

The Family Brodie was a Family in trouble a few decades ago. The troubles they faced were dually a lack of employment and a pogrom started by the Deltaeth to cleanse the Brodie of Thanatari Heretics. As the Inquisition supported the purge, the Brodie were forced to support and even help in the decimation of their own family members. Because of their declining power base, the Brodie were forced to ally themselves with the Penhalagon Family who were suffering their own problems of Mallian uprisings and Uz raids. In return for monetary and economical aid, the Brodie aided the Penhalagon Family with military support.

Family Cearbhaill

12,300 members

This small family lived near Valantia when the God Learners and Uz made the Valantians flee north. Many remained to aid the Humathi, but by the time their Family returned during the Great Plague Rush, they had dissolved their blood ties.

The Cearbhaill settled far more south than other Families did, closer to their previous home. They fell into an uneasy alliance with the Galvosti, but as the Orlanthi reclaimed more of Otkorion the Cearbhaill became more ambitious and spearheaded numerous offensives against the Galvosti and Rokari. Foreigners hated the Cearbhaill more so than other Otkorioni for this act of betrayal. They led the Sack of Valantia, and through this earned many rights to territory in and around Valantia. They have, on occasion, tried to claim power from the Finnshad Family, to no avail.

The Cearbhaill maintain their power by owning lots of land, selling stolen Galvosti secrets and their knowledge of many tactics and magical abilities that can be used against Galvosti and Rokari. Their Iron Ring is secretive and has acquired so many enemies that they must meet in private conferences.

Family Deltaeth

11,000 members

The Deltaeth came to Otkorion during the Great Plague Rush, alongside the Rawson and Deokirk Families. They, like so many others, eeked out an existence around Fiesive. They settled in the western portions of the Scanthil Forest, and honoured the Earth gods for protection from the powers that hid within.

With the ever growing popularity of sorcery, and the introduction of new philosophies and religions by the Stygian Church of Josrtland, many of the Deltaeth took to the worship of Arkat. The Deltaeth took control of an ancient Arkati holy site, left by the Arkati Monks of Fiesive (whom the Deltaeth notably did not get on well with). This location is known as Arkamalathan, and is centre of activity for the Deltaeth family although it is also very secretive. It was in 1407 ST, when their previous tula was sacked by angry Mostali, that the Deltaeth made Arkamalathan the base of their Family Lands. To this day, only Deltaeth who have proven their loyalty to the Family may travel here. All other meetings and such are carried out on the tula in Fiesive.

It is known that the Deltaeth do have some form of Arkati cult that is very secretive and open only to handpicked Deltaeth family members. Such members openly display the sign of the cult, a symbol of Arkat atop a giant raven. By the by, you would never know such a person had Arkati inclinations, they neither preach, nor display fanaticism towards a particular cause. However, those that watch the Deltaeth closely know they conduct bizarre rituals and ensure a family presence in places where none is warranted.

The Deltaeth have a grip on the political life of both cities, and long forged connections between themselves and other families, giving them a hoard of boons to call upon, has probably given them this status. They have a lot of collateral collected over the years, and their business dealings are consistently successful, attributed to inside sources around the Felster Lake. With the rise of Henotheism, the Deltaeth managed to ensure that it is their family who collected tithes and taxes from the people, of which they get a fair share.

They supported the introduction of St. Urox into Otkorion, Secretly, they knew that the Jalmari would come as well. The Deltaeth seek to destroy the Arkalemsyre without showing that they know of their existence. Bringing the Jalmari into the land ensured the Deltaeth that the Arkalemsyre would have a foe to face.

Family Deokirk

14,300 members

Along with the Rawson and Deltaeth Families, the Deokirk Family were the first to move into Otkorion en masse. They have been in a prominent position ever since, and are a power behind the Fiesive and Valantia throne much as the Rawson and Deokirk are.

Currently their political aims appear to subjugate the Lalian tribes as slaves - as such they have more thralls than any other Family, mainly taken from the primitive Lalian tribes. They are also heavily involved in legal legislation, having more Lawspeakers than any other Family, and everyone knows that a Deokirk Lawspeaker is the best you can find. They monopolise the import and export of silk and other textiles throughout Otkorion. Over the years they have made many attempts on both the Rolymer and Finnshad for control over the cities. They have settled such feuds, with the Family Finnshad at any rate, and heartily support the Valantian royalty.

The Deokirk Family sponsor the annual Deokirk Tournament held at the private retreat of the Family Head. This weekend of jolly happiness makes the family seem quite amiable to others in Otkorion.

Family Finnshad

9,500 members

A strain of the now defunct Kastel Family of East Ralios, long since interbred with Safelstran stock. They became popular with the locals for they had useful fishing magics. They managed to earn the favour of the Humakti of Valantia when their champion Liam Finnshad was consistently successful in arena fighting. In the contest of the control of Valantia the locals used HeroQuesting support to ensure the Family won. The Family Finnshad have ever since consolidated their power base, and although attempts have been made upon it, they retain it still.

Family Halifar

12,500 members

The most recent addition to the ranks of the Seventeen. Raised to power through the intercession of the Red Circle of Fiesive, on the urging of the archmagi Noron Halifar, they have now become a powerful force. Their influence over the Wizard Caste, mainly through coercion, is immense. Over the last twenty years the Halifar Family now occupies many important ecclesiastical positions. The Halifar Family imports a large amount of texts and books into Otkorion, and have filled Fiesives library. They have also started to make a monopoly on the St. Lhankor Mhy cartography trade. One member, Soloth Halifar, has made a partial map of the Heroplane.

Family Kirwan

12,100 members

The Family Kirwan traces its lineage back to the Silver Age Sons of St. Orlanth. For centuries after its wane of power, when the Bright Empire demolished the Family during the Gbaji wars, it managed to gain support by using this heritage to gain favours. With the fall of the Jorstlandi Kingdom the Kirwan Family risked itself by midnight raiding upon Jorstlandi outposts. They gained several powerful artifacts that now remain in the Kirwan treasury in the hometown of Kirnath. Balifies the Hammer, realising that Orlanthi tenacity may make it difficult for him to reclaim the items (intact, at any rate) paid the Family for their use against Guhani Uz. The

money they earned during this time allowed them to regain their lost power, and they are now an important Otkorioni power bloc. They appear in both city courts and have no well known enemies. Because they have so much liquid cash, the Kirwan Goldentongue moneylenders often make a tidy profit lending money to minor families.

Family Mac Erc

12,400 members

One of the northern Otkorion power blocs. Mac Erc maintains its importance through trade with Lankst, and its importance to the Church as a source of missionaries. Stability serves Mac Erc needs.

Mac Erc is well liked by the Lanksti, allowing easy bartering and trade, and the people are more hospitable to Mac Erc missionaries. The reason for this is that the Mac Erc family still maintains numerous old traditions, and - much to the Church's general dismay - is the source of the most Involvests (worshippers of Goriant who can walk the Razor Dance and jointly worship both the Invisible God and the pagan gods). The Archbishop seems not to mind too much, however, and has many Hedkoranthi and Elmal bodyguards from the Mac Erc Family.

Mac Erc migrated from Lankst alongside the Brankist Family whose lands they lived in. They have retained their pagan relations, and are well known to have supported the creation of the Raped Whores and support the move to make Elmal a Saint. Worshippers of Bemurok and Hippoi are well known in the Farmer Caste of Mac Erc, and the Mac Erc family can breed the best horses in the land because of some of the pagan links. The Family Mac Erc also retain the ancient rituals to give them Hero Powers. About two thousand Mac Erc participate in ceremonies at Lofak's Point to gain special horse powers.

Family Marrghan

4,000 members

The Family Marrghan are one of the more mysterious, mystical and secretive families within Otkorion. According to their own sources they were a proud family who valiantly resisted the Vampire Kings of Tanisor during the First Age. They were all cursed by a Vivamorti Hero, a curse that has remained ever since. All members are pale skinned, abhor daylight (extended exposure gives them stabbing headaches) and are fully carnivorous - unable to eat anything but uncooked meat. There have, many times, been

purges against them , but they have managed to survive.

Today they are secretive and not often seen. Most of their Family live in southern mid-Otkorion in Balmoar, a walled town only open to family members and esteemed guests. It supports about 1,500 inhabitants, although the Family Head - Kenwin Marrghan - lives on the small tula in Fiesive with a few hundred others.

Because of the Families aversion to light, the Family has no Farmer Caste, but supports a healthy Wizard Caste. Their Warriors are dedicated vampire-killers, but are rarely seen. Because of their weaknesses, their Family Guard is made up of members of other Families! The Lords of the Family are known to engage in dealings with the Church to support them mystically in rituals and ceremonies. The details are, however, unknown. The Rawson and Rolymer Family have their connections with the Marrghan, and have long since protected the Family from the persecution it has suffered through the Ages.

Family Penhalagon

12,300 members

Generally regarded as the only Family that can compete against the Au Fragraa as an agricultural power. The Penhalagon Family were long ago asked to move into mid-Otkorion by the Rawson and Rolymer Families to take control and cultivate the land there. It also served the purpose of assimilating the Valantian populace and river towns into their way of life.

The Family was successful, at first, but soon war broke out against the Au Fragraa Family. They suffered at the hands of the Au Fragraa, and it was only the recent intercession of the Henotheistic Church that saved them. Beyond that, however, they have suffered the further misfortunes of Mallians, Telmori raids and Uz attacks. They have had more than their fair share of misfortune, and it was only an alliance with the Family Brodie that is keeping them in power.

Family Phraman

11,000 members

The Family Phraman are famed weaponsmiths. Of course, mere craftsmanship does not make a Family powerful or influential, it was through political manoeuvrings in the early part of the Third Age that made the Phraman strong. They made weapons and freely distributed them during the

Reclamation, making many powerful allies in the first years of the migration from Lankst to Otkorion. The Jorstlandi had them make over a tenth of all of their weapons, and recompensed them well for their work.

In 1523 ST the Family Omar, who owned bronze mines and dealing rights with the Mostali, were brutally massacred by troll attacks. After some minor skirmishes with trolls, the Phraman moved in and took over the mines, and ever since have controlled their own natural resources.

Nowadays, the Phraman continue to make, sell and export their well-crafted weapons. Whilst this makes them famous, most of their revenue comes from mining natural ore and dealing goods with the Mostali. Ancient alliances from the time of the Reclamation mean the Phraman can always expect strong support from the Families Cearbhaill, Deokirk and Deltaeth. Other families rely on the Phraman for their metal, which gives the Phraman a lot of power. When disputes arise, the Phraman can make prices rise sharply and place embargoes on their exports to ensure they get their own way. This, however, has not made them amiable to other Families.

Family Rawson

10,300 members

One of the earliest families to move into Otkorion was the Rawson Family. They have many famous names in their lineage including the Hero Abhar Delinn. They were one of the first families to turn to using sorcery, and their friendship with the Rolymer family has meant sweet-tasting success for the Rawson Family in northern Otkorion.

The Rawson Family, like the Deokirk and Deltaeth, stay in power because they breed cunning politicians. They eagerly supported Surantyr and the Conference of Henotheism, and helped build the Stormwalk and Tempest Halls, pulling the strings so that Rawson Family members control a large number of temples along the Stormwalk. The Rawson Family owns a lot of land, more than they can use, aggressively defending it and renting it out to other families on long term loans.

Family Rolymer

13,100 members

They inherited power from the Brankist Family in the Turrat Wars. With simple political manoeuvring in the wake of the war, they became rulers of Fiesive and

have since defended it to the hilt. They are the power bloc of Fiesive, and are currently indisputably the rulers of northern Otkorion. Everyone except the Families Rawson, Mac Erc and Marrghan have something to gain by Rolymer losses.

Death

The Otkorioni believe that Death is the domain of St. Humakt given to him as a gift from the Creator to end the Tyranny of the Evil Emperor. The passing over of a member of the Church is to be celebrated (unless it was a dishonourable death).

The Otkorioni believe that a person will most likely achieve Solace if they die valiantly - they even rank the most virtuous ways to die:

On a Quest for Family, King or God

In battle with an enemy such as Chaos or trolls

In battle with an enemy whom you have a personal grudge with, who has offended you or is a family foe

Dying whilst carrying out Caste duties

Dying to save another member of the Church

Dying of Old Age after a life of valiant duty and dedication to one's Caste

Accidental death, dying by assassination or poisoning and death by disease, or undisclosed sources such as a shaman's curse

Dying of Old Age after a life of trying to avoid Death

Dying whilst engaged in an act against the Love of God and the Church

All Saints have some part in the process of Death. St. Orlanth and St. Ralia are the Holders of Solace and they are the Masters of the Afterlife, looking after both the Halls where dead souls go to if they do not reach Solace and also attending to Solace itself. St. Humakt is Death and Protector of the Sacred Power. St. Chalana is the Saint who subverted Death and is sometimes used to defeat it. St. Lhankor Mhy is the recorder and arbitrator without whom the dead would be forever forgotten and whose deeds would never be recorded. St. Eurmalk did have responsibilities but shirked them before Time began. St. Goldentongue is the psychopomp and St. Malkion is the Judge.

The Dead are said to wait seven days after their demise in the hope that St. Chalana may turn her kind eye and breath life back into

their shells. If these days elapse with no resurrection, then the Dead will walk the road to Hell - banding together in groups along the way.

Some groups are given the Blessing of St. Eurmalk and along the path of the Dead are accompanied by the Trickster, and so sing, dance and make merriment of the Solace that is to come. On a quiet evening in Otkorion these souls are said to be the willo'th'wisps that are seen in places of death such as marshes or swamps.

The Dead descend down the Gates of Dusk alongside Elmal who guards them until Goldentongue leads them through Hell for Seven Seasons to the River of Swords. Here the Dead (and only the Dead) may cross into the Afterlife - St. Lhankor Mhy stands attendant taking everyone's name for his ledger. St. Humakt stands guard and allows only those of the Church to pass - the living are forced back, unwholesome chaos are tossed into the River of Swords, and all others must pass onwards into Limbo.

Past here you enter into Umathil's Halls where St. Malkion attends as Judge. His ancient laws determine where you shall go. If you are judged truly worthy you pass into Solace, otherwise you spend a varying amount of time in Orlanth's Halls enjoying the sports of warriorship, wenching, drinking, loving and joking if a man, or dancing, singing, artistic creation if a woman before returning through the power of Ralia reincarnated once more. Those judged unworthy are taken by the Heaven Troop and thrown into the chasm near the Stead where the soul must take it's own chances, normally being caught as some plaything for an evil Krjalki and being taken to where the Evil Emperor remains chained in Hell to be his enjoyment for eternity. St. Humakt are said never to go to Solace, but instead to stand alongside their Lord as warriors in waiting. When the Final Battle comes all who fight alongside the Angel of Death will go to Solace, no matter their deeds.

There are two major, and one minor, forms of burial. Most Otkorioni are wrapped in cloth and guarded for seven days after their demise. If the individual was a Hero, a Living Saint, a member of Royalty, an individual with a Healer's Boon or whose comrades can afford it, will be given the privilege of a Healer attempting Resurrection. Often the Church will

The Discovery of Death

Humakt was a valiant, pious soul from the Kingdom of Umathil. He was half brother to Orlanth, and was the son of Umathil and Kareenvekgos, whom he later forgot about when Chaos stole his memory.

During the Growing Sin, when man shunned God and took to the cruel Emperor, an angel of the Creator visited Humakt. He was warned of the coming of dark days when his hrythgar would not protect him and would be lost, when his wife would die, when the storms would fall upon the land. The Angel showed him the Godswar. Humakt was stricken by a fear he had never felt before, and should never have had, that all he had should be destroyed.

The angel told him of a way to stop the Evil Emperor from devouring the Cosmos in His own Sin. The Angel led Humakt through the winding roads of the Pits. There he came to a Guardian whom the Emperor had placed to stop intruders from discovering the one power that could end his reign. Behind the Guardian lay the Sword Death, a gift from the Creator to the Sinless Umathili, given through Humakt. The Angel had Humakt pledge himself to forever protect the true secrets of Death from those who sought only to use them for Evil and Sin, and to pledge himself to the downfall of the Devil's Servants. Here the Creator granted the revelation of Solace, the secret hidden place where even the Devil cannot reach you.

When Humakt emerged upon the lands the Angel returned to the Creator. Touched by the Invisible God Himself Humakt became the First Angel, a messenger from God to walk the earth. Humakt pledged his service to Orlanth, his brother, and became known as the Angel of Death a servant of Orlanth and the Creator.

call for some geas during resurrection to show piety and often the wounds sustained in the final battle that caused the Dead's death will never heal.

People who are resurrected are often never the same again - many join the cult of St. Humakt. It is considered both bad luck and dishonourable for any but the deceased's lovers to cry in front of the body - in the case where many people wish to lament the deceased's passing, a building will be dedicated to the mourning and a ceremonial vat of Minlister's Ale will be installed alongside any personal items brought in the memory of the deceased.

After the Seven Days a funeral pyre will be built using logs covered in runes that roughly translate to Good Will, Strong Heart, Bold Courage In Your Afterlife. Although in special circumstances variations are used. For instance, those who died in suspect circumstances merely have written Accursed Soul. The Archbishop may be called to create the appropriate rune set for particular Heros. Such personalised rune sets are known as Eorghal.

The wood that the logs are carved out of is also important - mahogany is used for members of the Lord Caste, Maple for members of the Wizard Caste, Redwood for the Warrior Caste and Oak for members of the Farmer Caste. Usually each mourner will carve one log and take it to the pyre, and below these ceremonial logs is normal wood kindling to ensure it burns.

The funeral is held always on ground consecrated to St. Orlanth or St. Goldentongue. Anyone who wishes to speak of the deceased (whether good or bad, or of past injustices) may do so and then the presiding Priest of the Wizard Caste lights the fire, and gives a small chant in Stormspeech to commit their soul to the path of the dead:

"Lord Goldentongue, take this soul safe into the night,

*Past the doors wherein Hell lies
Down the final path, to the resting place
Guard the soul tight, safe from harm
Hold him from the Emperor's clutches
And take him to the Light"*

Expensive funerals have up to seven presiding Wizard Caste Priests, a magus to cast the Banishment ritual, along with a Sword of St. Humakt and Priest of St. Goldentongue to preside. The Archbishop only presides the ceremonies of heros, Living Saints, Kings and other deceased Archbishops.

The ashes of the body are then taken to the highest accessible point and thrown into the wind. In some cases a sylph descends of it's own accord and takes the still burning corpse through much of Middle Air as it burns to ash. This is very rare and a sign of a blessing from St. Orlanth.

The rest of the day is spent in one last night of mourning (read: drinking) before life is expected to continue on more or less as normal. The deceased's children are allowed to wear blue bands on their weapons until they

feel it appropriate to remove them, and the deceased's lovers sometimes cover their left hand in ash until they feel that it is appropriate for them not to do so.

The alternative burial method is reserved for two situations - the person to be buried is Humakti or it is unfeasible for the body to be given a full burial rite i.e. in times of war or emergency. Normally, however, even the lowliest peasant should expect a decent funeral as all priests work for free in such a case.

The seven days of mourning are dispensed with - Humakti cannot be resurrected anyhow and those who die a warrior's death are brave enough to face the seven days as a disembodied spirit alone without any family aid. The body is stripped and buried as deep as possible, if they have any personal items they are burnt during the ceremony. Pillaging the body is against custom - although in times of war a Sword of St. Humakt may reallocate important items such as rations, weapons and armour to other soldiers who need it more.

At the ceremony a Humakti should say a few words of how the person died and pray to Humakt for their safe journey. If no Humakti is available then a Warrior Caste member will suffice. If no Warrior Caste member is present it is unlikely that this form of burial was even suggested.

As soon as the group returns to safety a memorial ceremony is held to send the soul

to safety. This is routine if the seven days have not elapsed, otherwise the soul may well be lost and a HeroQuest must be made into the realm of spirits to lead them to safety - a member of St. Goldentongue leads the Quest. In the worst cases a Quest to the Bad Man's Lodge must be made. The Church never allows a confirmed member of the Church to be left without aid, even after Death.

The third, and by far the rarest, method of burial is reserved for the monarchy of Valantia - a remnant of the pre-Orlanthi days of royalty. Upon Death the body is guarded by the Royal Guard for Seven Days until all hopes of Resurrection are lost. Then, with no fabulous ceremony, the body of the King/Queen etc... is pronounced dead by the Archbishop who gives the chant above, and then one of the Temporal Incarnations of St. Humakt takes it into the Valantian catacombs where it is entombed with a small amount of riches and any items that the person requested to be buried with. The monarchy spends a lot of time preparing for their demise. It is said that no member of the Valantian monarchy ever truly dies, although that is a story for another time - although it is true that no member of the monarchy has ever passed the River of Swords or had their names recorded in St. Lhankor Mhy's Ledger. As soon as the body is entombed the position held by the deceased is filled by his successor - there is no coronation ceremony or it's equivalent as there is in Fiesive, although a declaration is passed through the city.

Military

Military Organisations

Unlike other Malkioni countries, Otkorion has a higher percentage of Warrior Caste members, and support them with Farmer Caste trained to use weapons. Military organisations are very important in the structure of Otkorion. Without them both the Church and the economy would suffer.

Generally speaking, there are the smaller military units of Family, Royalty, Arkati private armies and mercenary units, and the larger military structure of the Church Militant.

Firstly, the smaller military factions - the royalties of both cities support armies. In Fiesive there are the Liotcolm, who are the Kings only line of defence for his city. Numbering about one thousand, they are generally worshippers singularly of St. Orlanth, and can be seen patrolling the outside of the mountainous city along the shaky stone walkways that line the city walls that have been there since the Arkati lived in their monastery. The Liotcolm are commanded by General Stefan, a St. Humakti, and the army also employs about 2,000 part time fighters drawn mainly from the Farmer Caste who can fight in an emergency. The Liotcolm gives good pay, and access to its own special magic, but is only open to those who have lived in Fiesive for at least ten years.

In Valantia the City Guards are more impressive, the Humakti sponsored, Uroxi patronised, city is far more warlike than the City of Nobles, with a far larger organisation. Not being merely content with a city guard, they muster an entire army organised a lot like the Sword of Malkion, in addition to two separate units. Unlike Fiesive, Valantia has units to protect both the Queen and King. The Aocur (King's Guard) composed of crack St. Humakti and the Betine (Queen's Guard) composed of fanatical St. Uroxi. At any point where there is no Queen, the Betine pledge to protect the most worthy woman in the city who is, currently, the Kings seven year old niece who was blessed at birth by the Goddess Felster with an oddly shaped mark on her forehead. It looks like a circle bisected by a vertical line.

The Cael Currum, or Family Guard, are also mustered, small military forces that all Families maintain. By tradition the Cael Currum must protect all family interests, especially in times of war. This includes covert operations, spying, and investigation (in fact - general adventuring). Also by tradition, all Family Guard serve from when they are hired until the end of Sacred Time, at which point they are paid 294 Orbs, 1 Orb for each day in the year. Food and supplies are all granted for free, and all members may keep any booty that they find less taxes and tithing. Since a member is paid the same no matter how long they have actually served, Cael Currum members are normally only hired at the start of the year. At the end of this year they are virtually always given the option to renew their contract. All families must supply one unit of family guard per year for various religious activities within the Church Militant, such as the Lightbringer's Pilgrimage from either Fiesive or Valantia to Tempest Halls, as well as the Ocaeldun, a chaos killing mission that every Family Guard member dreads to be sent on. A Cael Currum numbers about 200 in major families and 10-100 in minor families. Family Guards are composed by people from all backgrounds and cults, although warriors and journeymen Wizard Caste are most common.

Arkati private armies and mercenary groups are not part of Otkorioni military forces, and so are not discussed here.

The Church Militant is the name given to that part of the Church that concerns itself with all matters military. Any religious military unit that the Church commands is part of the Church Militant, for instance the Inquisition or the Sword of Malkion. Obviously, the largest of the units that the Church Militant commands is the Sword of Malkion, the bulk of the Warrior Caste belongs to this. The Sword of Malkion consists mainly of the following units; Riverchildren, Stormhearth, Firemas, Spearbrothers, Churchguard East, Churchguard West, Churchguard North, Fortguards, Rioneth, Horal's First, Swordlords and Swordkin. They are given a more detailed description below. Other units within the Sword of Malkion are things like the cult of Cloudcrusher and the Raped Whores. Units not in the Sword of Malkion but still subject to direct command by

the Church Militant are all of the magical units (the Windwalkers, the Stormhearthers etc...) and the Diotcolm et al. The other military units of Otkorion, from the Family Guard to the Red Circle, are not under the command of the Church Militant, the Church cannot order them to battle. As these units are often quite a sizeable force of any Otkorioni attack force, it is in the Church's interests to ensure that they rally behind the Church Militant. They can be manipulated either by political influence or religious rites - for instance, the King of Fiesive can be forced to battle if the Archbishop enacts a certain ceremony. This all leads to a very uncertain army structure, while the Church can muster a sizeable force, to be a strong army they require the full support of other independent units within Otkorion. Up to now it has worked well, support has normally been granted however there may well come a day when the Sword of Malkion must fight alone.

The Church Militant is led by the Death Blade, the official name of the High Sword who rules the Military Branch of the Church. It is currently Sreng Kirwan, one of the Temporal Incarnations of St. Humakt. Most members of the Sword of Malkion are St. Humakti, although there are lots of local units of Warrior Caste worshippers of St. Orlanth who act as "home guard" units to protect against minor raids from neighbours, and this homeguard is supported by Farmer Caste men who have volunteered to fight. The Church Militant mainly concerns itself with the Lalian border and the Uz raids from there, and also the border of Tinaros the Monster Lands. However it is sometimes is forced to quell minor invasions from Surkorion or the south. Holut, particularly, has fostered a hatred of Otkorion for what they did to the Gavlosti Church in 1611 ST, and skirmishes with Galvosti have not been unknown.

Conversion Notes For the Dragon Pass Wargame

Sreng Kirwan: (5!)-6--0

If Sreng is ever slain, then the slaying unit becomes a scapegoat for the Yulucuth. Sreng counts as a Hero.

Yulucuth: (7)-7*-6-0

If the Yulucuth dies it reappears in Valantia on Deathday. It has aerial movement.

Deocolm: 6-5-5-0

King Leoban IV: (3!)-3-5-0

The Cult of Siglof Cloudcrusher: 4-5-4-0

They have control of their Cult Spirit, a physical agent of 6-X-X-.

Liotcolm: 4-3-5-0

If the Liotcolm is stationed in Fiesive, their CF and MgF is increased by two.

Valantian Royal Guard: 4*-4-4-0

Red Circle: 2-7-4-8

The Red Circle have aerial movement. They have a spirit of x-7-x-8.

Golems of Mentir: 6-sp-3-x

The golems have infinite magical resistance as they lack souls.

Riverchildren, Stormhearth, Firemas, Spearbrothers, Churchguard East, Churchguard West, Churchguard North, Fortguards, Rioneth, Horal's First, Swordlords, Swordkin: 5-4-4-0

Valantian City Guard: 5-4-4-0

The Valantian City Guard musters about four units.

Durani Arawac: 5-5-6-0

If they are fighting undead units, their Cf is doubled.

Diotcolm: (6!)-6-4-0

Any non-vampiric undead unit that faces the Diotcolm is instantly eliminated. If stacked with the Durani Arawac this ability is extended to adjacent hexes. Anyone who kills the Diotcolm becomes a scapegoat for the Yulucuth.

Dunfali: 6-6-4-x

Stormshadows: 4-5-5-x

They have a special power - at any point during the Exotics phase they may exchange places with any other player unit. This can only be used once per game.

Raped Whores: 5-4-4-x

The Raped Whores have a bonus of 1 Cf when facing trolls or their ilk.

Caleg Hul: 5-5-5-x

Family Guard: 4*-4-4-x

There can be up to fifteen units of Family Guard if most of the major families give their support.

The Granson Mor: 3-6-4-

Their spirit is a X-6-X-.

Holders of the Storm Pit: 3-6*-5-8

Once per game, the Holders can make it rain for up to three game turns. Their spirit is a x-6-x-8.

Tempest Hall Magi: 4-5-5-5

They can fly, and their spirit is a x-5-x-5.

The Imirib: 4-5-4-5

They have a spirit of x-5-x-5.

Stormhearthers: 3-6-5-6

All Stormhearthers have a spirit of x-6-x-6.

The Eternal Knight: 10!-4-4-0

The Eternal Knight is classed as a Hero.

The Hollowwhisperers: 3-6-3-10

The Hollow-whisperers, and all units stacked are immune to spiritual agents. Their own agent is a x-6-x-10.

Aonbar Cearbhail: (8)-4--0

Anyone slaying Aonbar immediately becomes a scapegoat for the Yulucuth. Aonbar is classed as a Hero.

The Windwalkers: 2-4-6+-0

They can open doorways across Otkorion as a special power. It can only be used instead of movement. The Windwalkers must travel with the units. They can take up to three units with them. They can only travel from Fiesive to Tempest Halls, Fiesive to Valantia, Tempest Halls to Mashtnog, and from Colmtalinn to Tempest Halls. And vice versa, for instance, from Valantia to Fiesive.

Military Units and Notes

Sreng Kirwan

The Death Sword of Malkion and Temporal Incarnation of St. Humakt. Sreng and his companions usually lead and coordinate all national military efforts and defences. Invested with power by the Archbishop himself to rule Otkorion's armies with an iron hand, his success in battles and wars so far has been almost unwavering.

Yulucuth

The Yulucuth was a Raven Demon sent by the Saints to aid in the Battle of Amboraid in the First Age against the followers of Gbaji. It has stood guard at the Deothaisel, the Great Temple to St. Humakt in Valantia, ever since, under the direct command of St. Humakt himself. It is one of the Temporal Incarnations of St. Humakt. If any of the other incarnations are slain, the Yulucuth seeks revenge. It only moves during times of great trouble, although reputedly the Temporal Incarnations can force it into motion.

Deocolm

The Raven Company of the Deothaisel led by the High Priest of the temple. Armed with ancient magics and Humathi rites from the old times, the Deocolm are a deadly and effective attack unit. They are all armed and armoured by the Deothaisel, each has its own suit of stylised black armour. The shoulders are carved into raven wings. Legend has it these suits are gained by entreating St. Humakt himself at his Lodge in the Underworld.

The Deocolm have mastered the ability to turn into ravens, command raven demons, and use Ravenswords - artifacts that can wield themselves without the swordsman at the hilt. The Deocolm have strict rules concerning retreat. They may only call a rout when very specific conditions are met, conditions dependent upon the day, the wind strength, how close to twilight it is and so on. For this, and other religious purposes, the Deocolm have an officiator called the Deocolmathla who carries the ancient texts to read prayers and rituals to them in battle.

King Leoban IV

The King of Fiesive is often called into battle, ancient rites and oaths can be evoked by the Death Sword to achieve this. His disdain for this is well-known in court

circles, but he has never been anything less than courageous in battle. He rides a warhorse called Elagar and is always accompanied by his Fighting Companions, and General Stefan.

The Cult of Siglof Cloudcrusher

Released by Garundyer from one of the Krjalki of the region, Siglof's worship was recently imported into the Church. The cult centre is Heltha, in mid-Otkorion. This is where their magics were first used, against rebellious Surkorioni in the east, and they are led by an ex-Kolati called Aoma Cenilbair, a woman from Lankst who recently converted. Only Surantyr can call the cult to war himself.

Liotcolm

The Liotcolm is the City Guard of Fiesive (whereas the Aocur and Betine of Valantia are protectors of the Valantian royalty and not the city). If the King is asked to fight for the Church, the Liotcolm are usually rallied into war as well. The Liotcolm have their own distinctive banner of a white sheet with a red crown upon it.

They are composed of a number of Warrior Caste members who have mastered the Liotcolm chant, which gives them great magic within the confines of Fiesive, and even to call upon the mountain itself to repel invaders. There are also two thousand Farmer Caste who can be called into action, many trained with bows, who station themselves on Raven Nests on the city walls to rain arrow fire down on invaders.

Valantian Royal Guard

The Aocur (King's Guard) and Betine (Queen's Gurd) comprise the Valantian Royal Guard. As there are not many of either of these skilled guardians to venture alone into battle, they band together. Therefore, both the King and Queen of Valantia must agree to commit their forces. As there is currently only a King, this is not much of a problem.

Red Circle

This rather suspicious magi group of Fiesive is one of the very few organised mystical organisations in Otkorion. They can only ever be persuaded to risk their valuable hides by a decree from royal origins. The Queen has ensured the Circle has remained out of service since she came to power.

Golems of Mentir

Mentir is an ancient haven temple. While it resisted the influences of Gbaji and the Dark Empire, it was held under the thumb of the God Learners, who took the Orb of Storm for their mystical "Emerald Eyes" project of Galin. It remained a temple to Orlanth even when the trolls invaded. The priest can sometimes be persuaded to allow the temple golems to participate in battles.

Riverchildren, Stormhearth, Firemas, Spearbrothers, Churchguard East, Churchguard West, Churchguard North, Fortguards, Rioneth, Horal's First, Swordlords, Swordkin

These units are the bulk of the Sword of Malkion - the few units that the Church has actual direct control over, requiring no intermediaries to order them to war. The Church pays for their upkeep and maintenance with money from tithes.

The Riverchildren are a group of warriors whose name originates from their home barracks in central Otkorion near the Tanier. The Firemas are a military unit that has a faded form of Elmalì worship. The Spearbrothers, Horal's First, Swordlords and Swordkin are the four major Warrior Caste military units based around Otkorion, and are stationed wherever the Death Blade wishes them to be. Their home barracks is Tempest Halls, although this is in name only as they are never there. The Rioneth are a small but viscous group of active soldiers who patrol the Rioneth Cearghot (the name refers to the Bishopric near the troll infested Poldark forest). The Churchguard and Fortguard are groups of Warrior Caste who have a predetermined area of control (north, south, east or west) where they are stationed in peacetime. The Stormhearth are warriors from the temple in Firheah where reputedly the warriors live with St. Orlanth in a Storm Castle.

Valantian City Guard

This is the rather large military force that Valantia musters to protect the city. Each of the Houses of St. Humakt send twenty men to join, in return for the land they own in Valantia. A general of St. Humakt appointed from the Family Finnshad by the King himself controls them. They have mastered the Sword Circle tactic, and they carry the Ten Shields of the Thunder Brothers, holy artifacts that give great luck and prowess to the army that holds them.

Durani Arawac

This House of Humakt regularly engages in warfare with both the cults of Zorak Zoran and the inhabitants of the Salantia. They are fanatical undead killers and are normally to be found in the presence of the Diotcolm himself. Only the Head of the Durani Arawac can force them to battle.

Diotcolm

A bishop and a Temporal Incarnation of St. Humakt, the Diotcolm can be ordered to battle by the Death Blade if any war is called. The Diotcolm's dedication to Death is unerring, he has many powerful abilities and is famed for his skill.

Dunfali

The House of Dunfal, led by Eochy Finshad, are a group of highly dedicated fanatical Humakti. They routinely join wars for no other reason other than their own desire for battle - asking for nothing in return.

Raped Whores

The red haired Babeester Gori are the only legitimate pagan worshippers in Otkorion. They wield mean axe magics and are accompanied by Great Boa, a spirit that crawled from under the Earth in the Godsage, and hid with the Earth Dwellers and Arkati Reformers until the Babeester Gor cult rediscovered her.

Caleg Hul

Vingans from Tempest Halls all take the Caleg Hul oath to fight to protect their country. They paint their shields red and drink a glass of red wine every morning. The Caleg Hul can travel day and night without exhaustion, given the proper preparation.

Family Guard

While a rare addition to the rare military forces, families can sometimes, very rarely, be convinced to risk their Family members. The Guard are not trained for warfare and campaigns, but are sometimes useful in turning the tide of battle. There can be up to fifteen units of Family Guard if most of the major families give their support.

The Granson Mor

These magic users control the Granson Mor Death Spirits. Under the control of the Church Militant, under the personal supervision of Kien Stormhearth, they are a scary part of the Church. Petitions have often

been raised in the past for their abolition, and the entombment of the spirits somewhere safe.

Holders of the Storm Pit

The Storm Pit is St. Orlanth's blessing from Solace, and a group of magi learnt how to tap its powers - including control of the Wind Bowl, the area of stormy weather around Tempest Halls. The Storm Pit serves as a focus of several lightning magics.

Tempest Hall Magi

The magi of Tempest Halls have basic military training, and are led by those adepts among them who become Storm Voices. Magi is a very misleading term, as they are usually merely adepts.

The Imirib

A creation of a member of the Red Circle, a foreigner with support from the Queen called Kabeelian the Stranger. The Imirib are adepts chosen from the ranks of the Red Circle, they meditate in springs two key miles north of Calhaven, and learn eastern secrets.

Stormhearthers

In times of war, the Wizard Caste sometimes organise themselves into units of storm laden military units. The units are not as organised, nor as effective, as full time well trained military units, but can be quite effective if enough wizards can be rallied together.

The Eternal Knight

The Eternal Knight came to Otkorion over two hundred years ago. He spoke the language, but spoke it oddly. He worships Orlanth, and owns a small fortress in a glade somewhere in northern Otkorion that only the pious may enter. He jousts well, and demands the payment of one sword from anyone who wishes to talk to him. Surantyr has dealt with him, and has his support in war time.

The Hollowwhisperers

These wizard caste sorcerers and priests have mastered a powerful group magic that allows them to call upon immense solitude and loneliness felt by the wind, driving those affect mad.

Aonbar Cearbhaill

A Temporal Incarnation of St. Humakt. He is a Doomed Warrior, embodying Honour, and has no-one to supervise his actions, although he confers with his fellow incarnations often.

The Windwalkers

These HeroQuester Priests form a small enclave of people embodying the mobility rune. They can open a variety of secret doorways between the world and the Otherworld. They can take other troops and people with them as they move. Their banner is Orlanth's Ram.

Red Circle

History

The Red Circle as formed in 1414 ST, following the Second Strike war of the year before when Coldstormers attacked Fiesive. After King Padraig had called upon aid from a foreign city to aid him, he suffered an almost insufferable loss of reputation. He was forced to institute the Liotcolm city guard to protect Fiesive, and in association formed a new school of sorcery, the Red Circle, to ensure that all sorcerors who lay in city bounds gave their service in protection of the city, its occupants and the royalty.

They had at their core the Red Ring, an artifact from Arkat's first Knowing Companion. It was a gift from Tala Hawkhead, an Arkati from the Felster who sought asylum in the city from enemies in that area. Tala was killed soon after for even the Orlanthi could not protect him from the magics his enemies used. The Ring itself was reputedly forged when Arkat left the Hrestoli, and turned to worshipping the Death God. All his sorcerous powers and knowledge were cast aside, and stored inside the Ring.

The Red Circle began with give leading members, two to attend to teaching apprentices, two to ensure the sorcerors of Fiesive met their obligations in aiding the Liotcolm, and one to lead all of them. They were given the Red Tower as their home. The five original members were Huff Marrghan, Lester Dealtaeth, Amran Deokirk, Elias the Sparkling and Ansta Rolymer – who was a poor excuse for a Wizard, but was the King's nephew by his sister Ruth.

The Circle was shunned by most who wished to learn the arts of St. Malkion, the Alabaster College was far more popular than the limited teaching that the Red Circle could provide. Their library and resources were limited, and they could do little other than ensure the Iron Councils decrees were met and sorcerors living in and around Fiesive gave some military service.

Quickly, though, the Red Circle saw conflict. The forces of Balifies marched upon northern Otkorion, and the Rolymer Family passed a tax on all nobles to mount an army against them. The Liotcolm were ordered into battle, aided by the Circle. The Alabaster College was refused aid unless they agreed to

give access to the library for the Red Circle. They agreed, although it would eventually mean their loss of control over Otkorion. Teren Halifar organised and brokered the deal, the Liotcolm would protect all of the Colleges assets when called for, and the Red Circle would have access to all but their most secret tomes. The deal was set to last for thirty years, for Teren was keen to make this a long-lasting affair. Whilst he told the Alabaster College that it would be an alliance, that most likely the Circles membership would be subsumed into the College, he knew that these were half promises that he had no intention to fulfil.

The Safelstrans soon gave up on invading northern Otkorion, and the College no longer needed the aid of the Liotcolm. The Red Circle, however, still had access to their library. Whilst the Alabaster required stringent entry requirements, the Circle would allow any competent sorceror who lived in Fiesive to join their ranks. Simple economics dictated that the Red Circles numbers would swell, foreigners came and joined, and Families would send their Wizards to Fiesive to study for a pittance whereas the Alabaster College charged a noble's ransom for an apprenticeship. Even gifted peasants found that they could learn the sorcerours arts.

At the expiration of the thirty years the Red Circle no longer had any need for an external library, their numbers had grown, and each year they had demonstrated themselves a greater asset to the City. They were awarded a larger share of taxes, and were given power over all of Fiesive's northern territories, no just the city confines.

When Queen Niamh II came to power she passed new legislation for a new position in the Circle. The leader of the Red Circle was to have a wife, just as St. Orlanth had St. Ralia at his side. Whilst the Circle found this sickeningly anachronistic they retained the position long after Niamh had gone and her pagan ways with her, for it entitled them to yet more of the citys coffers.

Wars With the Uz

Dulkenwaeld (1528-33)

This was a noted war, the second to last before the modern era. The Dulkenwaeld was a war between the Red Circle and the Uz of Black Arkat. Stationed in Lalia, they set up an enormous dweomer that cast Lalia into perpetual night and summoned up two demons from beneath the Firestorm Plains in northern Lalia. Armies massed either side of the Lalian border and remained so for two seasons.

The very uneasy peace was shattered when Arkati troll HeroQuesters stole the Ring of the Red Circle and escaped into Lalia. Here they used its powers to open portals to Hell. Outraged, the Red Circle convinced Fiesive to begin a war which, through the mutual defence treaties with Valantia, pulled the whole of Otkorion into war.

It last five years, parties from Otkorion would make forays into Lalia, while the Black Arkati consolidated their powers - calling upon demons and all sorts of Otherworldly powers. Eventually, nearing the end of 1531, after the palle of Poldarksal, the Dark King had some form of disagreement with the Black Arkati and a full one third of them were exiled from Lalia or slain by the Dark King. Apparently they were summoning demons that were the Dark King's own and using them to attack *his* power base. Otkorioni troops flooded into eastern Lalia as their power faltered.

A Priestess of Nakala, that most awesome and fearsome of mystical gods, came to meet with the Dark King and order him to allow the Arkati to continue their work. The Dark King struck the priestess down and sent his soul back to the Dark Council of Guhan telling them to remove **all** of the Arkati. If they wanted Otkorion, he said, the Council would wiat for *him* to conqueor it!

With the prospect of a troll civil war, the Orlanthe pushed harder, routhing trolls and reclaiming lost land. At the height of troubles between the Dark Council and the Dark King, the Red Circle sent a HeroQuesting party who recovered the Ring. Notably, Noron Halifar was amongst them - he still stands on the Inner Circle of the Red Circle today. With the Arkati losing their major tool for defeating the Otkorioni, the Dark Council decided that it was not worth having a civil war so that they could fight a war with Otkorion, when the outcome of that war would be far from certain. The Black Arkati were withdrawn. Ever since, Guhan has felt it unwise to try and take Otkorion, leaving it instead to the Dark King to claim it for them.

In 1489 ST Johan the Shallow came to lead the Red Circle. He felt that a more independent basis was required for the Circle, their reliance on the royalty being as great as it was. In a series of magical raids Johan took several powerful artifacts from various Lanksti tribes bordering Northern Otkorion, and traded them to the Felster City States for trading rights that he then passed over for a princely sum to various merchant houses. The Lanksti, totally unaware of the culprits, were left dumbfounded until seventy years later when the new Church made reparations on behalf of the Red Circle from their earlier crimes, reparations that were grudgingly accepted.

Nevertheless, Johan ensured vast amounts of income which he hid away, intending to use them to form an army under the control of the Red Circle, and maybe break the college away from the City and the various religious factions of Henotheism. However Johan was killed in 1507 ST, and the details of where the money remained were lost. Johan's jealous secrecy made it impossible for the Circle to find it! All that the Circle had earned were political enemies and the mistrust of the royalty, who had been aware of the attempted breakaway from their control.

Johans successor was the now famous Noron Halifar, a gifted sorceror who had once spoken the words of St. Malkion himself. He was a good friend of King Maran, and Noron had been one of the Wizards who had first unearthed evidence of the Thanatari Heresy. Maran passed the Three Controls, which were designed to keep the Red Circle in check, and which were gladly welcomed by Noron. The first allowed the monarchy to interrogate any Red Circle member as long as he wished, a tactic that saw many of the Thantari Heretics crushed under stones. The second control forbade the Circle from having any funding, other than that given to them by the City, allegedly put in place to prevent Thanatari bribes and influence, but most probably just meant to avoid a repeat of Johans handiwork. The third control gave the monarchy the power to appoint the members of the Red Circle.

Noron swiftly turned his attention to eradicating the Thanatari, a task he gladly carried out alongside Queen Kristine I, although he fell out with her when she sought an alliance with the cult of Arkat the Destroyer. Noron described them as being "terrors from the East" and was openly a follower of Arkat the Liberator, although he was not Illuminated.

It was also during Norons earlier years of rule that the Uz went to war after stealing the Red Ring. This was called the Dulkenwaeld, and after Noron personally returned the ring he appointed a seventh position on the Red Circle, that of one to protect the Ring as their sole concern. That accounts for the seven positions that one may hold on the Red Circle.

Noron outlived his wife, whom he had married when she was just a young woman so that he could rule the Red Circle. This, then, came as quite a shock for Noron had been quite old when he first took wedlock. Norons longevity was talked about constantly, and the gossip would grow as the years advanced and Noron failed to die. To retain his position he married again in 1556 ST.

When the Cradle of Fiesive burnt to a cinder, the Red Tower went with it. The Red Circle organised for them to take over a huge portion of the St. Lhankor Mhy library, later renegeing on deals over access, much to the knowledge cults annoyance.

During the rule of King Learest the charges of necromancy were levied against the nobility, and Noron was unable to find anyone responsible. Continually annoyed by the growing level of interference by the royalty into Red Circle affairs, Noron started to ignore the injunctions against him and his colleges members, turning his attention only to the rumours of necromancers in Fiesive. He had no luck (which is unsurprising as years later it was declared there were no such necromancers!) and even invited Valantian Inquisitors into the city to root them out. When Norons second wife died, he stepped down as leader of the Red Circle in favour of Teelane Halifar and his wife. Noron was an old man even then, and took over the role of looking after the teaching of new apprentices. Even in that capacity, however, it was in name only for the grief at his wife's death was so deep that he was, and still is, rarely seen. Instead his compatriot, Kabeelian the Stranger, a foreigner who was a good friend of King Leoban III, attends to all such matters. Noron lives in Fiesive still, but only the Red Circle are sure exactly where and he is seen so rarely that often rumours circulate that he has passed away.

The Red Circle continued to grow in power throughout the earlier part of the 17th century. Garanwyn O'Farley, a Court Wizard who was not a member of the Circle, viciously opposed them. The Circle began to abuse their power, constraints to be used against sorcerors

who abused their power were now being used randomly against all sorcerors who were not members of the Red Circle. The Court Wizard found Leoban III to ignore him, but his son, Leoban IV was inclined to agree, and began to curb the Circles power. Then the Court Wizard vanished. Leoban IV gave in to his wifes demands to support Fiesives sorcerous college, and for a while they looked to be unchallenged and were all set to take over power in other regions of Otkorion such as Valantia. This coincided with four members of the Red Circle, those who disliked the Queen and her infamous meddling in Red Circle affairs being ordered deep into Guhan on a suicide mission from which they did not return.

It was only when the Heroes of Otkorion rescued the Court Wizard (apparently held in bondage by trolls, contrary to what everyone naturally believed) that the Red Circle started to face problems again. When one of their holy items was stolen by thieves paid by the vampires of Tislif to do their unspeakable bidding, the Circle also became unable to complete important religious functions. Whilst they had looked set to expand, the renewed pleas of the Court Wizard and this loss of religious influence were greatly damaging. It has only been with their recent alliance with the Valantian Inquisition, in a ceremony called the Lawful Binding of Arkat, that they look to be recovering some of the previous power.

Organisation

The Red Circle is made up of seven of the greatest wizards of the Wizard Caste, each personally rivalled only in power by the Court Wizard, personal aide to the King, who is almost always the most powerful wizard that can be found. Even the Wizards of the Church cannot be held in comparison with these individuals. The Red Circle currently only has control over members of Fiesive and those who act on Royal Land. When the Henotheistic Churches of Valantia and Fiesive joined together, it was ruled that the Red Circle would have power only over citizens of Fiesive, although this situation looks set to change. Yearly petitions are made to Surantyr and the Duke of Valantia to change this state of affairs.

The Red Circle is, as such, a political and secular body, and fulfils the following important tasks:

- Ensuring that all those who enter into the Wizard Caste are of a suitable standard, this is now jointly handled by the Church.
- To train all Wizards of the Caste.
- To exact penalties on all those who transgress the Laws of Sorcery (dealing with Tappers etc...)
- To ensure that all Wizards spend at least some of their time in active duty for their city.

In the first instance the Red Circle decides who are allowed into the ranks of Adept and Magus, and also ensure that the method of determining apprentices is strict enough to guarantee some form of quality within Wizards. The Circle used to regulate the rituals for initiation into the Wizard Caste, but with the creation of the Henotheistic Church of Otkorion this is no longer necessary.

In the second instance, that of training, the Circle believes in the Holy Teachings of St. Malkion (and, sometimes, St. Arkat). New members to the Wizard Caste can get free training in the form of apprenticeships to Wizards, and get a grounding in scribing and religious education. Free access to the library of Fiesive is also granted to people in the Enrolled (see below).

The third law is obvious, and recently the Red Circle has been using this ancient law to claim jurisdiction over certain crimes that would otherwise be handled by normal methods (such as a hearing in court). The law was, up until recently, only used by the Circle to prosecute (and almost always execute) Wizards who abused their powers or apostates who ran from the city. Crimes such as using magic to commit a robbery were a matter for the Warrior Caste and legal officers to deal with. However, recently the Red Circle has taken an interest in any crime committed via magic, and placing it underneath their own, far harsher, far less fair, legal powers. Many people are quite happy with this state of affairs as it means that they don't have to sort out the problems, and can quite happily leave it to the Red Circle to meat out harsh revenge. Red Circle justice involves the Circle meeting to

listen to evidence from a member of the Lower Circle who has investigated the alleged crime. There is no defence, nor does the accused get a chance to speak, and the Red Circle can then apply whatever punishment they feel fitting. Trial by Combat is allowed, but very rare due to the muscle that the Red Circle can call upon for such occasions. This legal system was based on a Seshnelan design with trial by combat tagged on. It is one of the things that the Archbishop finds most disturbing in that the Red Circle try people in such an unOrlanthi way.

The Red Circle have also claimed the right to punish Tappers, which was at first controlled by the Church. However, since 1618 ST Surantyr lost a debate, and it was ruled that anyone found Tapping would be judged by the Red Circle. Surantyr, and the Church as a whole, resent this as it is an affront to their power.

In the last instance, the Red Circle has each Wizard enlist for military duty in times of war, defending Fiesive alongside the Liotcolm city guard, and help out in general magical defences.

The Red Circle is the autocratic ruler of Fiesive Wizard Caste members, although it is well known that they are all, in some way, manipulated by the Queen of Fiesive for her own ends. The seven magi on the inner circle control the Red Ring itself, which is stored safely in their council chambers, protected by many magical wards and, reputedly, a Saint, although the details are very unclear.

All of those who join the Wizard Caste are presented, upon completing initiation, with a parchment to be sealed or signed by the new candidate. It basically means that the new member agrees to abide by the Red Circle's decisions and generally work to their ends (involving the dedication of time and income to the Circle). It is possible for you not to sign, it is no longer forced upon you, but such individuals are rare (see below). Those who submit to the Red Circle are known as the Enrolled. Even Archbishop Surantyr, who grew up in Fiesive, is an Enrolled, but the Circle would be mad to use this against him - they didn't even make a commotion when Surantyr legalised Immortality spells. All members of the Enrolled are distinguished by a ring on their right hand made of red silver that declares their membership.

The Red Circle also have some measure of power over the Daemonologists who are Priests in the Wizard Caste who deal with summoning etc...

Those who Don't...

Those who don't join are renegades and treated as such. Few people in the Wizard Caste deal with renegades, although it is not illegal to refuse to be a member of the Circle. Obviously, Wizards travelling from lands where the Circle have no power i.e. anywhere but Fiesive and environs, are not treated with such disdain. However, many Wizards have found it advantageous to join the Red Circle even if they don't fall under its jurisdiction for two reasons (a) support and access to the Library is very helpful and (b) they can see which way the wind is blowing and realise that soon the Circle will control all of Otkorion, and perhaps further, so joining demonstrates their loyalty now.

Those who aren't in the Enrolled must pay to get into the Library of Fiesive and are refused access to the portions of the library controlling magical tomes. The rarity of magical tomes means that this can cripple a budding Wizard. No Wizard will teach the renegade, and it is illegal to teach a non-member of the Red Circle magical methods. The purchasing of magical devices (matrices, enchantments etc...) is difficult enough, but the Red Circle controls the sales of all such items and do not sell to renegades. The Wizard is also generally abused at any and all opportunities. If such a renegade should break magical laws and is brought before the Red Circle they are normally executed, or mutilated so that they can never cast magic again. In some cases, the Red Circle has seen an accused renegade appear before them, stopped the proceedings half way through the introductory sentence and passed judgement of death.

However, some individuals believe that the freedom of being a renegade is worth it, or see the Red Circle as a force detrimental to Otkorion (or themselves). Whether they are right or not remains to be seen, but certainly these individuals are given quiet respect for standing alone. Powerful renegades are kept under observation.

Those who Are...

The seven Archmagi of the Red Circle are not to be laughed at. They are seven of the most powerful individuals, save the Temporal Incarnations of St. Humakt, and together can achieve a lot. What is given here is some general information that a member of the Enrolled would know. The seven members are listed below:

Noron Halifar of Family Halifar: The eldest, and most respected magi in most of civilised Ralios. He is almost certainly using magics to extend his life. He has been around since the Dulkenwaelde wars (1528-33 ST), and has stood on the Circle for a century. However, his will is weak, it seems, and he is rarely seen, and even rarer seen acting off of his own volition.

Master Teelane Halifar of Family Teelane: Effectively the ruler of the Red Circle. The man has an overpowering ego and skill to match. He openly proclaims that he wishes the Red Circle to dominate the Wizard Caste of the entire Henotheistic Church, and has suggested trying to raid Col and claim power there! He cites the Hero Wars (which most people have little understanding of) as the main reason for this. As few people believe in the Hero Wars, he is often debunked, even if it is done quietly. He is one of the Archbishops chess-mates.

Mistress Atheoan of the Family Halifar: A Galini woman adopted into the Halifar family after marrying Teelane. She joined the Henotheistic Church many years ago and married Teelane a few seasons after meeting him. Together, it seems their power grows. She is his devoted, loving and, worse, like-minded wife.

Agnoman MacRose of the Family Mathlan: Competitive, innovative, creative. His family is virtually dead, a mere twelve individuals, and so as a youth he had little money or support. However he rose from this state to a position of power in the Red Circle. He seems very amoral, willing to do anything that allows him to exercise his extreme intellect. He is also a very deeply religious man, and believes that he is guided by St. Malkion himself, and so spends much time in the temples.

Sian Penmara of no family: A Farmer who disowned his own family because their cries of dissidence against the Crown and the Red Circle hindered his advancements to the Wizard Caste. He seemingly was aided by the Queen in the last years of his advancement. He is noted for the enormous magical fist that follows him, and he sometimes teaches adepts the secrets of making them.

Kabeelian the Stranger: The most outrageous of the members of the Red Circle. The Church have many times complained of his position and power. He is a foreigner from the East who befriended the Queen many years ago, he has mastered many strange arts and magics, and jealously guards them. He was rescued from a Dorastan Slave Caravan by the Queen's

Guards. Rarely seen, and he is said to have mastered Life and Death for he has been slain three times in public (and Orlanth knows how many times in private) and yet returned the day after unhurt (and, also, slightly amused). His dedication to the Queen is almost contagious.

Nuatha Firestaff: A Sword-magi. His appearance was unprecedented, no Sword Magi has ever stood on the Circle, nor

attempted to, for their Humakti responsibilities make it difficult enough. He was also equally unknown by most Humakti, having spent more time researching and training in the sorcerous Arts than attending to his duties as a Sword (seemingly he has friends in high places to avoid excommunication for not attending to his duties). Nuatha is noted for standing nine foot tall, a benefit of his Boost SIZ spell.

Tithes

The people of Otkorion must pay tithes to the Church. The money collected among the population of some three and half hundred thousand people is immense. Unlike places like Lankst, where the religion is not unified under one man, tithe taking is a breath-taking task. The Deltaeth Family is responsible for ensuring that each temple has collected the correct tithes. They are then sent to the Orb House, a large compound, heavily guarded, in mid-Otkorion where the money is counted, the ledgers set in order, and from which Surantyr can arrange the money to be sent to where it is most necessary. Individual temples do not get to keep the money they collect, it is distributed as Surantyr wishes.

The Church's major spending is on funding the Church Militant, building new temples, buying new land and converting the pagan masses. The first is actually quite cheap, the major Families make large private donations and the Church Militant's only real activity at the moment is offensive action on the Lalia border that brings in booty as compensation. The second is not as cheap. Land is plentiful in Otkorion, although land fit for agricultural tending is not, this does not matter to the Church who wish to build temples and military outposts, not farms. However, building is expensive and would probably be a major stumbling block if not for Calantia Masonlord, Hero of Otkorion, who uses his great power to build marvels for no price, and using very little resources which are generally provided by the major families anyhow. The last is very expensive, buying off pagans for their loyalty can be a pricey affair. In the eyes of the Church though it is worth it, material wealth is nothing compared to political power. Fortunately, the Deltaeth are efficient in their profession as tithe collectors, and the Inquisition have it in their mandate to hunt down embezzlers.

It is the fringe cults of the Church that require more funding. The Church gives large money collected from the main Church to the other cults (St. Goldentongue, St. Chalana etc...) but it is not enough. Instead it is supplemented by additional sources.

The cult of St. Goldentongue not only makes money off of the economy in general, but manages taxes on imports and exports.

The Berserker cult relies upon the charity of Valantia and the booty they take from fallen foes. It is a well known fact that if chaos steals an item off of you and it is recovered by the Uroxi you must purchase it off of them. There is no legal entitlement to it (and even if there was, would you ask a Knight with an axe and a death wish for it back?). The charity comes from all donations made on Wildday to the Church. All donations given on that day go to the cult of St. Urox.

The cult of St. Lhankor Mhy makes money from the libraries - which serve dually as temples in many places - but nowadays get most of their money from the Red Circle and the Family Halifar. The money is normally used to run the temples and purchase new texts, although there is speculation that the Halifar Family are engaging in more dubious activities. All donations made to the Church on Goddsday go to the St. Lhankor Mhy, half of which is given to the Inquisition. In addition to large bursaries at the beginning of the year, this comprises the Inquisitions income.

Finally, the cult of St. Chalana makes their money out of donations. Healers, who work, such as the rich healers of Fiesive, give a third of their income to the cult. In addition it is supplemented by all the donations made on Clayday to the Church. Additionally, it is tradition that at all festivals there is a set donation that is given to the cult, it is known as the Malpabor. Even though it is Otkorioni tradition, even Lanksti who attend these festivals adhere to this tradition.

Convents

While in any civilised area there are convents, within Otkorion there are three of note.

The first is the convent of Fissile, commonly known as Purity Tower. It was originally a tower used in conjunction with the Arkati Monastery that was originally Fiesive. It was a form of magical/spiritual prison. After the Bowel of Swords removed the Arkati the immigrating Orlanthi turned it into their own modified prison. They were unable to control most of the magics, and the lower cells were sealed - the Darkness magics they contained were banned. The physical tower is some 1.5km out of Fiesive's main city, and is a thick monastery-like structure about 23 floors high and very impressive, it has - even in modern times - remained untouched. People have commented on the thickness of the so-called "tower" many times.

In 1467 Queen Niamh II converted it into an area of fertility and growth, passing the prisoners to the hands of her Babeester Gori allies who disposed of them in suitably horrific manners. The area was blessed and consecrated, and was made into a convent for young children. The convent is now an excellent place for young females to be sent to learn the ways of fertility and Ralia. They are all initiated into Voria until maturity, at which point they join the Church. It is famous for producing some of the greatest women of all castes, having reared them from their youth. They spend their time in innocence and training, and worship to the Creator and the Sainthly Host. The members of the convent are mainly acolytes and priests of the Farmer Caste and a Voria Priestess from Lankst run it. While the Fiesive Bishop has attempted to force the priestess out for being a pagan (which would most likely spell disaster for the convent) it has, at present, been to no avail. The Raped Whores guard the temple, as do the local militia. The convent is an Orlanthi holy spot for many pilgrimages, HeroQuests and Magic Roads.

The second most important convent is inside Valantia. Or more to the point, underneath it. Ruled by the St. Humakti House of Ruam Clis, it is an underground convent. The House recruits new members from the St. Humakti convent regularly.

It is only open to males whom are all circumcised upon entry. The convent spends its time in meditations upon the ideals of Honour and Virtue, especially considering those areas of the Umanakaleya relating to St. Humakt. They do train in the use of swords, and all convent members who attend a 10-year term receive an enchanted iron blade upon leaving. Most of the convent activities are carried out in it's subterranean underbelly, with the minor upper portions being used twice a week, once for prayer to St. Orlanth and the Creator, and once for a semi-public weapons practice and meditation ceremony.

The convent stems from a Humathi sub-cult that was responsible for "trained Death". Powerful victims and enemies of early Valantia were brought here for their Trials by Combat and slain by the Swords of the temple, who never left it's boundaries and meditated on Death all day. With the introduction of the Church it became a convent, but still uses the Summoning of Evil rite as part of it's religious functions.

The convent fulfils (a) the position of executioner within the St. Humakti cult structure (b) religious, mystical support for the Church and (c) a place to send aspiring males. Members can join for 1 year, 5 year or 10-year terms, with permanent positions within the convent to be offered as desired. The convent is run by St. Humakti - the Swords who are permanent members are infertile mutes who never leave the holy ground. It produces excellent Warrior Caste members. It's maximum membership is 247 convent members, with 12 permanent devotees and 50 assorted aides. To enter requires approval by the House of Ruam Clis, who set arduous tests to prove your mettle. They also ask for a stipend of 1100 orbs per annum. All inductions are held on the St. Humakti High Holy Day.

The third convent is located in mid-Otkorion. On Bradeth Moor, located on a hill, is a small fort like construction that is home to the century old convent of the Red Circle of Fiesive - the Colmtalinn.

Built in 1440 ST on the orders of king Padraig and the newly formed Red Circle, it's location was chosen as a centre of magical energies and also for it's defensible position on one of the few flat parts of Otkorion (and there is the fact that Padraig got to consolidate

his power base in that part of the land as well as pleasing the Wizard Caste). The moor near there is often covered in light mist and fog - and can get quite heavy sometimes in the colder seasons of Storm and Dark Season. Those who come within about a key mile of the convent are stopped by a band of warriors sent out to intercept them, and then escorted away. The warriors are not convent members and live just outside it's walls.

The convent serves as a place of advanced, studious scholarly research into the mysteries of the Saints. Prayers to the God Of Knowledge are constant. Actual spell casting is forbidden within the convent grounds, and serves as a place of silent Journeys and Quests. Very few young children attend, mainly the convent members are elderly Wizards who wish to retire and devote themselves to knowledge.

Attacking or other offensive actions against the Convent, which has been attempted many a time for their very high knowledge and magical developments, is suicidal as they are protected by the Might of the Saints. The most famous attack was in 1519 ST when King Tulier decided that if the Colmtalinn would not give him their knowledge and wisdom freely, he would take it by force and damn well claim it for himself. His small army was struck half by thunder and lightning and half by some form of mental malady. Rumour has it that these defences no longer exist. No one is willing to test the rumour.

Only Sages of St. Lhankor Mhy can become full members of the Convent, although some people join as students this is only possible by decree of a member of the Inner Red Circle or of Westreach College.

Rumours

The previous King was murdered by his son whose disguise of innocence and naivety covers his evil interior which is only marred by his very real incestuous love for his sister, the Queen.

Lugh Rawson is a chaos worshipper, and has murdered hundreds of innocents in a quest to destroy Otkorion from the inside and intends to become Archbishop.

The Queen has already had four children, but each has been slain at birth because they were hideous chaos spawn.

The King has an immense interest in the Ancient Beasts Society.

The Thieves Guild is run by the Guild of Chaos Monks.

There is a fragment of Gbaji hidden in the city which has since been left unguarded ever since the

original Arkati monks died off. (And Lugh Rawson knows where it is).

Surantyr is in fact a shapeshifted baboon.

Arkat will appear at the 7th Ecclesiastical Council of Malkion.

The Court Chamberlain is manipulating the King, as he is an agent of the Uz/Ragnaglar/Azilos.

The Queen of Fiesive is having an affair with an Azilos nobleman.

The being that killed the Inhuman King of Ormsland still lives -- in this city!!

The Humakti are allied with the trolls and intend to return to the peaceful war of the Second Age.

The Beast of Dearan is a previous Temporal Incarnation.

Amorgen Dragonkiller, Hero of Otkorion, long last certain... important bits of himself, in combat. He uses magic to mask his squeaky voice.

Something dark lurks in Tinaros.

Something dark lurks in Tinaros and is manipulating the King of Valantia, ensuring that the Red Circle isn't allowed in so the beasts of Tinaros can invade more easily.

Something dark lurks in Tinaros, and was summoned by Lugh Rawson using dark, evil magics.

Something dark lurks in Tinaros, and it *is* Lugh Rawson.

The Thantari Heresy are planning to unleash a demon who is the children of the Mother of Broos. (And it's Lugh Rawson's fault).

A dreadful chaos pit was opened up in Southern Otkorion, near Surkorion. (And Lugh Rawson opened it).

Skoldenhome has recently become active once again.

Lugh Rawson is responsible for [insert horrible disaster].

Lugh Rawson is actually a darkness demon. Who's in league with chaos. And working with the Thanatari Heresy. And tortures babies. And is responsible for [insert horrible disaster].

Arkat has already returned and two of them live far, far in the East.

All who die whilst the Independence War rages will not be sent to the Afterlife for St. Humakt has his attention divided.

Calantia Masonlords machine is a form of weapon to destroy the Felster Cities so Arkat cannot return.

Calantia Masonlords machine was built so he could get girls.

Calantia Masonlords machine will destroy Otkorion. And it's all Lugh Rawsons fault.

The Troubles of Umathil

Umathil was a member of the Wizard Caste of the Kingdom of Logic. He was born to the people of Kathbad, and was strong and fertile. He mastered the arts of magic, and honoured the gods in doing so. He honoured the Emperor, and he honoured the Creator. He had found pleasure in mastering the magick ways, and when he was finished he asked the Priests and Lords what he must now do to honour the gods.

"Ai, son of Storm, you are truly a powerful Wizard. We have granted you the white robes you wear, the staff of rock you carry and the knife you use to eat your food. Now you must serve the people and bring us good weather."

And so Umathil brought good weather. He summoned the sylphs, and the Lignerdryke (Lightning spirits) and thundered rain and storm upon the people. He brought health and vitality to the land, and soon he had mastered the arts of Storm. He was even taught secrets by the secret spirits, those arcane servants of wind whom know more than any mortal will. The people would, upon seeing the storms roll across the sky, mutter his name, and honour his works by ensuring that Umathil the Wizard was given the great gifts from around the Kingdom. When Umathil was finished he went back to the priests, "Ai, Storm Mage, your work is great."

"So," asked Umathil, "What should I now do to honour the gods?"

"The same Umathil. And you will continue to do the same."

"For how long?" asked the Wizard,

"Why, forever. That is the way things are done."

Umathil felt disgruntled but continued to summon the storms anyhow. He continued to bring good weather to the Kingdom of Logic.

Then, one day, the Beast came. The Beast was the first monster that the Kingdom had ever had to face, but they were well prepared. Every time it came they sent out the Warrior Caste to face it, and they were all well trained in the methods of defeating the Beast, for it was the only foe they had ever had to dispatch. There were no other enemies of the Kingdom. Yet when Umathil saw it, he chose not to summon the Warrior Caste for he knew that they were sleeping and resting, after having fought the Beast earlier that day. So Umathil summoned a storm and cast it at the Beast. It writhed and twisted in the Hurricane, battled the Tornado and fought the air elementals. Eventually it could stand no more and returned to back where it had come from. Umathil was pleased, for he had saved the Warrior Caste the trouble.

Yet when his Lords and Priests found out they were angry and summoned him before them. They asked why he had not summoned the Warriors and he told them. They grew even more angry, "Do you consider yourself a Warrior?" they asked,

"No, my Lord." answered Umathil,

"If you are not a warrior then you must not fight."

"Why must I not fight."

"Because that is the way things are done."

"Then may I become a Warrior?" asked Umathil, hopeful for he was growing tired of calling the Storms everyday and sought to master another art. Yet this suggestion angered the Priests even more, and they muttered words of Exile to the Lords. The Lords consulted Malkion and his Laws, and decided not to exile Umathil, for he had served them well. They told him he could not become a Warrior, nor may he fight the Beast or, for that matter, anything. Umathil left, feeling disgruntled.

Another day, Umathil saw that his Storms, though they stretched far, were not helping the Far-Away Fields. He asked why nothing would grow in the Far-Away Fields. A Farmer told him that the land was barren and infertile. Umathil thought this strange that no-one would use this land and asked why nothing had been done about it, he was answered that the land was barren because it merely was. Umathil decided to remedy this, for barren land was useless in his eyes.

When it came to water the land with his rain again, he summoned the storms as normal. Then he used some secret magic, and summoned an air spirit. He commanded it to take one ounce of fertile soil from every field in the land and to place it in the Far-Away Fields, for one ounce would not matter to a field. He then continued on with his business.

He continued this on for seven weeks, every day taking one ounce of soil from all the fields in the Kingdom and placing them in the barren Kingdom. Eventually, the Far-Away Fields were full of fertile, healthy soil and the land began to prosper. Umathil was happy, for he had benefitted the Kingdom.

Yet when the Lords and Priests found out they were angry. They summoned him before them and asked why he had done it. He told them he had thought it a waste of land. "A waste of land? It is not a Wizard's position to tend to the land."

"Why not?" asked Umathil,

"Because that is the way of things." they answered,

"Then may I become a Farmer?" he asked, not being content with just being a Wizard he wished to become more. Again the Priests talked of Exile and worse, but the Lords knew that Umathil would follow their commands and orders, and merely said, "No, you must remain a Wizard. And you must not fight the Beast, tend to the Land or do any tasks of the Farmer or Warrior caste." Umathil left back to his duties, feeling disgruntled.

One day the Not-Beast came. Umathil watched it from a distance and thought about using his magic to stop it, but then remembered what the Lords had said and so summoned the Warriors. They came riding in on their Holy Steeds, and hurled their lances at it and fired their bows, and swung their bloodied swords. Yet, they had never fought the Not-Beast and knew not how to battle it. They were forced back, and the Not-Beast charged into the Kingdom, and levelled one quarter of the fields. Umathil thought of using his magic to breath life back into the fields, but remembered what the Lords said and so merely told the Farmers what had happened. They were so unhappy they cried for the fields were their lives.

The next day the Not-Beast came again, and again the Warriors were called, battled, lost and forced back. Again, one quarter of the fields were lost and the farmers wept.

Umathil grew worried. The next day the Not-Beast came again, and again the Warriors were called, battled, lost and forced back. Again, one quarter of the fields were lost and the farmers wept, this time they did not sleep for crying.

Umathil, seeing the pain and misery, went to the Lords. He said, "Lord, I know you have ordered me not to interfere in the affairs of the Warriors or Farmers, but surely this is different. I can defeat the Not-Beast, and I can bring life back to the lands." The Lords said "No. " and returned to their duties.

"Then I demand to be let to defeat the Not-Beast and I demand to bring life to the fields. If you will not save Our Kingdom, then I shall."

Horrified, the Priests and Lords turned to him, "Do you think you are a Lord?" They asked, "Do you think you can order us?"

"No." answered Umathil, "I am not a Lord." the Lords sighed, and the Priests called for Exile for his impudence. "May I become a Lord?" asked Umathil.

"No."

"Why?" he asked,

"Because that is the way of things."

Umathil thought about this, then said, "Then that way is wrong. Will you change the way things are done?"

"No." answered the Lords, this time considering his Exile.

"Then I shall leave your Kingdom. I shall find a place of my own, where the Way of things can change, where men can be Farmers, Warriors, Wizards or Lords as they desire and where we work together and not apart."

Umathil gathered all he had, and brought his family, friends and companions about himself and told them he was going. Many volunteered to follow him, and he said this was good. So Umathil and his followers left the Kingdom of Logic. As they did the Not-Beast came. Pausing for an instant, Umathil summoned a storm and cast it into the beast. The Not-Beast was filled with water and thunder, and was bloated. It felt no desire to feed upon the fields and lands of the people, and so left. Everytime it returned the storm would return anew in it's belly and it would leave again, never even reaching the borders of the land. As Umathil and his followers left the border of the Kingdom, Umathil saw the weeping farmers. He summoned a storm, and cast it across the lands to another Kingdom and took one field from every Kingdom in the Cosmos, and brought it to the people of his homeland. He brought life and fertility back to the land, and the Farmers stopped weeping. They went to thank Umathil, but were commanded otherwise by the Priests and Lords. Umathil cared little for the thanks, content that he had merely helped other people. Umathil never returned to the Kingdom of Logic.

Wars Against Uz

The Invasion of 1463 ST (1463-64)

After Ulianus took most of the Safelster, including Valantia, he plotted to take Guhan (something even the God Learners had not succeeded in doing). With a plan in mind, he invaded on 1463 - a Rokari army was supposed to march through Arolanit and take Guhan from the south, an army from Col was to march through Southern Lalia and an army from Valantia to march through central Lalia. The Seshnelan force were waylaid in Arolanit - the Brithini hampered their passge. The army was not willing to get into military conflict with the hordes of deadly Horal, and it took three seasons before they eventually arrived at the Ivory City in southern Guhan. They fought for less than a week, and without support from the other armies they were forced to retreat back through Holut. The second army, from Col, spent two seasons making slow, laborious progress through the Uzgor Hills trying to reach Uzgot, a city in Guhan. None returned.

The Valantia force was meant to travel straight through Lalia, but met with fierce resistance as they were nearing Guhan, including the Shadowbowl - a magical effect summoned by the Dark King of Lalia. They managed to barely break through, but were trapped between troll forces in Lalia and troll forces between them and their destination of the troll city of Arkamal. Slowly, as they made their way through the Uzgor hills, they were pushed north towards Ballid whilst being attacked by trolls in a continual war of attrition. Eventually they were forced into Ballid, where the Aldryami took great offense to their presence and alid waste to the army. The survivors fled west, escaping along the border of the Erontree with trolls on one side and Aldryami on the other. The scant few to live apparently escaped into Fronela, never to return. It was a great defeat.

The Great Holding of Abbot Fairhair (1483-7)

Abbot Fairhair was a very racially prejudiced Seshnelan from Tanisor, who despised all non-humans with an overpowering passion, denouncing them all as servants of the Devil. When he was moved from Tortun to southern Otkorion to aid in religious purity as Abbot of Valantia, he also pushed for the Seshnelan invaders to try and take Lalia, drive out the Krjalki trolls and save the Lalian tribes.

After two years of campaigning, Fairhair even had support from occupied Valantia. The invasion began in 1483, and the Rokari, led by Valast Tristan of the House of Pauillion, aided by three Houses of St. Humakt, managed to force back asnd release many of the southern tribes of Lalia from troll control. Once saved, they were promptly enslaved by the Rokari in the name of Seshnela.

The Banami tribe retreated to the Dark Kings stronghold, bolstering defenses to make it impossible for the Rokari to mount an effective military campaign against them. For five years Abbot Fairhair kept control of southern Lalia, even converting one tribe to the worship of the Invisible God (albeit in a somewhat bastardised form). However, when Fairhair died in 1487, support waned and the Dark King readied for war. The occupying Valantians decided to retreat, rather than face a prolonged war in Lalia for something they didn't feel they needed. The trolls returned, and promptly enslaved the Lalians again.

Houses of Humakt

The Houses were formed at the end of the First Age. Maklamann's strong Humathi connections led to a large number of Orlanthei dedicating themselves to the Death God. They began to form political and theological factions, which eventually became Houses. Most Humathi would belong to a House of Humath to gain support and bound comrades. It was in the Second Age when the Houses became more prominent in power for when the Orlanthei of Otkorion were driven north into Lankst it was only the Houses that were left, left to live, keep the land and look after and protect the scant few remaining natives. When the Otkorioni returned, the Houses remained as powerful, traditional parts of the Otkorioni Humakti even when Henotheism appeared. Not all of the Houses that exist today stem from the original Houses of the First Age, many Houses have faded away and new ones sprung up in their place.

Most worshippers of St. Humakt are members of a House, with Humakti in the south virtually all being in Houses - House politics and rivalry is very strong and can even be the cause of violence. In the north Houses are still part of Humakti existence, but it is possible for Humakti not belonging to a particular sect to live reasonably happily. House rivalry and support is very important in Valantia. Here, if you are a member of a particular house, you will find yourself receiving better advancements and favours from other members of your House, while receiving nothing but hassle from rivals. Initiates need not feel compelled to join Houses, although most do due to the benefits involved. A rare devotee may have avoided being pulled into House membership, although none of the temples of Otkorion have priests who are not House members (with the exception of Sword Wall, which is led by Naisii Brodie, Temporal Incarnation of Death, who is a member of no House).

The War of Independence

Recently events have changed. The rivalries turned to riots and violence. At the end of 1623 ST Minaryth Rawson went to the Deothaisel in Valantia and demanded that the Incarnations attend to the matter. They refused and Minaryth said that he considered them to be the problem. With the sword Duan Feg he slew the Yulucuth, one of the manifestations of Humakt in the Inner World, and the entity that is required for more Incarnations to be summoned. For this crime, Minaryth was exiled and, on the words of advisors, sent east to the Lands of Gbaji to die in battle.

The Houses have now erupted into war. The Independents have taken the southern territories, whilst the Loyalists, supported by the Church, oppose them. The Church Militant has turned upon itself, and Otkorion is now plunged into civil war.

House Demographics

Allegiance	%	Members (approx.)
Cearnlinthor	11	2200
Dunfal	1	200
Dunmara	2	400
Durani Arawac	12	2400
Gildune	5	1000
Order of the Blade	18	3600
Ruam Clis	12	2400
Wapensal	9	1800
Votaries	2.5	500
Unaligned initiates	27	5400
Unaligned Swords	0.5	100

Cearnlinthor

History

The Cearnlinthor are one of the Houses of St. Humakt, one of the larger and more modern Houses. They were first formed in 1513 ST when a group of Swords attached themselves to the Prelate of Valantia, a Galvosti at the time. The Prelate, seeing the Valantian Humakti an important ally for stability within the city, lent the hand of friendship. While the Humathi remained Humathi, they were allowed to deal freely with the Church of Nomia even though they were pagans. This small sect of death worshippers even fought in skirmishes against the northern Otkorioni, on behalf of the Valantian Galvosti.

While they remained a small group they did not have any problems with other Humathi. They were not shunned for their Galvosti connections - merely seen as other mercenary groups were - soldiers of fortune, warriors for hire, and acting as a good Humathi should. However, in 1541 ST there came an influential Sword, Ruavan Caerbhail, who joined the cause (even going so far as to defect to the worship of the Invisible God through the Galvosti Church) for his wife, and many in her family, were of the Church of Nomia. He brought with him many followers who joined the Cearnlinthor and remained after Ruavan left.

In 1583 ST after about sixty years of vibrant activity with the Galvosti, the Church Prelate was forced to stop hiring the Death Cultists and declare them pagans. Unperturbed, and not particularly surprised, the Cearnlinthor continued on as a mercenary group. It eventually evolved into a House of St. Humakt.

Since Independence

The Cearnlinthor have spear headed the movement against the Loyalists. All Cearnlinthor call their god Humath now, and sorcery is to be shunned once the conflict has been completed.

Organisation and Composition

The Cearnlinthor are more than merely a mercenary group. Like many Houses of St. Humakt, their leading council attempts to both gather members and garner political influence over Humakti cultists. There is a strong mercenary facet of the House, but it is generally a political construct using its mercenary connections to earn money, friendships and resources.

Membership in the House is relatively easy to obtain, granting job opportunities as a merc and Cearnlinthor members often do favours for each other i.e. if your priest is a Cearnlinthor member, and you are, then you are more likely to be selected over other Humakti. Of course, if your priest is a member of the Ruam Clis house, or another House of St. Humakt, you are quite likely to be passed over in favour of someone else, so the sword is two edged. However, this does make the cult very popular in areas where a Humakti must join to have any hope of advancing within his cult. The house has been known to pressurise people into joining, to increase it's influence, and those who refuse often find themselves spending vast amounts of time polishing swords and equipment.

The House is centred in Darktaken, a village somewhat north of Valantia. Here there is a large, walled mansion, inside lives the ruler of the Cearnlinthor. Their main temple is in Valantia, however. The ruling council, the Linthora, is a well-structured affair. There is a Head of House, currently Awal MacBale, who has two advisory Swords - one, of which must be female. If these two advisors both agree they can over-rule any decision of the Head of House, but cannot formulate their own orders. Beneath the head of House is a council of five Swords. The Head of House very rarely makes any but the most important decisions, it is not for him to decide how many bastard swords to order, or which group to send on a particular mission. Instead the Head of House usually hires three (almost always non-Humakti) advisors to relay to him the details of the councils decisions, so that he is well informed at all times, but need not get involved in the difficult, tedious, day to day affairs of the House. Of course, the Head can personally attend council meetings if he wishes, but is normally busy with other matters. The council is almost continually busy with House activities - every detail is left to those five Swords to organise. As you can imagine, it is a very difficult position.

The council is responsible for selecting and voting for the advisors to the Head of House, the Head himself has no choice in the matter. In turn, the advisors must, when the time comes, select a new Head of House when the old one stands down. The new Head of House must be a Sword who has never been on the council nor been an advisor. All of these measures prevent, or are designed to prevent, corruption within the House.

Beneath the ruling body at Darktaken are the chapter houses and the House holdings (such as weaponsmiths that they own etc...).

The bonuses of joining are, obviously, gaining the friendship of other Cearnlinthor members. In Valantia, where membership in one of the three major houses (Ruam Clis, Cearnlinthor or Wapensal) is a major boon, many southern Humakti are Cearnlinthor members. This is less true in the north. The House offers job opportunities, discounts on weaponry, armour etc...

Game Terms

Members of the Cearnlinthor have half price access to weapons, armour, spells and training.

The Dunfal

History

The Dunfal (Otkori for House of Death) has its roots in far more ancient times. In the time before the worship of the Invisible God had become prevalent, before even the reformation of the Humathi cult (the primitive predecessor to the cult of Humakt; reformed by King Caer II in 1328 ST) were the Dunfal. They were, at first, a set of commando troops organised by the Lanksti barbarians to help combat an incursion of trolls which threatened to engulf Lankst and wipe out a large number of tribes. The Dunfal took the best Humathi warriors and trained them as one, coherent unit. The concept of overcoming clan and family rivalry was mainly unheard of, a revolutionary new idea. Later, when the trolls were forced back, the ruling organisers of the Dunfal did not disband. Instead they became a small, well structured sub-cult, buying (or winning) children who seemed to make good warriors and then teaching them in the Arts of Death to the exclusion of all else.

They were, until renewed interest in the populating of Valantia, a religious oddity serving little purpose. They have cult connections, even in modern times, with the Brannan family of Tiskos, famous for maintaining the Dead Mountain - an important Humathi holy site. The Dunfal had no true enemies and no true liege other than the Death Lord himself. They rarely fought other clans, or even trolls, and never served as mercenaries, but every year or so would engage in the mass slaughter of a particular clan, family, race or religion on the grounds that divination had shown them to be deserving of Death. The Dunfal were responsible for the genocide of the Marly clan, the destruction of a fully

armed and armoured settlement of Mostali and the repression of the broo in the time of the Great Plague. They were feared and revered. Many times, Dunfali members enacted the Lead Cross HeroQuest, an intensely anti-social quest involving the ritual slaying of Chalana Arroy Healers. They also called upon Ana Gor too many times to be trusted.

The Dunfali were around during the Orlanthi migration out of Otkorion, and they remained in their hidden temple in Valantia, tending to the city. The Dunfal were partly responsible for the creation of the coliseum. In doing so, they became a small group of highly trained, insanely religious maniacs warriors - who served Valantia on missions of importance. They number about 200 warriors at a time, about 1% of the cult of St. Humakt.

Since Independence

Apparently looking to reclaim some of their influence over Valantia, the Dunfali have fully supported the movement for Independence, without reservation.

Organisation and Composition

The Dunfal are led by the Temporal Incarnation of Prowess, currently Eocjhy Finnshad, who as the son of the previous King. As part of the ordination as Head of House the candidate must undergo three separate HeroQuests undertaken with the support of the Dunfali who wish the Sword to lead the sub-cult. In the entire history of the Dunfal the House has never been divided over who is to become the next Head of House - in the few cases where multiple candidates, they have settled the matter privately in one-on-one combat to see who should receive the undivided support of the sub-cult. This also means that there is only one candidate for the Temporal Incarnation of Prowess. No candidate for the three HeroQuests has ever failed.

Below the Head of House is a circle of seven powerful Swords, whom dedicate their time to the training of the 50 or so apprentices, and embarking on minor ritual quests in the Otherworld. Below this circle are the members of the Dunfal. All Dunfali are devotees, who happily devote all of their time and income to the House. Many Disciples have come from the House, and three are members currently.

The Dunfal are only truly active in Valantia, but has a small temple in mid-Otkorion and Fiesive as a safe haven for Dunfali who live there. They recruit prospective members at the age of 7 or 8 from

the populace of Valantia, selecting them via observation and divination. While most candidates are physically powerful and ready to be trained, not all new trainees are - sometimes the most ridiculous people are selected (fat, shy, bullied) only to prove a more mystical, internal worth and become high ranking members of the Dunfal. One such example would be the current head of house.

Once a candidate is selected the cult pays appropriate wergeld to the family and then hide them away in their private temple within Valantia. The location of the training grounds is kept secret, unknown to all non-Dunfali. You cannot refuse selection, a family cannot legally (or practically) stop the Dunfal from taking their child.

All candidates are severed from their family, no longer having any rights of inheritance, status, wergeld or justice. Most are renamed. However, the Dunfali often rent their new trainees to the Family Guards of various Major families in the hope of them gaining some experience as mercenaries and fighters. It also acts as a way of keeping the Families of Otkorion looking too deeply into Dunfali affairs and bothering the solitary Humakti.

The training is single minded and dedicated - Dunfali are invariably dedicated to the honourable virtues of St. Humakt, and are usually unskilled in other areas. When certain magics of the gods became a gift prized for most holy alone on the order of the Church, the Dunfali refused to obey and have no interest in the magics imported by the Jorstlandi.

Trainees are initiated into St. Humakt after two years of religious indoctrination and physical training. Grudgingly, they are initiated into the Henotheistic Church at the age of fifteen.

Training always includes one weapon attack form, in addition to the use of a sword. All Dunfali make use of a two weapon attack form, one in each hand. Training concludes with a HeroQuest to gain a spirit companion, usually achieved with the support of the House. The new member of the house is then hired out, mainly to the military and the Family Guard - death rates are often quite high at this stage, but this only proves the blessed nature of the House members for achieving a good death. Those who survive usually return to become Swords and serve the Dunfal full time on mystical matters, spending large portions of their time on pilgrimages or in the Spirit World.

The Dunfali are a true power behind the throne. Left to their own devices they are almost harmless, but when angered they can demonstrate their control of Death, their expertise and their unbearable wrath.

Game Terms

A Dunfali must be made during character generation. A Dunfali character starts at the age of 16 or 17.

All Dunfali must have at least 15 in all physical characteristics and an INT of at least 12. All are Warrior Caste members, and worshippers of St. Humakt - they very rarely select sorcery.

All Dunfali must select the following advantages and disadvantages; Honour, Uneducated, Unskilled, Allied Spirit - giving an overall points cost of 35 pts. All Dunfali will have two one-handed weapon attacks at 50%.

The following advantages and disadvantages are common:

Advantages: Accelerated healing, Ambidexterity, Combat Reflexes, Danger Sense, Daredevil, Destiny, Divine Intervention, Driven, Honourable, Violent Temper.

Disadvantages: Animosity, Beserk nature, Blood Lust, Compulsive Honesty, Cursed.

Dunmara

History

The Dunmara is a monument of great importance to both the cult of St. Humakt and the Beserker trolls of Lalia. It is a large block of obsidian, said to be a piece of the Black Lord's Maul that fell off in combat with the Angel of Death - the outcome of the battle is unknown to both cults, and nowadays neither actually cares.

The Dunmara can be used as the focus of a great HeroQuest to endow a Sword of Humakt with various abilities, and thus is of great spiritual and magical importance to the cult. Its location is in the Poldark Forest on the western border of Otkorion and Lalia, near Valantia the southern city. Since it is also holy to the Zorak Zorani the trolls surround it themselves. They, too, revere it underneath a different name.

The House was formed as a collective group who aimed to elevate Swords to Herodom using the Dunmara's magics - only

this House has access to the sorcerous magic used to go to the HeroPlane from the Dunamara, and only this House has the secrets of what to expect upon arrival. All members must take an oath never to reveal the secrets they learn, otherwise the House's power base would be devastated. It has been around in one form or another as a collective group since the Second Age but only as an "official" House for the last 340 years. It is more than a homage paying sub-cult, it is a pyramid structured House whereby the initiates and devotees at the lower ranks work to aid the Swords in the upper ranks to succeed in their HeroQuest, and when they too become are elevated to this position they will get this chance. This structure requires money, income and political power to remain stable. Over the years many people have tried to get the secrets from the cult, or jump straight to the top of the House and embark immediately upon the Dunmara, but the superb organisation of the House has foiled all attempts. Entry into the House is strict, and the House demands commitment. In return, a lot of Swords have great respects for even the lowliest member of this elite house.

It is lead by Keenblade, a spirit contained in an enchanted Iron broadsword. An Angel of St. Humakt, it gives orders to whomever wields it, which is almost always the Priest of Salatan, a small town in Otkorion built around a temple to St. Humakt. Whilst this is where the "leader" of the House, most House business is conducted in nearby Valantia. The Keenblade, perhaps, should not be called leader as the House very rarely has a crisis that requires the Angels wisdom. More often than not the Keenblade is only used to vet prospective Candidate Swords.

Since Independence

The Dunmara wished to remain out of the conflict. They were dealing with issues to do with strange activities in the north of Lalia, and Uz uprisings in the Poldark.

However, their hand was forced when they refused to take sides the Independents launched wave after wave against them. The Dunmara has been forced to cast aside attending to the Dunmara Quest, and all Candidate Swords have been ordered to take to war. They are now a devotedly Loyalist faction, although mainly because the Independents disrupt the Dunmara Quest.

Organisation and Composition

As stated above, organisation is a clearly defined pyramid structure. Rank in the house is not merely dependent upon the rank of an individual within the Cult of St. Humakt.

At the bottom of the pyramid are the Black Daggers, the lowest rank of the House. They can be either initiates of St. Humakt but a lot are also Swords, awaiting their chance to advance further in the cult hierarchy. Generally these Black Daggers only perform pilgrimages and cult support in the Dunmara HeroQuest. They usually have a large portion of their time to attend to non-House matters.

Above the Black Daggers are the Aide Swords. Each Aide Sword is one of two companions to a specific Candidate Sword. The Aide Sword exists solely to Quest, serve and help the Candidate Swords ready themselves for the rigours of the HeroPlane. The most skilled Aide Swords advance to Candidate Sword when a Candidate Sword completes the Dunmara, or dies trying. Candidate Swords are, of course, those Swords who are preparing to take the Dunmara.

The number of each of these is limited - only so much support can be given to a Candidate Sword and the House can only support so many Candidate Swords at once. There are only ever 303 Black Daggers, 20 Aide Swords and 10 Candidate Swords.

Above the Candidate Swords are the Black Swords of Dunmara who have completed the Quest. They dedicate their time to using their powers under the guidance of the Church Militant and teaching the Candidate Swords the necessary information for the Quest. Above them all is the Keenblade - less of a leader than a trusted, friendly advisor. He judges when a candidate is ready or not to take part in the HeroQuest. A Candidate Sword only ever has three years to prepare, after which they are reduced in rank back down to Aide Sword. The priest wielding the Keenblade has no special political or social powers - although they are always a member of the House and the Cult of St. Humakt as a whole honours them for being the protector of an angel. Because most of the House members are Black Daggers, the Sword who wields Keenblade is invariably only a Black Dagger.

Game Terms

To become a member of the House requires the candidate to meet certain requirements. The House demands great spiritual strength from its members, it wants

only the crème de la crème to engage in ritual support. They must have a ceremony skill of 40%, a POW of 14+, an INT of at least 13 and at least 10 points of rune magic.

All Black Daggers are given an amulet that has both a bound spirit and the symbols of their house. If they lose the spirit they must recompense the House 5000 Orbs for a new one. It has a spirit that has but one spell:

POW 3d6

INT 2d6

Presence = POW+INT-10

Sorcery: Boost Magic Bonus 1d100%

Skills: Intensity 50+1d100%

The Boost Magic Bonus must be maintained at all times, and no Dunmara can allow their spirit to be taught any more magic.

This means that the House members are spiritually powerful, adding to their HeroQuest cult support. As 80 of the 200 Black Daggers of the House are usually Swords, their spiritual aid is immense. This means they grant three Hero Points in Cult Support!

All Black Daggers are forced by vows and oaths to participate in ritual support of the Dunmara Questers. The Quest always takes place on the day before Sacred Time. At least one Quest occurs a year. If the Quest succeeds then the Black Daggers gain no benefits, but if the Quester dies, all supporters are cursed to resist poison and disease with two less CON than normal. This is cumulative, so if a Black Dagger supports 3 failed Quests they have 6 less effective CON.

There is about 48% chance of a Quester succeeding - unless of course the Quester is a PC in which case the HeroQuest should be played out (obviously).

All initiates must yield any magic items to the House, although sometimes special dispensation is made.

Conversely, a Candidate Sword gets HeroQuest information, cult support, 2d6 magic point matrices a year, 1d8 crystals a year and 1d20 other magic items per year. This is in addition to the two Aide Swords. The only condition is that a Candidate Sword spends all of their time preparing for their Quest.

Durani Arawac

History

This House of St. Humakt is one of the more popular. It was formed centuries ago in 956 ST, by the Hero Humathi Leot Humathsblood. He was a member of the Li Phanquan sub-cult of Humath, and travelled across the length and breadth of Genertela. Followers of him set up numerous Hero shrines and spirit cults to honour him, but the House in Otkorion is the only one to survive.

Durani are skilled undead killers, and all are members of the Li Phanquan sub-cult. The Durani are hired for their expertise in Undead slaying missions. The Church pays the House a handsome sum to have it's members station the barracks in the Diotcolm - the Diotcolm being that Bishopric that is closest to the Salantia Forest, and all good people know that only the dead walk the Salantia Forest. The anti-undead nature of the House is so great that all members vow to follow the orders of the Head of House in whatever he or she says in order to ensure the destruction of undead. The Durani, therefore, muster their own army. Durani associates itself with the Sword of Malkion but is not under their command, although they are part of the Church Militant.

While famous suicidal excursions into the Salantia Forest are known, the Durani normally content themselves with patrolling the Salantia border and rooting out other, rarer, nests of undead outside the Forest, sometimes travelling quite far to accomplish this. Attacking the necromancers of Naskorian has started to become a common pastime, although it seems likely to start a war. The lightning raids made into the Poldark and it's numerous Zorak Zorani temples and shrines (with their zombies, skeletons and vampires) are also noted.

Since Independence

At first remaining silent, the Durani Arawac has now proclaimed itself Loyalist. Most believe that this was due to their close association with the loyalist Naisii Brodie, who is the Temporal Incarnation of Death.

They have tried to remain out of the conflict, however, citing the Vivamorti threat as more important. Since Lugh Rawson has eliminated that threat, they no longer have that reason to remain out of the battles that wage across Otkorion.

Organisation and Composition

The House is lead by a small council of five Swords. Election to this council is achieved via divination, the Sword to have slain the most undead is the one who is selected. Of course, mistakes have been made as the results of the divination are sometimes not so clear. The House is based in Valantia, but has chapters almost everywhere - being a very popular Humakti House to join. The most famous temple is Sword Wall, near the Salantia Forest. Beneath the Council of Swords are the Chapter-Swords who each own a Chapter House that fosters about 50-100 warriors, each organised into three groups, about 5-10 permanent warriors to attend to the Chapter House (usually doubling as a shrine). Up to 50 warriors act as a permanent battalion who are continually on patrol, working for the Church or the Church Militant, and the final group are non-permanent warriors of the house who can still be called up for duty but who aren't paid retainers to work as fighters.

To join the House the Humakti must have killed at least one undead creature, be a member of the Li Phanquan sub-cult. They must vow to destroy all forms of undead that they encounter and to obey the orders of the Council.

The House, in return, grant various spells and employment benefits. If they order a House member to some form of activity, usually aiding in a simple patrol or helping out in a Chapter House, they compensate the Humakti with 4 Orbs per day of work. Permanent residents and members of the battalion receive a retainer of 200 Orbs a season plus food and board.

Game Terms

The Durani Arawac teach the following two spells:

Curse Vampire

2 points

Ranged, temporal, reusable

Can only be cast on Vampires. If the caster overcomes the vampires magic points with their own the vampire becomes unable to use their special powers of Enthral, Shapechange, mp drain, fp drain and regeneration.

Destroy Undead

2 points

Touch, temporal, one-use

Can be cast on any weapon. For the duration of the spell the weapon becomes Powered versus undead. In other words, the success level scored on any attack or parry is increased by

one level, so a failure becomes a success, a special becomes a critical etc...

Gildune

The Gildune are another one of the major houses of St. Humakt. They are known as the Loyal Dead and are one of the largest and most popular houses, having a membership of about 750 or so. The house believes that certain rites and dedications bring the devoted worshipper closer to St. Humakt, in doing and enacting these rites their connection to Death Incarnate increases. The Gildune are popular as they require less devotion to the House than most other Houses do, and more enforced devotion to previous loyalties. Most Otkorioni people know that a Gilduni's loyalty is one of the most powerful forces in Creation.

The Gildune station themselves in Valantia, like virtually all of the Humakti Houses. They came into being spontaneously in the late portions of the 15th century when the ritual of the Gildune became popular. The rite had been known long before then, but had never needed an organisation to monitor or control its use. Those who had succeeded in the ceremony, numbering about 1500 successful Humakti by the turn of the 16th century grouped together and, with some elements of elitism, formed the Gildune.

While it became extremely popular at first, it has since faded from previous glories (especially in the year 1544 when two Incarnations of Death became members) but still has a recognisably large membership. The Gildune is now managed by a small group of five or six Swords who staunchly believe in the precepts of the ritual. Any St. Humakti worshipper may join merely by paying the House 350 Orbs, the price of casting the ritual ceremony used to enact the Gildune. Although only High Holy Days are normally used for the prospective membership this is not obligatory, often a Gildune Sword with the ritual will cast it on a particularly suitable candidate or a friend upon request.

The entire house centres on two, simple, tenets. The first is the Gildune ritual where the Humakti symbolically kills themselves, releasing them from certain obligations and allowing them to dedicate all their energy and devotion to just on loyalty. The dedication of oneself to a single loyalty i.e. Family, Humakt, the Church, a ward etc....

The sect has no political, religious or social aims.

The ritual itself involves the candidate travelling to a Gilduni temple to be taken to the cold recess of a darkened room made of cold stone. They must bring with them symbols of their old loyalties and loves, for example - a family emblem, a wedding ring, a holy symbol. The symbol is then destroyed.

The candidate must then undergo a ritual execution, with a wooden sword, until they are beaten into unconsciousness. When they awake the ritual is over and the character must allow all wounds to recover naturally.

Since Independence

The Gildune is distraught by the problems! Because of the very nature of the house, some members have become Loyalists, others Independents! There is no longer a Gildune House to speak of, and will not be until the civil war ends and it can be seen who remains, and who still carries the secrets of their House. All that is known is that Gilduni prefer to fight non-Gilduni first.

Game Terms

This is the Gildune ritual. All Swords in the Gildune *must* sacrifice for it within three seasons of joining the house or ascending to becoming a rune lord.

The Gildune

3 points

Ritual(ceremony), reusable

Can be sacrificed for by any Gilduni Swords on a Humakti High Holy Day. The ritual allows the caster to nominate one person to participate in this minor Gilduni HeroQuest.

The candidate appears in the ritual within the cold recess of a darkened room made of cold stone. They must bring with them symbols of their old loyalties and loves, for example - a family emblem, a wedding ring, a holy symbol. The symbol is then destroyed.

The candidate must then undergo a ritual execution, with a wooden sword, until they are beaten into unconsciousness. When they awake the ritual is over and the character must allow all wounds to recover naturally.

As a result of the rite, the character is immediately excommunicated from all cults, hero and spirit included, other than the Church and St. Humakt. They must then make a Ceremony roll to see if the ritual has succeeded. If it fails, they are still excommunicated, but may try again at a later date. If successful, they lose all Love and Loyalty Passions except one. This remaining Passion is decided by the candidate beforehand and must be a Loyalty. For every Passion lost over 5 the character

gains one point in the chosen loyalty. For every Passion over ten they gain 3 points in the loyalty, for every Passion over 15 they gain 5 points, and so on.

The Order of the Blade

History

The newest of all the Houses of St. Humakt, formed in 1616 ST at the proclamation of the institution of the Church as the official state religion. Generally the other Houses of St. Humakt regarded it as an intrusion into their traditional ways by setting up a Church construct as a House. Even some pro-Henotheist Humakti challenged the idea, but Surantyr is a persuasive Archbishop.

The Order began with the personal blessings of Bjarn Hellfire, a Temporal Incarnation of St. Humakt up until his demise in 1618 ST. Swords were drafted into the Order, joining in return for promises of wealth and power for their support. Many Warrior Caste members of the Church joined St. Humakt merely to swell the numbers of the Order. At the time the creation of the Order was all people could talk about - news like none other - but since that time the commotion has died down. The Order, apparently, is here to stay whether Orthodox Humakti like it or not.

Officially, the House acts as a Protectorate of Otkorion, defender of the lands. Officially it is apart from the control of the Church Militant - one of the maxims involved in its creation is to protect Otkorion from attempts by the Church itself to abuse its power! Unofficially, the House is controlled by the Archbishop, and is little more than an attempt by the Church to quell Humakti Independence and to gain direct influence over Swords within the cult by having them join the Order.

There are two ways to join the House. The first is by excellence - it is a mark of skill and mastery to join the Order. The second is by invitation, influential Swords are offered great rewards to join - giving the Church greater control of St. Humakt's cult. Even the dullest Sword (pardon the pun) knows that the power behind the Order is Surantyr.

Since Independence

Funnily enough they're Loyalists.

Organisation and Composition

The Order of the Blade is organised into two tiers, the Council of Swords and the

Assembly. The Council rules the Assembly, and is empowered to send members of the Assembly on missions to ensure Otkorion's security. There are seven Swords who stand on the Council - when one retires or dies, another is appointed by the six remaining Swords (with a lot of intervention on the part of the Archbishop and Bishop Cardy of Fiesive). Everyone else, Sword and initiate alike, are part of the Assembly.

Generally anyone can join, unless a Council member objects, or an Assembly member challenges them in one-on-one combat and defeats them. Of course, should an Assembly member fail in such a conflict, his position in the House is lost to the winner and he is disgraced. The only actual requirements are that the character must either be a skilled initiate (have at least 90% in three cult skills), a rune lord or wield political power. Normally only staunch Henotheists join, although Surantyr offers personal rewards to Swords to join the Order. He is always knowledgeable about what the Sword needs/desires, sometimes offering money, sometimes magic, sometimes something more personal to the candidate. He even makes offers to Swords in other Houses, poaching them away into the Order!

Members of the Order must pledge their allegiance to the protection of Otkorion, the virtues of Humakt Orlanthsfriend and the protection of the Henotheistic way, to which St. Humakt is the Angel of Death. They must also pledge themselves to obey the orders of the Assembly - to disobey is to be cast out of the House and risk Excommunication.

Ruam Clis

History

The House of Ruam Clis is otherwise known popularly as the House of Freedom or the House of Independence by those who understand the political nature of the Church versus the cult of St. Humakt.

The House was formed as a ruling council of Valantia in 818ST, when the Otkorioni were forced from their homelands into Lanskt by God Learners and only a few Humathi remained. The Ruam Clis was a group of powerful Swords who decided to take control of Valantia. They ruled with an iron fist, organising agriculture, housing, land distribution and responsibilities of those individuals who remained behind when the God Learners came. Without the Ruam Clis, Valantia would have been less of a city and

more a collection of individual temples to Humath, which would most likely have fallen through rivalry and lack of co-operation. The Ruam Clis used a bonding oath called the Wolf Pledge, that had all of the Heads of the myriad of Houses at that time promising to work in unison for a year at a time. After the year the Pledge was taken again, and a House could opt not to join - loosing the support of the Houses for that year. All of the houses opted out for a period of time at one point or another while the Wolf Pledge was used.

When Safelstran settlers came to Valantia near the end of the Second Age, they took control of a lot of the functions of the Ruam Clis. By 1010ST the Wolf Pledge had served its purpose and stopped being used. The Ruam Clis, however, did not fade away as might be expected. They owned important land in the area, and had taken a large portion of the city territory as their own. Many important leaders were also members of the Ruam Clis. While they no longer had Valantia they had enormous influence over the cult of Humath.

They have remained this way for a long time, an eclectic selection of worshippers of the Death God. Joining them is always an honour, and brings many benefits as members of the Ruam Clis often gain preferential treatment from other Humakti, mainly because so many Ruam Clis members are influential members of the cult.

During their history they have always tried to retain devotion in following their lord. Most fought against the 1364ST proclamation for Humathi to acknowledge a "new truth" and rename their god Humakt, and worship him in a different fashion. Eventually they were forced to change, but only after a long time, nearly fifty years after most other Houses of Humakt accepted the proclamation. They inaugurated the first Temporal Incarnation of Humakt and were responsible for the killings of Galvosti Abbots when the Church of Nomia attempted to force the Humakti away from Valantia in 1398ST. They always hated assimilation of their cult into the Church and the Ruam Clis tried to convince members to boycott the Conference of Henotheism.

The House is still a politically powerful force. Many refer to themselves still as Humathi and talk of returning the Wolf Pledge once again to unite the Humathi against the fascist control of Surantyr and the Church has been rumoured.

Since Independence

The Ruam Clis were expelled shortly before the death of the Yulucuth and hid out in Surkorion. They have now returned and are second only to the Cearnlinthor in their strength and opposition, presumably they would be stronger if it were not for the fact that so many members chose to leave the house when it defected east.

Notably Sreng Kirwan, a Temporal Incarnation of Humakt, left the House rather than remaining loyal to them.

Organisation and Composition

The House is split into two lines, the Ruam strain and the Clis strain. The Ruam strain are composed of those Humakti whose devotion to the cult is religious in nature, so here you find Sword-Priests, temple owners and religious fanatics. They are organised into three tiers, the Ruami Sal who are all High Priests, followed by the Ruami Bor which refers to all Humakti who have a large amount of influence over the cult and/or a temple and are not high priests. Beneath them are the Ruami Mal, which is virtually all the other Ruam Clis members. The Clis strain is militaristic in nature. It has two tiers, the Clis Bor a group of thirteen Swords who organise all covert military missions. Beneath them are the Clis Mal, all of the members who joined and are not connected to a particular temple or shrine, and are willing to participate in military activity when asked. The Clis Mal are not very respected, being little more than bodyguards to the more important, more influential Ruami Bor.

Above both strains is the Head of the House. He is currently Bricria Birogel, Sword of St. Humakt. He has refused many honours from St. Helamakt and St. Orlanth Four Weapons. The Byoni who are his advisory council supports him.

By the by the House doesn't do much, unlike the Dunfali their members do not act as shock troops, unlike the Durani Arawac they don't hunt out undead. It is a political rather than a military body and it has political aims and powers.

Game Terms

To join at any level requires the candidate to have some measure of either political influence, or influence over the Cult of St. Humakt. The benefits are a heightened status, reputation and respect within the cult, as well as a larger measure of influence, both through back scratching from other members,

and fear by other people of the power of the Ruam Clis. Members are more likely to advance in the cult etc... a lot like a Favoured Cultist. All members must be willing to obey the will and the agenda of the Head of the House.

Wapensal

History

The Wapensal used to be a Humathi sub-cult in the Second Age, before the God Learners came. They were members of Arkat's Dark Empire, and acted as bodyguards for Uz representatives that came to collect tax and tithing from the Korioni lands. They learnt, from Karrg's Sons they shared secrets with, how to forge weapons from the cold and darkness of the world. These weapons took one season to make, and were devastating to use.

For a long time, almost four centuries, they stayed as a sub-cult of Humakt, not an actual House. However, near the end of the Second Age, after the Otkorioni had fled north into Lankst, leaving behind a few Humathi temples, a Sword appeared called Hrothgar Blacksword. He took power and control of the sub-cult. Hrothgar was a political activist, and next in line to inherit ownership of Adalam, a large temple to Humath in Valantia. His aim was to annex large portions of the Poldark forest from the trolls to reclaim them for the Otkorioni. Seeking support in his scheme he vied for help from other Swords - to aid in his plan he changed the structure of the Wapensal. He declared it to now be a House of Humath, only Swords could join and, not only learn the secrets of great sword making, but also gain support from the other members of the House. Soon Hrothgar and the Wapensal exerted great political influence - the wearing of a Drakthmar blade brought great respect. While Hrothgar never accomplished his plan, his House and temple still remain to the present day as quite a powerful force.

This house of Humath went where the wind blew. They supported the re-integration of the cult of Humakt back into the Orlanthi pantheon when the Otkorioni returned from Lankst in the early portions of the Third Age. They acted as bodyguards for Family Heads when certain miscreant Humathi tried to assassinate them. Fortunately they secured themselves a position of power and as the influence of the Orlanthi grew, so did that of the Wapensal. So, even though the Wapensal's membership was limited to Swords, it did

mean that they still exerted great influence over their surroundings.

Nowadays, the Wapensal still have influence over Adalam, the temple in Valantia. However, because of problems with other Houses of St. Humakt, especially for their open support for the integration of Humakt into the Henotheistic Church, the centre of their power has relocated to eastern Otkorion to a town called Byspyn.

Since Independence

On the day that Independence was declared the Wapensal immediately took sides with the Loyalists, and are one of the most important influencing factors.

Organisation and Composition

There is a single Head of House, currently Shyle Barasdotter. All the other members of the House vote this Head of House into their position. It is their political agenda that is adhered to, which for Shyle currently consists of converting Surkorion and southern Lankst to Henotheism and \mathfrak{S} . Humakt. The Archbishop, of course, finds this most welcoming.

Beneath the Head of House are all of the other Swords. Each has equal rank. All must vow to ally themselves to the will of the Head of the House, for the political aims of the Head of the House are for the good of the House as a whole. A Sword who does not keep to their vows are thrown out of the house, their swords removed from them and in some cases, the House uses its influence to have them excommunicated.

If the Swords wish, they may pass a vote of no confidence in the House Head, and a new Sword is voted in. It takes 60% of the members to pass such a vote. The vote is, obviously held in secret.

All of the Swords meet twice a year. Once at the start of Fire Season and once at the end of Storm Season. They meet at Byspyn. The first order of all meetings is a vote of no confidence to see if the Head of the House should remain. If still in office, as is normally the case, the Head of the House explains the current political situation and the Head of the House then gives the Swords their orders for the next few seasons. A friendly weapons contest and fruit juice drinking session is held afterwards.

There are 67 Swords in the House at the moment. To join as a full member one must be a Sword, although many join the

Wapensal as associated members. Associated members gain the benefits of being a member of the Wapensal, but cannot partake in it's politics or learn the secrets of the Drakthmar blades. They must have one other member of the Wapensal in their favour to put them forwards as a candidate. If any member wishes them not to join, the whole House must vote on whether to allow them in or not by holding a secret ballot. Obviously, as most people have no idea about the candidate and his worth, they abstain from voting. The Head of House can always over-rule this vote. This vote for new members, however, is always made before the vote of no confidence, if the Head is removed from power directly afterwards then the ballot still stands, so if the House votes against a member the Head of House is placing their position on the line by over-ruling their decision.

Game Terms

The benefits to joining the Wapensal is access to special House magics and an increase in Status (add 15 pts to the Status advantage), as well as some modicum of influence. The downsides are that if you join you must adhere to the agenda set by the Head of House, and also gain the enmity of the Houses of Ruam Clis and Cearnlithor. This enmity is not displayed violently, but these Houses will seek to prevent the Sword from increasing their influence or status within the cult.

Cult members may sacrifice for the spell Create Drakthmar.

Create Drakthmar

5 points

ritual (enchant), one-use

This spell creates a magical sword formed from Cold and Darkness itself. It takes a season to make and requires solitude within a room in a temple to St. Humakt. A lot of the rite is carried out in total Darkness.

Ant type of sword can be made, and once cast the Sword may choose to move their allied spirit and all blessings and gifts from one blade to another. To create it requires both an enchant roll and a craft/armouring roll. Many Swords have Boost Knowledge cast upon them by a sorcerer before attempting the creation to ensure success.

The Drakthmar is pitch black and inflicts 1d4 pts. of cold damage to all who hold it other than the Sword who made it. The Sword inflicts a Fear spell every time it strikes. It cannot have Fireblade or other such spells cast upon it, and inflicts no damage to Dehori and Shades. The Fear attack does not work upon trolls (although they still take damage for holding it).

The Votaries of Saint Talesse

History

This is a derivative Humakti House from the Safelster. St. Talesse came from Helby near the start of the Third Age and the Votaries accompanied her. They were exceedingly pious Humakti, who believed that Humakt's way was the only way, and spread his creed. To all those who would not accept his creed, they gave his gift. Death.

St. Talesse and the Votaries expunged thirteen minor temples, four major temples and numerous shrines of other faiths before she and her group were slain whilst fighting Xiola Umbar Healers who were known users of the Ressurrection ritual. She was sainted by the cult of St. Humakt in 1217 ST, but her cult was not imported into Otkorion until the early years of the 14th century. It was disliked for its fanatical demands, but as the violent aspect of the Hero cult slowly became less prominent, and preaching took over, they became more acceptable.

As a House of Humakt, they became an effective fighting force to combat specific faiths. With their assimilation into the Church the Votaries have even managed to get along with other Orlanthi faiths without breaking into combat. Famous acts of the House include the destruction of the House of TalanMar who attempted to legitimize Ressurrection within the Humakti cult, the Lead Cross HeroQuests of 1426 ST, the destruction of various foreign cults that were present in Valantia and their Hero, Janacerte Foxtrot, who was lost on a HeroQuest a century ago.

The House is based in Valantia with chapter houses across Otkorion. The worship of St. Talesse is exceedingly rare outside Otkorion, but not unknown. The House has no official part in the military, and forms only a small portion of the St. Humakti cult. It has a membership of some 500 worshippers, about 3% of the cult, making them reasonably popular.

Why No Death Fights?

You may notice that most Houses "elect" or "vote" their Heads in a most civilised manner, rather than duelling it out, as a good Humakti should. The reason for this is that during the time of the Wolf Pledge, when most of the Houses came into being, it was not worth the risk of someone dying for duels to be held. Even non-lethal duels can easily become deadly when the leadership of a House is involved. A new method had to be devised, and so Humakti have long since voted in their leaders.

Since Independence

This bunch of loonies are Independents and are now living their dream. The Dunfali try to keep them in line, but they're made as chips and now run around slaughtering just about anyone they come across.

Organisation and Composition

The House is supposedly lead by St. Humakt himself. Every season a new intermediary is chosen from the Swords by random selection and a powerful cult spirit descends into them. In a plume of holy light the Sword becomes the mouth of god for the next season. The House then follows the orders of that Sword. The House is not a very political entity, and rarely engages in political acts. The appointed Sword has not, for many years, given out any particularly important or devastating orders, but has complained of prophecies and coming woe.

To join as a Votary, the candidate must show their dedication. They must have served for at least one year as a Humakti and demonstrate their knowledge of St. Humakt and his rites.

They then serve a two season term as a Birroal, a pre-Votary, during which they must attend to the vows of the House. At the end of the term they must return with the heads or fingers of the enemies they have slain in that time and describe how they killed them. Depending upon how well they performed they will either be accepted into the House, or told to serve another two seasons.

After this period they are initiated into the House as a Votary. Upon inauguration all Votaries select one cult as their one cult as their specific enemy cult. Whilst they are generally unpleasant to all non-Humakti, including members of St. Orlanth, this is the

specific cult to which they garner most hatred. Common choices are Chalana Arroy, Gyzar, Elmal, Zorak Zoran, Kyger Litor and Thed.

The Votary must then take certain Vows, which they will have already adhered to as a Birroal:

To proselytise the cult of St. Humakt.

Never allow the use of poison in their presence, to stop all attempts at ambush, to prevent any dishonourable acts from occurring and to arbitrate all honourable combats when the opportunity allows.

To actively disapprove of Ressurrection, and to never aid in a Ressurrection attempt.

To actively work against all other religions as they prevent the worship of St. Humakt.

Not to use missile weapons other than throwing knives.

Game Terms

All initiates of the House immediately assume another gift and geas. Swords of the House have access to more gift/geas pairs:

Gift: Sever Spirit becomes a reusable Heroic Casting

Geas: Dedicate their life to destroying all non-Humakti cultists

Gift: Gain +90% to one attack

Geas: Never aid non-Humakti

Gift: Bless any one weapon to become Powered so that whenever it hits, its level of success is increased by one level, so a normal hit becomes a special, a special becomes a critical and so on...

Geas: Die in one week

All House members also have access to St. Talesse:

St. Talesse (5 POW Saint Blessing): Once invoked all attack chances are doubled against members of the characters enemy cult for 15 minutes.

Urox Fights Malia

Urox's family had all been slain by disease, distaster, demons, devils, dweomers and darkness beasts. He, in return, vowed to destroy all Chaos in all forms and never rest in his task. When the Terror came as Silent Death, a death that was not encased in a sword, nor an axe, but passed invisible through the air and choked your very body out from the inside, Urox knew that Disease had come. Sent by the evil Mallia, Harbringer of Disease, Urox knew that it was his task to slay her. Even if Humakt had been in the Kingdom, rather than on the Quest, then Urox would still have gone forth on his own, seeking her out. He finally found a man, dying from the Silent Death, a plague so terrible that it burnt your heart from your chest and left you stone cold otherwise.

Urox grabbed the man's throat and tightened his iron mail fist's grip. The man, near death, choked the evil Silent Death right out of his body and, although he died anyhow a week later, he was safe from the touch of Chaos and died a happy Death. Urox took the Silent Death and tore it in two.

The next Season, he was faced by another disease. This time Urox did not know it, and Chalana was not present to be asked what, or who, it belonged to. Every day five people would die. Every day Urox would try to find the spirit's hiding place and fail. After seven days of this, Daga cast another spell of drought and the water dried up. It lasted four days, and in those four days no-one died. When the water came again, Urox went to it and plunged his hand in, pulled the spirit from the waters and wrung its neck, before casting its body against the cold stone wall. The disease was captured by the Farmer's and now resides in Hell with the Emperor.

Eventually, the goddess Mallia came to the land. It was without warning that the people died, choking to death on their own bile, or their own decayed livers, or their blood congealing and leaking from their limp mouths. Mallia was one of the Magic Companions of the Devil and sought to destroy all that was good and Virtuous. Urox came to face her alone, for all Knights that had gone forth had been struck dead by her hideousness and magic.

Mallia laughed at the Bull Knight as he rode forth on his mighty Iron Mount. She cast her magic at him. Urox, pure of soul and heart, cast aside the diseases, for he had faced them all when Mallia had slain his family. He pulled out his Iron Spear and drove it into her chest.

Bleeding and injured, Mallia cast forth the powers of Darkness, entrancing Mighty Urox in a sphere of cold, icy shadow. Urox called the winds to his aid and Kolat blew the Darkness away. Naked to the world, Urox saw the wretch of a woman that had caused so much pain. He pulled forth his Golden Dagger and thrust it into her neck.

Gouting blood and near death, Mallia hrew her chaos powers at Urox. He caught the spirits in his fist and fed them to his Iron Mount to keep them safe from the world. Then Urox pulled his Iron Sword, Threndryfne, from its sheath and cleaved Mallia into all forty nine parts. He then scattered them across the Kingdom and burnt those that would not be moved by the wind. Ever since, we pray to Urox for protection from Disease, and pray to Chalana to cure it. Hail St. Urox, Chaos Killer on high.

Wars Against Uz

The Black War (1607)

An ambitious Surantyr planned a very strategic war against the trolls of Lalia. In mid Otkorion the newly formed Church Militant massed and an invasion was made.

The Black War was thus named because of the sheer of Zorak Zorani trolls that the Dark King used in the conflict. There were numerous small battles culminating in a field battle at Garunwyth. Here Surantyr called upon a Tornado which blew the troll army to its knees, resulting in a conclusive defeat. Claiming a large expanse of land back from the Dark King.

Surantyr chose not to advance any further but instead to hold the territories already gained.

Incarnations

The Temporal Incarnations of St. Humakt represent his five portions, Prowess, Justice, Death, Magic and Honour. They are all minor Heros in their own right, and are terribly fearsome, wielding both tremendous power and influence. However Minaryth Rawson slew one, the Yulucuth and now no more can come.

Currently the Five Incarnations are:

Eochy Finshad (Prowess): Head of the Dunfal. He represents skill and harmony with oneself. He has mastered various forms of combat, and he is probably the most skilled swordsman in Otkorion. Rarely seen, he spends most of his time with the Dunfali, an entire House of Humakt that demonstrates the skill that can be acquired by single-minded dedication to ones position. Eochy sometimes appears at tournaments.

Sreng Kirawan (Justice): One of the so-called "mobile" positions - it is not hereditary or linked to holding another position within society, anyone can become this Temporal Incarnation. Sreng originates from Valantia and is the Death Sword of the Chruch Militant, the military branch of Otkorion. As a Temporal Incarnation of the Justice aspect, Sreng also holds council at the Courts of Valantia. He has been one of the most devoted judges yet.

Naisii Brodie the Duncolm (Death): The Duncolm bishop of the Duncolm Cearghot is also a Temporal Incarnation of St. Humakt. Apparently, when it was ruled that only a Duncolm may be the Temporal Incarnation of St. Humakt by the Church in 1602 ST, the Humakti of Valantia were close to refusing to allow it to happen - talk of the cult of St. Humakt withdrawing from the Henotheistic was rumoured to be going on. They disliked the position no longer be mobile. The Duncolm's mission is to bring Death to Undeath - he is one of the more terrifying aspects of the Incarnations and has many ghosts at his command. The current Duncolm is very effective in his containment of the Salantia forest.

Yulucuth (Magic): The Raven-Demon of the Deothaisel, the Great Temple to St. Humakt in Valantia. This magical demon was a direct embodiment of St. Humakt. It obeyed no one but often came to the call of the

other Incarnations. It's head now lies in the Deothaisel.

Aonbar Cearbhaill (Honour): Another "mobile" position. Occupied by the most pious Humakti who has obtained all "normal" gifts and geases of the cult, and usually more besides. Currently occupied by one of the Doomed Warriors, Aonbar spends most of his time in lightning raids upon Lalia. He rarely speaks, and never sleeps. He is the grim embodiment of St. Humakt.

Becoming a Temporal Incarnation

Upon the passing of one of the older Temporal Incarnations into Solace, a new one must be chosen. They often die violently, most living to at least 100 through the use of enchantments to counteract ageing. If the Temporal Incarnation decides their time has come to die, and are only a burden to their cult in keeping them alive, they usually select a variety of gift/geas pairs that will allow them to die heroically and then engage in a suicide mission, very rarely surviving.

The process is as follows. Firstly, only Swords may attempt the rites, and they must have at least

Secondly, the Call is made - a message is passed through the St. Humakt cult structure. Those candidates who wish to attempt to make claim to the position must make their intention known. Those that qualify and put themselves forward are then given the location of a secret meeting. There is normally about a Season between the Call and the actual meeting itself, giving candidates time to gather allies, powerful items and to engage on HeroQuests.

The meeting itself takes place in any secluded place under the observation of the Temporal Incarnations of Humakt. Even the Yulucuth takes flight, turning from its normal statue state to its Raven form, and signalling to everyone in Otkorion that the challenge for a new Incarnation has begun. It is heavily ritualised with no combat during the first three days, instead there are many purification rites, rites of severance, rites of piety and rites of blood letting but from then on it is days of countless combat.

All candidates must fight each other, to the Death, to find who has the right to become the Temporal Incarnation. The fight is in a series of one-on-one battles, under the traditional Humakti duelling rituals, with the winner going onto the next round. The choices of who fights whom in the first round are decided by the other Four Incarnations by general consensus, allowing the Incarnations to weigh the battle in favour of a certain candidate if they so wish. This is perfectly legitimate, and not cheating in any form, as to all intents and purposes the Incarnations are St. Humakt and therefore should have a large choice in the selection process.

The winner of each round goes on to the next, plus the soul of the defeated is turned willingly into a cult protector spirit under the command of the victor. The ghost remains until the Temporal Incarnation expires. In second, and later, rounds the ghosts belonging to the defeated are also taken by the victor! This means that as an average of twenty-five candidates turn up for the tournament, the Temporal Incarnations have twenty five protecting spirits, that whirl around the Incarnation in a display of spiritual prowess. All belongings of the defeated forfeit to the cult.

The eventual winner is proclaimed Temporal Incarnation of St. Humakt and travels to Humakts Lodge to receive his or her blessings from the Saint himself.

The Powers

Listed here are the immediate benefits of becoming an Incarnation. Other benefits include increased political standing, influence and resources.

Universal: All Incarnations have the following powers. Any who qualify for Rune Lord-Priest of the Warrior Caste are thusly appointed to that position, or acolytehood if they only qualify for that. Gains 50% on all sword attacks, parries, ceremony, scan and sense assassin. Gains 20 pts. of Humakti Rune Magic (if, at a later date, the Incarnation ceases to be an Incarnation, this is the only power that remains). Gains 8 points in Death Rune, 4 points in Truth Rune and gains an extra 5 points in Piety (Humakt).

Prowess: Add another 30% to all sword attack and parries, scan, ride and conceal. Gains 5 points in Mastery rune and the Heroic Castings of Shield and Truesword.

Justice: Adds another 30% to orate and sense assassin, and adds another 5 points to the Truth rune. Gains the Heroic Castings of Oath and Detect Truth.

Death: Add another 10 points to Hate (Undeath) passion and another 8 points to the Death Rune. Gains Heroic Castings of Berserk, Sever Spirit and Turn Undead.

Honour: Add 5 points to Piety (Humakt) and another three points to the Truth Rune. Gains the Heroic Castings of Detect Truth.

Daga and the Drought

There was a member of the Kingdom of Umathil that was a spy, for she had no inner wind and was born with a mark on her forehead that foretold of bad omens and evil prophecies. She was forced to run away from the Kingdom when she tortured Orlanth's nephew for money. She ran to the Emperor's Palace and found haven in his heretical ways. He took her often, in favour of his wife, or at least in favour of the wife he had for that day for the Emperor had them imprisoned often for little or no reason so that he might marry again.

Their child was Daga, and he was as hollow as his father's soul. This empty god stalked the world in the Age of Terror, for he had powers of true Death, destroying the fields and crops of the Umathili and seeking them out to avenge his father's death. He carried a ceremonial war dagger three handspans long and engraved with runes. He was fought off often by Orlanth, who came from the Temple grounds with his Knights and Templars and forced the evil Daga away. He would use his many swords, which each disintegrated for Daga wore a Cloak of Decay that destroyed all that touched it.

When Orlanth went on the Quest to rediscover the Creator he could no longer chase Daga off, so the evil one came forth and used his lineage of Umathil to claim Knigship. Malkion fought him in the Law Courts, but without Lhankor Mhy's guile and wit Daga won the case. Daga claimed rulership of the Kingdom and brought his mother to rule with him. He cursed the land, and it turned to drought.

Barntar, the Farmer, tried to rise against him, but could not truly draw arms, for he knew not how, and Malkion, Elmal and Urox would battle with him everyday. To this end, Barntar called upon some new spells, and made his own magic, which brought the glories of Storm and Rain down upon the lands and Heler was brought once again to the Kingdom of Umathil. In this way there was some relief from the drought.

When Orlanth returned with the Creator, the Inivisible God himself cast down Daga and bound him into a jar which now stands in a small cabinet in a shack on the edge of the world. When called for, Orlanth sends Mastakos to get it for him, for the hut is in a ravine so deep that you would fall for days to reach the bottom.

Appendix One

Otkorioni Timeline

Thanks to Peter Metcalfe whose Ralian timeline I used for parts of this timeline.

257 ST: Mial Humathsson, guardian of the Deothaisel Temple to Humath, dies from natural causes.

312 ST: Maklamann Ironblade of the Dari Alliance defeats the Beast People of Otkorion, and Otkorion is taken in his tribes name.

314 ST: First temple to Orlanth built in Otkorion.

320 ST: The World Council sends troops to Otkorion to fight in Zebra Wood against barbarians. They withdraw into defensive lines.

737 ST: The Return to Rightness Army liberates the people of Ralios from the rule of the Dark Empire, not that Otkorion gains much advantage from the Seshnelan rulers.

781 ST: The vampires of the Salantia ally themselves with the God Learners.

812 ST: War breaks out between the tribes of Otkorion and the God Learner Empire.

818 ST: The Ruam Clis forms as a ruling council of Valantia. The Houses of Humath swear the Wolf Pledge of allegiance.

819 ST: The migration of Otkorioni north into Lankst to spare themselves the danger of trolls begins; only scant few settlements of Humathi, religiously forced to remain and protect their holy grounds, remain.

826 ST: The Wapensal become a House of Humath under the leadership of Hrothgar Blacksword.

832 ST: The vampires of the Salantia renege on their deal with the God Learners and devour their souls. The Vivamorti cult creates a barrier of darkness around the Salantia Forest that even the God Learners cannot penetrate at first.

840 ST: The Vivamorti Barrier of Darkness is dispelled, the God Learners invade the Salantia Forest and while they are repelled they take great losses.

894 ST: The God Learners build Tislif.

898 ST: Galini chaos killers sweep through Otkorion, ridding them of Uraini worshippers.

925 ST: The Ice Summer strikes.

956 ST: The Durani Arawac House of Humath forms.

972 ST: Two God Learners use rituals to begin the Uraini cult anew.

979 ST: Vampires reclaim the Salantia, destroying the God Learners in Tislif and taking it for themselves. A great wall of wood is created around the entire Salantia forest to stave off enemy forces.

1009 ST: The last Wolf Pledge is sworn, and it is cast aside in favour of other forms of ruling in Valantia.

1019 ST: The Great Plague of Lankst strikes and immigration begins into Otkorion. This period is called the Reclamation.

1021 ST: The Rawson Family, led by Caoel Rawson, comes to Otkorion.

1041 ST: Brankist Lands devastated by the Battle of Tornado Falls against God Learners.

1050 ST: The second immigration into Otkorion comes from Lankst called the Great Plague Rush.

1093 ST: The Houses of Dunfal and the Ruam Clis officially make treaties with the Otkorioni.

1106 ST: The Battle of Ainsbury.

1114 ST: Stormhearth Battle.

1126 ST: An Aldryami HeroQuest removes the Barrier of Wood from the Salantia.

1127 ST: The War We Lost begins.

1131 ST: The Middle Wind Pillar built by King Gunn Brankist, lord of Fiesive.

1134 ST: The War We Lost ends.

1140 ST: The Kingdom of Jorstland reaches Otkorion.

1150 ST: The "Uz Hate Humans War" begins.

1153 ST: The "Uz Hate Humans War" ends.

1157 ST: Construction of the arena in Valantia begins.

1169 ST: The Holy Sword Ring arena in Valantia is finished.

1174 ST: The Vivamorti civil war.

1179 ST: Humathi force King Saxel I of Fiesive to allow Lead Cross HeroQuests to take place against the Turrall Family. The first stage of the Turrall Wars begins.

1180 ST: The Kingdom of Jorstland declares war on Guhan.

1181 ST: King Saxel I's sister takes the palace of Fiesive, institutes the cult of Orlanth once again, and forces Saxel to come to peace, stop the civil war and stop the Lead Cross HeroQuests. She marries her brother and becomes Queen Amber I.

1184 ST: The Jorstlandi begin the Agyfhym against the trolls of Guhan, working out of Otkorion.

The Chaos Hawk-Demon starts ravaging the Shepherd Half-Fields.

1188 ST: The Agyfhym ends.

1196 ST: The Battles of Gylehem, Harad Falls and the Battle of Halmar.

1197 ST: The Zebra Foray.

The Mythgor Defeat followed by the start of Mythgorwrath begins.

circa 1200 ST: Thanatari from Dorastor, fleeing the Temple of Heads, migrate into Otkorion territory.

1200 ST: Mythgorwrath ends.

1208 ST: The last Turrall dies, and King Saxel I stakes claim to their land to the fury of his sister-wife. The civil war begins again.

1209 ST: King Saxel I is finally struck dead by a spirit of reprisal.

1211 ST: Ethlinn, son of Queen Amber, strikes dead his own mother, and claims the Turrall Lands. Ethlinn takes the throne and civil unrest strikes the land.

1213 ST: The Battle of Augurn Weth.

1217 ST: Talesse, Heroine of Humakt, is Sainted by the Henotheistic Church known as Orlanth Humathbrother, in the Safelster region.

1223 ST: A trollkin horde sweeps out of Lalia. King Ethlinn of Fiesive is captured, escapes and soon after the horde disbands.

1224 ST: The Chaos Hawk-Demon destroys the Shepherd's Half Fields.

1227 ST: The Cursed Battle.

1228 ST: The period known as "We Sold Our Hearts" begins.

Ethlinn marries Shalya, his sister, and she bears him child.

1234 ST: Ethlinn rapes his other sister in front of his Iron Council. He is excommunicated from Orlanth, but continues to rule Fiesive.

1238 ST: Caer Rolymer organises an attack on Fiesive, and succeeds in slaying Ethlinn, taking the throne for himself. The period involving the inbred Brankist family becomes known as the Turrall Wars. The entire Brankist family line is slain.

1239 ST: An entire family of Otkorioni rebel and turn to worship of Urain.

1242 ST: Caer Rolymer organises the Families together, and leads an army against Fiesive and its corrupt royalty. He succeeds, and his family takes the throne.

1247 ST: The Red Moon rises into the heavens.

1267 ST: Majiki Kelaeth, a Hero of Urain, manages to prevent the Sacred Time HeroQuests of the Families.

1268 ST: Majiki Kelaeth stops most Families from succeeding in the Sacred Time HeroQuests.

1269 ST: Majiki Kelaeth is slain.

1273 ST: The Dunmara HeroQuesters of Humath create their own House of Humath to guard their secrets.

1298 ST: Support for the Jorstlandi Kingdom begins to falter.

1300 ST: Most of Otkorion officially withdraws from the Kingdom of Jorstland, the remaining supporters either dwindle away to nothing in vain attempts to aid the dying Kingdom, or leave a year or two later.

The undead of Salantia become restless and plague the surrounding areas.

1306 ST: The "We Sold Our Hearts" period ends, resulting in the One Year Storm battles.

The worshippers of St. Talesse come to Otkorion and form a House of St. Humakt.

1307 ST: The War of Blood begins.

A Bagogi Hero breaks the temple grounds of Fiesive, but is slain.

1309 ST: The Uraini cult uses rituals to prevent initiations into the cult of Orlanth from taking place.

1312 ST: The War of Blood ends in being more or less of a draw.

1314 ST: The Middle Wind Pillar destroyed.

1319 ST: King Caer the long Lived takes the throne.

1323 ST: The Battle of Sorien.

1327 ST: Orlanthi from Otkorion discover the Granson Mor Death Spirits in Western Ralios, they are returned to the cult of Humath.

1343 ST: The War of Tears begins.

1345 ST: The War of Tears ends with Otkorioni retreating from Lalian territoris.

1353 ST: The Battle at Salantia occurs, with the Vivamorti vampires defeating the trolls in a surprise appearance.

1361 ST: The War of Spittle results in the Otkorioni reclaiming large portions of land lost to the Uz.

1364 ST: Datha Deokirk, Wind Lord and Sun Carl, leads a group of heroes into Guhan, to the troll city of Arkamal, to recover the Englestardt. The mission is successful, but Datha does not return.

The Daglabani battles occur.

A large number of Humathi sects renounce their previous allegiances and devote themselves to Humakt.

1373 ST: The Long Daggers Flight battles between the Dunmara House and the Zorak Zorani.

1379 ST: The War of 1380 takes place, with losses and gains on both sides.

1388 ST: The War of God begins against the trolls of Guhan.

1389 ST: the War of God ends, with the Otkorioni gaining a surprising victory attributed to the Creator and the Saints.

1396 ST: Intel Shak.

1398 ST: A barrier arises on the border of Lalia to protect the trolls from the Otkorioni.

The Galvosti of Valantia try and force the Humakti out to no avail, mainly due to the intercession of the Ruam Clis.

1408 ST: The magical barrier between Lalia and Otkorion vanishes.

1410 ST: The Coldstorm War begins.

1411 ST: King Caer the Long Lived finally dies.

1412 ST: The Coldstorm War ends, miraculously premature. This is followed by a counter-strike from Otkorion in the form of the Longsword's Campaign.

1413 ST: Balifies the Hammer sieges most of the Safelster, including southern Otkorion. He exacts numerous tributes.

The Coldstormers from Lalia attack again, and after two large battles they are defeated by the northern Otkorioni with aid from Galini fleeing Balifies rule.

1414 ST: The Red Circle is called into being.

1426 ST: The Votaries of St. Talesse embark on Lead Cross HeroQuests.

1434 ST: The Battle at Anaples Creek occurs.

1440 ST: King Ulianus III invades Valantia, killing the native Safelstran royalty.

1452 ST: The Battle of Coppers Field.

1455 ST: King Ulianus III conquers most of Ralios, including most of Southern Otkorion, although he has trouble moving up into the northern reaches.

1456 ST: Miles Buchanan forms the Golden Wand sect of St. Lhankor Mhy.

1457 ST: Queen Niamh II, the child-queen is crowned and begins to institute her Fertility rituals in all sides of Otkorioni life.

1463 ST: Balifies orders the invasion of Guhan, ending in great defeat a year later.

1467 ST: Queen Niamh II converts Purity Tower from a prison to a convent dedicated to Voria and Ralia.

1470 ST: The Golden Wand sect mysteriously vanishes.

1483 ST: The Great Holding of Abbot Fairhair begins.

1487 ST: The Great Holding of Abbot Fairhair ends.

1491 ST: The Secret Peace between the Seshnelan overlords of the Safelster and the Dark King of Lalia begins.

1494 ST: The Battle at Shalfal Falls takes place between native Orlanthi and the Seshnelans. Lebhorcham Rawson, Family Head, dies.

1496 ST: Battle of Gyneth takes place of native Orlanthi against Seshnelans. Huabwy Rawson, Family Head, dies.

1506 ST: The Secret Peace ends as the Seshnelans power greatly wanes.

Abhar Delinn, to be one of the greatest Otkorioni Heroes, is born.

1507 ST: The Seventh Slime Invasion from Lalia occurs.

1508 ST: A plague occurs in mid-eastern Otkorion. Aneda Marrghan stops it.

1511 ST: Vikard's Grand Tournament is held, signalling the end of Ralian dominance for his family line.

1512 ST: The Seshnelans in Valantia leave and return home. The Otkorioni move back in.

1513 ST: A contest is held to determine who shall rule Valantia. The Finshad family wins, and they ascend to become one of the seventeen major families of Otkorion.

The Cearnlinthor forms when a group of Swords attach themselves to the Prelate of Valantia.

1518 ST: The precursors to the Inquisition lead the Inquisition Purges against suspected chaos nests in troll lands.

1519 ST: In the response to last year's raids, the Dark King of Lalia go to Valantia and carry out retribution, unveiling the High Priest of St. Lhankor Mhy as a worshipper of Thanatar. The whispers of Thanatari infiltration begin in the Cult of St. Urox.

1520 ST: The assassination of the Bishop Regaron from Azilos leads to an investigation which results in the discovery of unknown chaotic influences, later to be discovered to be the Thanatari.

1524 ST: The Battle at Synhelm.

1528 ST: The Dulkenwaeld war begins.

1531 ST: Queen Kristine I takes the throne, noted for her expunging of the Thanatari Heresy for three years of her reign.

1533 ST: The Dulkenwaeld war ends, and the Black Arkati are forced from Lalia back to Guhan.

1536 ST: Valantian Swords travel to Hyfeat and try and reclaim the Granson Mor Death Spirits on the grounds that they are not a gift from Humath, but a terror to be entombed.

The Thanatari Heresy is unveiled due to the efforts of Queen Kristine and the Arkati of the Destroyer sect. Nemed Phraman institutes the Holy Inquisition to root them out.

The Skirmish at Dearan.

1540 ST: The Lightbringer factions of the Stygian Church begin to become autonomous entities in their own right and begin to form Churches.

The Raids of 1540 begin against Lalia, led from Vanifral Fort, and last until the next year.

1541 ST: Ruavan Cearbhaill, Sword in the Cearnlinthor, joins the Galvosti Church.

1543 ST: The Dark King destroys Vanifral Fort.

1544 ST: The Gildune House of St. Humakt is at its peak of power.

1547 ST: The Cradle of Fiesive burns down.

1549 ST: The Blueblade War begins.

1550 ST: Worship of Darkness Gods among Otkorioni becomes a problem. The numerous churches dedicated to the Lightbringers gather forces and make alliances to allow them to convert the Otkorioni back to the worship of more wholesome deities.

1552 ST: Abhar Delinn, famous Otkorioni Hero, dies.

1556 ST: The Anagoramith takes place.

1571 ST: The Not-Crusade takes place, resulting in disgrace for many Churches of Henotheism at that time.

1578 ST: The Battle at Dunauar takes place. This signals the first time that the Golems of Mentir come to Otkorion's aid.

1581 ST: Lunar merchants start making their way into Ralios.

1583 ST: The Galvosti Church ordered to stop associating with Humakti Dead Cultists.

1584 ST: Calantia Masonlord born.

1587 ST: The Conference of Henotheism is held, whereby the two Churches of Valantia and Fiesive meet and officially form the Henotheistic Church of Otkorion.

Later that year, the Lightbringer's are all added as Saints to the Creator.

1588 ST: Mysterious disasters befall the Priests of Tanier in the Otkorion region.

1590 ST: The Battle of Two Arkats takes place.

1593 ST: The Swords of Hyfeat join the Henotheistic Church so that the Granson Mor Death Spirits come under their power.

1594 ST: Urox is granted patronage of Valantia and raised to Sainthood.

1599 ST: Ralia and Vinga are Sainted in the Church.

1602 ST: Calantia vanishes in Sacred Time rituals.

1607 ST: Surantyr the Nonheretic becomes Archbishop.

Surantyr orders some minor military activities against Lalia to flex his military muscles - it becomes known as the Black War.

1608 ST: Garundyer of Lankst liberates Siglof Cloudcrusher.

1609 ST: Calantia returns during the Sacred Time rituals, and is proclaimed Masonlord. He builds the King of Valantia a clock.

1610 ST: Calantia Masonlord builds Tempest Halls.

1611 ST: Otkorion sacks Valantia. The Twelve Thousand Pilgrimage occurs.

Calantia Masonlord constructs Calantia's Hut.

1612 ST: Calantia Masonlord builds the Stormwalk Road.

1614 ST: The Henotheistic Church of Otkorion officially becomes the Church of Otkorion and divides the land into Bishoprics (called Cearghots in Otkori) with both the northern and southern cities officially allying themselves with the Archbishop.

1616 ST: Worship of Siglof Cloudcrusher imported into Otkorion.

The Order of the Blade is formed as a House of St. Humakt. Bjarn Hellfire blesses it.

1618 ST: Bjarn Hellfire, Temporal Incarnation of St. Humakt, dies.

1619 ST: King Leoban III dies under mysterious circumstances. His son takes the throne and soon after uses ancient laws from the Brankist Family reign to marry his sister.

Appendix Two

The Third Age Rawson Family Heads

Caoel Rawson, son of Varaman Rawson (1014-35)

After the business with the HeroQuests of Varaman and kin, Caoel came to the conclusion it was a lost cause and left the souls in Hell. With the excessive plague and little land to feed his large Family, Caoel ordered an *en masse* exodus to Otkorion. Those few who remained became the O'Reilly Family who remain in Lankst till today. This happened in 1021 ST.

The Family rallied at Aocur, slightly north of Fiesive, and based themselves there for three years until forced out by the Deokirk Family. They then passed into Fiesive and, resenting the Arkati connections the monastery had, stayed there for only a while. The war continued against the Uz until Caoel died fighting on the Lalian border. His tomb is still visited today.

Patrick Rawson (1035-44)

With the success of Duncan Brankist against the Uz, Caoel's son Patrick chose to attempt to take Dakkavail, a fortress in mid-Otkorion that Arkat's second son had built. The Family left Fiesive, which was gladly received as relations with the Brankist family and the resident Arkati were not good. The six years of trying to live in troll contested lands was not good for morale as Uz were hovering everpresent. Neither was it good for Patrick's reputation. The failure to take the fort led to Patrick and his Storm Brothers to make a personal raid. Betray had led to the troll Mistress of Lalia to interject and she slew all of the Orlanthi in that group.

Birog Rawson (1044-71)

The brother of Patrick. Seeing the high attrition rates his Family were suffering, and the near vacant city of Fiesive, he decided they should return north. To earn living rights they knew they would need tribute so Bala Rawson, a female Vingan of renown, went on a Quest to the Fat Dwarf of Gold Hill and returned without an arm, blinded and heavily wounded, but with lots of gold for the Family Head.

Birog paid tribute to the Rolymer family, beginning their long relationship that carries on until today. They allied themselves with a small sect of Valantians that had travelled north, and thus began their interest in Malkioni religion.

Birog died from old age and alcohol consumption.

Sarath Rawson (1071-89)

She challenged the successor of Birog for the right to rule. The challenged combatant declined, and she became Family Head. She may have been responsible for the Eurmalı assassins that slew the head and heirs of the De Daal Family of Valantia, for the Rawson family inherited their lands.

Sarath Rawson refused to participate in the many raids of Valantia at that time. She supported the right of the Church of Col to preach in their lands for she had many trading agreements with them. Her "sorceror loving ways" led to her abdication in 1089 ST.

Birael Rawson (1089-1116)

Birael was a member of those who raided Valantia. Armed with the Colingea, a device of remarkable power that was plundered in the raids, he came to gain power. He ruled fairly and wisely, and began the "Raven Company" to protect Rawson interests outside of Fiesive.

After many brief skirmishes, Birael won the Family Rawson rights to the Shepherd's Half-Fields, a good source of agriculture for the family until the 13th century.

He died in a feud with his brother, who had returned with Jorstlandi goods Birael considered evil.

Minrog Birael (1116-27)

The son of Birael. He was a popular leader of the Family. He aided Gunn of the Brankist family, the King of Fiesive at the time, with the many trade agreements he set up.

Minrog lost the Colingea in a fight with the Uz, at which point he was cursed to bad health and illness. He eventually expired in 1126 ST from Creeping Chills. For one year ancient magics were used to keep his soul

under the control of the local godi so he could rule until a successor was found.

Maan Rawson (1127-33)

When Maan returned from a seven year pilgrimage to an ancient isle, he discovered the Family Head was dead and volunteered for the position. As a sign of his worth and dedication he cut off his left hand. It remains in the Rawson tula as a sign of Orlanth Rex.

Maan was no fighter, but was an excellent leader. All of his storm brothers were immediate family. He created the Amarani forge, using his personal fortune. The forge created tools, weapons and armour that the Rawson family used to give them lucrative profits.

When the Black Broo Brigands came from the West to destroy the Middle Wind Pillar, Maan offered King Gunn aid to rid of them in return for twelve silver swords. Gunn accepted, and the Raven Company succeeded in destroying the invading chaos.

Maan eventually lost power with the expansion of the Jorstlandi kingdom. He claimed their ways were evil and that his family should keep to the old rites. His successor Cann Rawson, knew that the magics and blessings this new kingdom offered would make their family great and powerful. He rallied support against Maan and forced him to abdicate. As his last act, Maan disembowelled himself in the Iron Council chambers so that he could never be forced to participate in the Stygian ceremonies.

Cann Rawson (1133-52)

Cann was, originally, a member of Barntar. However, his position was to attend to the expansive Shepherd's Half Fields. Continual troll attacks led to him hiring Jorstlandi guards, and seeing their efficiency in battle, Cann knew that their magics and ways were better than his own. He petitioned Maan to hire or investigate the Kingdom as an ally. Maan refused on religious and cultural grounds.

Cann began a campaign for Jorstlandi acceptance and succeeded by taking control as Head of Family. The Jorstlandi were welcomed onto Rawson lands - causing a lot of dissension amongst the Otkorioni Orlanthi. There was a dividing line, those families that accepted the Jorstlandi presence, and would prosper, and those families that did not and would vanish into history.

Cann immediately had his new allies exchange gifts and goods with each other. He died in 1152 when he was in the Fields when a lightning Uz attack struck.

Asal Rawson (1152-59)

An old man, over sixty, when he came to power. Under his reign the Family prospered, with growing agriculture and trade, and increasingly close ties with the powerful Jorstlandi Kingdom. Asal died seven years after assuming the position of Family Head due to old age.

Tuel Rawson (1159-71)

Tuel's leadership began very strong. With a petition accepted to allow Fiesive into the Jorstlandi kingdom, the Rawson's firm friendship with the eastern empire was noteworthy. Tuel ensured that they provided as much aid to their allies as possible.

Tuel formed the first Wizards within his family. Within four years, Tuel was investigating the intricate details of Stygianism. He abandoned the Throning, Arming and Aroka's Death rites they currently used and replaced them with versions from the Stygian Church of Jorstland.

When King Farlow allowed Elmali back into Fiesive, Tuel was rather disdainful of them, more people were encouraged to join the Raven Company than Elmal. Those that did were more likely to become thanes.

When the cult of Orlanth the Thunderer was forced from the city of Fiesive, the Stygian Church of Jorstland tried to force its own temples, doctrines, priests and religion onto the Rawson families (as well as the other Otkorioni). Tuel had been very accommodating to the new religion so far, but he saw this as a very aggressive act. Dissension arose - Tuel removed support from the Jorstlandi who in turn removed support from him. With their new magics gone, tools recouped and avenues of supplies cut off, the Family Rawson began to wane in power. Tuel was slain in a challenge for power by Freya MacDemed, who was far more open to the Jorstlandi expansion.

Freya MacDemed (1171-82)

A HeroQuesting Vingan of fame, Freya had become personally involved with the Jorstlandi. Her husband was a worshipper of St. Ehilm of Galin. When she claimed power she was more than willing to allow the Kingdom to build temples in their lands. She settled the Healers of Chalana in mid Otkorion

to save them from the Lead Cross HeroQuests of the Humathi in Fiesive.

Freya then began to influence the religion of her people. A temple to St. Orland was built in Rawson lands, fifty key miles south of Fiesive, although it was not very popular. All in all, 13 of the 42 major myths of the local Orlanthe religion were replaced with Stygian versions. Sorcery became more widely used - Freya insisted upon the teachings of a few simple dweomers to everyone.

At this point, the Raven Company parted its ways with the Family Rawson, joining the Humathi Great Temple in Fiesive. They were later subsumed into the Deocolm of the Deothaisel, a great temple to Humathi in Valantia guarded by a Raven Demon. Freya organised a Family Guard, modelling it on the Stygian Warrior Caste to replace the Raven Company.

Freya was killed fighting for Queen Amber of Fiesive in the Turrall Wars. She ensured, however, that the new Orlanthe temple had at least some Stygian supporters in its clergy.

Scott MacDemed (1182-94)

Scott ordered the Rawson family in Fiesive, its home, to move south into mid Otkorion as to avoid the carnage of the Turrall Wars. The Caer Currum (Family Guard) were stationed in the city to guard the Rawson tula. Scott remained also, conveying messages back and forth between himself and his Family via messenger ravens.

When Scott introduced more Stygian ideas, he was met with resistance from the Elmali, who were worried for their position as the Jorstlandi supported Ehilm as their Sun God. The Elmali contingent were responsible for the failure of Scott's plans to instigate the Malkioni Caste system within the family. Sorcery, however, became a major force to be recognised with and the Rawson family - together with the Rolymer Family - opened a small fort up as a college for rich priests to send their children to so that they could become Journeymen. As the temple of Fiesive lent its support to this venture, those who wished to advance in the priesthood felt compelled to either attend it themselves or promise to send their children there.

In the peace between King Saxel and Queen Amber in 1184, the Rawson nobles returned to Fiesive. This was the first year in which the Chaos Hawk Demon visited the Shepherd's Half Fields.

By 1192 ST, Scott was pushing forty and decided it was time for one last adventure - to tame the Great Rocs of the Mislari Mountains. Scott died in 1194, his demise confirmed by divination.

Macha Rawson (1194-1210)

A sly woman who was very popular and renowned for her cunning. During her rule, the family godi and shamans left northwards to Lankst, returning to the O'Reilly family, disgusted by the growing influence of Malkioni culture on their native beliefs.

The ancient rites that allowed the Rawson Family to talk to Ravens were finally stopped and replaced with confirmation by the Invisible God. The worship of the warriors Saints became very popular, and Macha became the first confirmed member of the Church of Jorstland within the family. It was also agreed that the next generation of Rawson Family members would all be born into Malkioni Castes of Farmer, Warrior, Wizard and Lord.

The Jorstlandi began building sturdy forts and castles around Rawson lands, to help protect against Uz attacks. Unfortunately, the Shepherd's Half Fields (which were very precious to the Family Rawson) were still plagued by the Chaos Hawk Demon of Lalia. Macha lost many men trying to defeat it.

When the Turrall Wars started again in 1208 ST, Macha was slain when her and her personal entourage made a play for the throne.

Agar Rawson (1210-52)

When the Rawson tula burnt down and Macha died, her 15 year old son took the position as Head of Family, beating all competitors in a non-lethal boxing match. Agar was said to be blessed with the strength of Urox, taking each man down with just one blow.

With no tula, the Rawson nobles moved to the Middle Wind Pillar, and rested there. Agar was a fierce resistor against King Ethlinn and his atrocities, but was forced to deal with the incursions of Lalian Uz rather than trying to free the capital city. Agar won twelve battles and slew all of the Guhani Councils hughkats (adept magic users allied to the ancient UzUz of Guhan), earning him the eternal wrath of the trolls.

He spent a lot of time in and around the rest of the Jorstlandi Kingdom, organising treaties and suchlike. So much so that he had a spirit of Mastakos summoned to aid him in all

of his travels. Ethlinn's troops clashed many times with the Rawson Warriors (among other families) and many Rawson members were "exiled" to Surkorion. They remained in mid Otkorion and continued to fight the Fiesive loyalists.

In 1224 ST the Chaos Hawk Demon destroyed the Shepherd's Half Fields. Stripped of a major source of income, as well as their Fiesive tula, Agar went to the Fat Dwarf of Gold Hill accompanied by two Arkati companions from Jorstland. They returned totally unharmed with gold and treasure. Three years later, Agar joined Arkat, and began to preach that the so-called "Destroyer" had been misrepresented to the Orlanthi. With growing Stygian influences and the sudden appearance of so much wealth due to the Arkati's aid on the HeroQuest, the Rawson family did not argue.

In 1224 ST Caer Rolymer organised the Families together to retake Fiesive. Agar was one of Caer's personal allies and aided him in return for a large share of the city (larger than that they had before) and a good portion of the surrounding lands. In return Caer was furnished with suit after suit of the finest Jorstlandi chainmail. After King Ethlinn's death, Agar and Caer remained close friends, Agar married Caer's sister. She died a year later, killed by an assassins dart.

In 1248 ST, St. Xemela's worship was undertaken by many in the Rawson family to combat the growing problem of the disease of Whittling Consumption. Agar was to die of this in 1252 ST after over forty years of service to his family.

Daran Rawson (1252-73)

Daran took over from Agar, but was not liked by King Caer - the feeling was reciprocated. Daran continually petitioned for Xemela's Servants and White Healers to end the plague of the Whittling Consumption, but to no avail.

He was an expert in the arts of political intrigue, playing Family Heads and Councils against one another. While this gave him a lot of political power, the economic and material benefits were few. Eventually he pushed King Caer too far and was decapitated by him in the temple to Orlanth in Fiesive. He was not a Stygian, and so was not mourned.

Imilian Rawson (1273)

This Trickster riddled his way to the Head of the Family and made the Rawsons

look foolish for a year before abdicating. It put a smile back on most peoples faces.

Ethlinn Dac Mara (1274-1303)

The first of the Dac Mara Family Line. A member of the Warrior Caste who earned his right to join the Lord Caste at the age of 18 when he returned with a Dream Dragons hoard.

His royal lineage (for the Dac Mara's were descended from the Rolymer family) meant he was well supported and easily achieved the Head of Family. His aunt became Queen of Fiesive in 1279 ST and, although manipulated by his older, wiser, Storm Brother councillors, Ethlinn managed to successfully use his cunning and influence to the benefit of the Family.

Ethlinn rode a stark white horse, that could talk and blessed by Vinga. He died from old age.

Edgan Rawson (1303-31)

A fanatical adherent of Arkat. His strong religious beliefs continually thwarted his efforts to raise through the ranks of the family, but he served as Ethlinn Dac Mara's bodyguard for the later portions of his life. Seeing his noble virtues, he was appointed successor.

He built the Rawson estates in southern Otkorion and married Valantian royalty. His magical gifts from the River God Tanier gave good fishing and river irrigation to the Rawson estates.

In 1327 ST, after Fiesive and Valantia became removed from the Jorstlandi kingdom, he attempted to convert members of his family to the worship of Arkat. While his campaign failed, and resulted in the loss of family honour, his influence on *other* families was quite great, many other families became interested in Arkatism during this time. The resultant loss of face meant that he stepped down in 1331 ST after appointing a successor to his position.

Ivilian Rawson (1331-59)

The successor was Ivilian Rawson, a Wind Lord who had attended the college of sorcery. He was a well renowned fighter and his advice and wisdom on the Iron Council was common knowledge.

He was horrified that Edgan had been forced to leave his position of Head of Family. When Ivilian came forth to bring Arkatism to the Family he demonstrated the power of the

Hero three times. The first and second he defeated trolls to the west and the third he wrote a book of Illuminated knowledge. Even today, it is read by those interested in such ways.

Those that still fought against the introduction were invited to come on an Arkati HeroQuest. Only those who hated Arkat beyond all else did not decline. When Ivilian returned with those who accompanied him they were all albinos and had seen the light of Arkat. Various sects of Arkat then became popular.

Ivilian married in 1352, but his wife was touched by Ragnaglar and in a fit of madness murdered him in his sleep.

Banba Rawson (1359-67)

The winner of the contest to decide the next Head of Family was Banba. She had a grudge against a minor family line of the Deokirk family that had split off to form a new family - the Darran Lineage.

Over the eight years of her rule, her advisors controlled the Family, advancing Saint worship, Malkionism and Arkatism in her name. Banba personally directed the destruction of the Darran family. She succeeded in 1367 ST and, having fulfilled her purpose, stepped down from her position, appointing one of her Thunder Brothers as successor.

Brigit rawson (1367-83)

A quiet, young woman who supported Malkioni doctrine even so far as travelling to the Castle Coast. She never forced the issue, never preached, just importing more and more Malkioni ideas on economy, taxation, agriculture and caste traditions. By this time about two centuries after the introduction of Malkioni ideas, it seems feasible to consider the Rawson family as being Henotheists.

Brigit retired quietly in 1383 ST.

Cathbad Rawson (1383-96)

Another non-military minded leader. He actively avoided conflict, and many joked that he was actually a woman, a secret worshipper of the Birthing Man or a secret Humathi. Later in life, Cathbad developed an excellent arm and was capable of spitting with accuracy at those who joked about him. This led to an unfortunate death in a duel, his 106th.

While he was alive he formed the Rawson Family Church and encouraged

MacErc to do so to aid in the spread of Henotheism and "civilization".

Sarah Rawson (1396-1430)

Sarah came from near Valantia and tried to spend as much time as possible at her home rather than the Fiesive family tula. She was one of King Padraigs bed partners. She formed the Three Heirs proclamation that ruled for the next three heirs to Family Head to have to be southern Otkorioni natives. This was to ensure Valantia would be given a greater priority to expand the Rawson's interests. She died from old age.

Agan Rawson (1430-37)

A fierce southern native who considered Fiesive to be full of effete nobles. When he exercised extreme prejudice to move from the Farmer Caste to Lord Caste, and to use the Three Heirs proclamation to give him a better chance of gaining power, the Lord Caste saw trouble coming. No other southern candidates applied, and so they were forced to accept him.

He caused great dissension, especially as he made attacks in southern Otkorion on Borin, much to the anger of the Lord Caste, the dissatisfaction of the Warrior Caste and the sheer horror of King Padraig and his general.

He was the main contributor to the metalworkers guild of Otkorion, an act no-one disapproved of. He was also famed for his 1433 ST festival, held at the ruins of the Middle Wind Pillar.

Eventually the King realised that continued hostilities with Borin would be terminal and so ensured through his political influence that Agan was excommunicated and so lost to the family.

Ailsill Hyanth (1437-49)

Ailsill was one of two possible southern candidates and the Lord Caste thought that as he was a member of Arkat Peacemaker and a worshipper of St. Xemela, he would be the most pacifistic option. This was true for three years during which Ailsill was manipulated by his foreign advisor, Amaki Beso.

In 1440 ST a raid from Tinaros resulted in the death of Ailsill's immediate friends and family. Overnight he became bitter and twisted, leaving the cult of the Peacemaker. In the following years he played out his revenge - earning the title Sister Avenger.

At first he was supported by his Family, and the monarchy. Later only the monarchy gave him support as he cut down the Tinaros military for the uncalled raids on Otkorion. In later years, however, all support was withdrawn as Aillsill pushed too far into the lands, killing too many innocents in a long, drawn out blood bath. This time the Family used tremendous political pressure to force him to stand down.

Ithen Rawson (1449-50)

The Rawson family were worried that another fanatical southerner would not do the family any good at all. While the Three Heir proclamation had indeed brought great influence in the south, it had caused disharmony amongst the family. When Ithen came, he was quickly dispatched by assassins from unknown Family members. This ended the legitimacy of the three heirs proclamation.

Anders Rawson (1450-70)

Anders Rawson was a southerner, very few northerners were willing to attempt the feat of winning the contest for Head of Family as it might draw unwanted suspicion over Ithen's assassination.

Anders made the move north into Fiesive to belay any fears the other nobles might have about fanatical southerners. He remembered his predecessor's fate... Anders was a well balanced, capable individual who did not consider the geography of north/south to be of any concern to Family and blood ties. He fought bitterly against Queen Niamh II and her attempts to influence his Family church. For religious support he agreed to the allying of priests of various Family temples. He died of Soul Waste.

Lairgen Rawson (1470-83)

With the formation of a conglomerate Church taking place the next Family Head was a Priest of the Wizard Caste who moved upwards into the Lord Caste. The slow advancement of Seshnelan troops into Otkorion was no becoming a problem.

Lairgen formed a number of extra family Guard to guard Rawson properties. Lairgen did not support the southern military effort to repel the invaders, preferring instead to bolster current holdings.

He sponsored the third of seven groups that HeroQuested to ensure the veracity of the new Malkioni/Orlanthi crossbreed myths. Lairgen stood down in 1483 to make room for a more militant leader.

Ryan Rawson (1483-91)

Ryan was fifty when he came to power as the head of the Family. He was a Wind Lord, a Hero, who had travelled to the HeroPlane and returned with the power to call upon the Lower Wind. He spent his life slaying dragons in the East Wilds.

Ryan was unanimously elected by the Family - they were loosing their holdings to the Seshnelans in the south. When the Hammer's son stopped trade between occupied Otkorion and free Otkorion Ryan was made Family Head and war began.

1485 was the year of preparation - the forces gathered together in the north alongside other Families who had had enough of Seshnelan rule. In 1486 the first skirmishes began and three major battles were fought which involved the Rawson family. Ryan was slain by a Seshnelan assassin.

Leohorcham Rawson (1491-94)

A Vingan who went from being a member of the Warrior Caste who advanced to Head of Family in this time of war. She had mastered the Telekinesis Sword Fight.

She died in the Battle of Shalfal Falls.

Huabwy Rawson (1494-96)

Died fighting at the Battle of Gybbeth.

Oengus Rawson (1496)

Died fighting in a Tanisorian raid upon mid Otkorion Rawson lands.

Amorgen Rawson (1496)

Slain by a powerful Seshnelan wizard's spell that killed him as he lay in bed. This had nothing to do with the war, apparently Amorgen had long ago cheated the Wizard in some deal of one form or another.

Alun Rawson (1496-1508)

The war against the south had been going well for the Rawson family until 1496 ST. Reinforcements meant that the battle had to be abandoned in occupied territories. Alun was forced to battle the Surkorioni, raiding them and their lands, to get food and livestock to support them from losing their lost lands.

Alun even tried making secret deals with the Tanisorians for peace. When the Family discovered this he was removed from his position and a replacement found.

Tanath Rawson (1508-15)

A friend of King Tulier. She was made Head of Family when she promised her sizeable hoard of money and lots of land to the Family as a whole - she had no children to give it to. When the Tanisorians left Tanath was responsible for the great celebrations afterwards.

She retired to a small stead in Otkorion having seen the lands of her people freed.

Rhuvawn Rawson (1515-21)

Unnaturally skilled in the ways of politics, theology and psychology, Rhuvawn was one of the more successful Family Heads in his short lived career. He expanded Rawson holdings and set up a mercantile house of their own.

When the Inquisition was instituted he was investigated and mistakenly burnt for being a Thanatari Heretic due to his success. Most people feel this was a situation engineered by other Families jealous of his success. His name was not cleared until 1527 ST.

Ruth Rawson (1521-46)

The final laws of the Rawson Family, the protocols to be followed, the customs and traditions of the Famil that had to be met, were written down on the orders of Ruth Rawson. She fought Tanisorians to the west and Naskorians from the east.

She travelled to Windy Hill many times until the Lanksti banned her from entry.

Ruth Rawsons times saw the rise of the great Wind Lord, Abhar Delinn of the Family Rawson - an idol for the future Minaryth Rawson.

Ruth retired to a place in Lankst.

Teithi Rawson (1546-73)

Teithi was a young Lord who came to power, appointed as Ruths prodigy. He made many mistakes in the beginning, including the useless aid he gave to the King of Fiesive against the Guhani Invasions of 1550 ST, as well as his role in the death of Abhar Delinn.

Yet, as he progressed he became more proficient in his methods and ways, becoming politically skillful and an excellent Head of Family. His role as leader was substantiated by his many HeroQuests along the paths of Orlanth Rex. He was another successful Head of the Family Rawson.

He was slain by the Humakti Swordguard of Abhar Delinn, who returning from his magical imprisonment on the HeroPlane, blamed Teithi for Abhar's death and slew him in a one-on-one duel.

Caol Rawson (1573-81)

This man was originally a member of the Deokirk family but was adopted into the Rawson family for saving various important people within the Family.

He was a competent Head, but only ruled for a short time. He was killed in a hunting accident. He built the mansion house on the Valantian Rawson tula that is so famed.

Imogen Rawson (1581-1600)

She was one of the Kings supporters when he called for an Inquisition into noble use of necromancy. She personally discovered one noble who had reanimated some of her own ancestors! She continued the investigation even after King Learest died, but was herself killed by apparently the same killer as the King.

During her life she built a temple to Arkat Chaosbane and personally funded it. It now contains her body. She was the mother of Mannanan Rawson.

Mannanan Rawson (1600-1622)

A worthy successor to his mother, he never gave up on the search for necromancy, but never turned anything up. He formed the Rawson Orphanage, for children in Otkorion to be taken in by.

He was the father of Minaryth Rawson, who slew the Yulucuth. He also ordered the assassination of the Family Heads of the Scanthil Family, and was responsible for the slaying of the military advisor of the Benvarkini. This began the Scanthil/Benvarkini war. In retaliation for killing the Scanthil heads by unfair means, Garundyer slew Mannanan in combat and used Humathi magic to prevent him from returning.

Liam Dac Mara (1622 – present)

Ruthless and cunning, insanely honourable and with no thought for anyone or anything outside of the Family Rawson, Lugh was never meant to succeed Mannanan. Liam has managed to gather enormous funds, presumably by putting up the Rawson Lentme as capital. He has funded the war against the northern barbarians and promised to kill every last man, woman, child and farm animal in retribution for the death of Mannanan.

Appendix Three

Magical Plunder for Otkorion

Arroin's Belt

Arroin's Belt is a holy item that was presented to warriors in the First Age. Arroin, the son of Chalana the White Woman, was a pacifist who healed the injured and sought to right the world's wrongs, but fell foul to the machinations of chaos. In the First Age, when Ralios was in turmoil as the Bright Empire advanced its control over the basins inhabitants, Harafna Whiteblade, aide to Makla Mann, instituted formal rituals within the cult of Humath to pay homage to the deceased god Arroin in the hopes that he might return and heal the Bright Empire of its "wounds". Makla Mann supported the decision for only three seasons before coming to the conclusion that violence, and only violence, would solve the problem of Nysalor and his minions, ordering Harafna to turn his attentions to more important ideas. Harafna argued fiercely with Makla Mann, and the two fell out, Harafna leaving to head south with followers who believed in Arroin's path. For seven years, until they were slain as part of a Lead Cross HeroQuest, they continued to honour the dead god Arroin to no avail. The god never returned, nor showed any sign of.

However, during the rituals the warriors received Arroin's Belt, a powerful magical item from the OtherWorld that was a sign of great piety and devotion to Arroin (and thusly a sign of weakness to other warriors). Thirty six of these belts were returned to the Inner World, and only twelve were lost to the ravages of time, the remaining belts having passed from hand to hand and spread across Ralios. The belts are worn by Orlanthi warriors who believe in the paths and ideals of Arroin.

The belts are made of leather, enchanted to 17 ap's. It is fire *resistant*, but not immune from flame. It does not fade nor decay from age. They are plain, except for a single line of runes on the front that belong to Arroin. The belts can only be used by worshippers of an Orlanthi warrior god, such as Orlanth Four Weapons, Humakt, Urox, Vinga, Babeester

Gor etc... It requires an attunement ritual that takes one hour and resists against a POW of 2d6. Failure to attune results in the loss of 1d4 POW and the character can never attempt to attune to the belt again. Once attuned it doubles the effects of any and all healing magic that the character casts, *however* the character cannot use any magic that is banned by the Chalana cult (i.e. attack spells, most boost spells etc...). The character can still fight and have such magics cast upon him, but cannot use them himself.

Religions:

Friendly: Chalana, Humakt, Orlanth

Neutral: All non-chaotic cults

Hostile: Chaotic cults, some worshippers of Makla Mann's sub-cult.

Value: To a potential buyer, which would be difficult to find, it could be worth as much as 4,000 pennies.

Blackfoot Mead

Blackfoot Mead is brewed by Connor Blackfoot, a Trickster who lives in southern Otkorion (under the safe protection of a local Lord Caste Priest). He worships the gluttony and drunken aspects of the trickster god, and his feasts and orgies of beer are well reknowned. One of his creations is Blackfoot Mead. It is an exceedingly potent mead, but brewed with magical properties. No matter how drunk you get, you will always be safe from drunken accidents, you will never accidentally slip your blade into your chest when untying it and going to bed, you will not fall into a river, or choke on your own vomit, nor die from over intoxication. While it doesn't stop you from being hurt (if someone leaps on you and attacks you you will still have to fight for your life), it does prevent you from accidentally causing physical harm to yourself.

Connor only brews ten kegs a year of Blackfoot mead, and sells five to foreign traders for a hefty price. The process of creation is unknown, and sometimes Connor will make tales of odd ingredients that go into its creation. Drinking Blackfoot mead is said to

be akin to drinking acid mixed with nails, but with a kick powerful enough to knock out an Uzuz.

Religions:

*Friendly:*Eurmal, Urox, Bemurok.

Value: 350 pennies a keg if you can persuade Connor to sell you one.

Blood of Urain

In a momentous battle between Urain and the God of light (variously identified as either Elmal, or Yelmaliy by those who know of his existence) he was sundered in two. Before Urain could pull his two halves together he had cast blood across the skies and for the next year all rainfall showered the land with his evil blood. From time to time his crystallised blood turns up, buried in the land or in the possession of a chaos worshipper. Sacred to the cult of Urain for ritual purposes, it has little other use due to the fact that few people would consider the crystal worth possessing. Cults that are enemies to Urain seek out such crystals, destroying them to rid the world of it's evil.

The crystal detects as chaotic. The crystal works as any other (see **Elder Secrets**) and has a POW of 1d8 for attunement purposes. If successfully attuned the user loses 1d3 permanent CON. From that point forth they can cast any spirit magic spell, at will, and at no magic point cost, with no action cost or SR cost. However, for every point in the spirit magic spell the user loses 1 more point of permanent CON.

Religions:

*Friendly:*Urain, Ragnaglar

*Hostile:*Orlanth and Orlanthe cults.

Value: Worthless to anyone but the Urain cult who would take it by force for use in their sacred rituals.

Dryad's Bell

These are devices created by the elves of the Ballid Forest, although they are well known in Otkorion. The method of their creation is a mystery known only to the Aldryami, which no human has been able to reproduce. The bell's are found mainly in the Salantia Forest, the undead filled forest in northern Otkorion which Aldryami often make pilgrimages to. The pilgrims are said to leave the bells hanging from certain trees within the forest, and it is considered to be great luck to find one. However, removing them disturbs the Aldryami rituals, and so elves are particularly aggressive towards those who do. Notably, a dryad bell is hung every year from a tree near a village called Anlif, where a competition is held to see who will win it. It is cause for celebrations and festivities within the village.

The bells are small, about the size of a child's hand, and are made of copper inscribed with a simple plant rune. They have a copper handle, but a twig for a clanger. When rung the bell makes no audible noise, however if rung within the vicinity of a dryad the dryad will appear and, unless the character is very hostile or a darkness monstrosity, the dryad is usually willing to perform a simple, non-lethal service for the character in return for the bell itself.

Religions:

Friendly: Aldrya.

Value: 600 pennies.

Family Seals

Every of the Seventeen families of Otkorion have a Family Seal, with the exception of the Family Bemurok (being the cult of St. Urox). These items are somewhat related to the regalia of the Jofrain Confederation. The seals themselves appear as small three inch diameter enchanted silver circles, inscribed with a picture of St. Orlanth and the Saintly Host on one side, and a picture of the Family founder on the other. Around the outer edge, in Stormspeech, is inscribed various holy writings concerning the founding and heroes of the Family, written in tiny, tiny writing. They are normally hung from an enchanted iron chain around the neck by the Family Head or one of his Iron Council.

The items are very precious to all Families, for they are the embodiment of their authority. Any official declarations by a Family Head, or one of his proxies, must be made whilst wearing the item - although such

important declarations are a rare event. Each family only has one Family Seal.

The only people who can use the item are the family head, his Iron Council, and Family Retainers (people appointed to protect the Family at any and all costs, aides to the Iron Councils). Whilst worn the character has the entire spiritual support of every member of the Family. This is represented under my game system as gaining Support Points - as most major families have thousands of members this normally grants about 6 support points! Family Seals do not give you an increase in POW. If you do not use my HeroQuest rules you can either use an adaption of your own, or simply use Support Points as they stand for Family Seals. Being a rare item, and a powerful item, they are rarely found in possession of anyone but the Family Head. Used Support Points return during the Sacred Time rituals.

Certain Families within Otkorion also have Wyter spirits which they then bind into this item, normally having a POW of 50-70 and a selection of rune magics and spirit magics.

If the item was lost it would spell misfortune and disaster for the family, they would have lost their own spirits. If the item was stolen it could be used as a focus for a ritual to curse or destroy the family!! Without it the family would be defenceless and most likely die off, as has happened to many such families in past years.

Religions:

*Friendly:*St. Orlanth and the Henotheistic Church

Neutral: Other Orlanthi religions.

Hostile: All other cults aggressive towards Otkorion! Especially troll cults and the Stygian Church of Naskorion.

Value: Priceless, its loss would be immense and the Family would be willing to pay well up to one hundred thousand pennies for its return.

Finshad's Clock

Calantia Masonlord is the only Hero that Otkorion has, and his mechanical and technical building skills are unsurpassed. When he returned as a Hero from the OtherWorld (whence no-one knows what occurred nor what he did whilst there) he appeared in the middle of Sacred Time rituals in Valantia, much to the surprise of the priests involved. The King of Valantia, King Remeul Finshad, questioned him for many hours and

was told of his great prowess and ability. Eager to demonstrate his new found knowledge, Calantia agreed to make the King a marvel. It took him one entire season, as all of his projects do (such as the Stormwalk Road, or Tempest Halls). When he was finished he had created a Clock! It was about the size of a small box and rivalled anything even the Mostali could build! It measured the time perfectly, utterly perfectly. It now resides in Valantia's palace.

Value: Priceless. Anyone found in possession of it would be ordered to return it or face the consequences, although the King may pay a reward of about 8,000 pennies for it.

Goldentongue Quill

These items are created by the cult of St. Goldentongue, although they are said to have stolen the secrets of their creation from trader cults in Galin. They are mainly produced as gifts for powerful merchants, but some have been traded away. They appear as quills made of gold, with a bird feather in the top, often a ravens. The quills have only one function, when used in calculations of maths (such as accounts) they aid the user so that his calculations never fail. The quill does not aid in advanced mathematics, so if a character were to try anything other than addition, subtraction, division or multiplication they would not be aided by the magic.

Religions:

*Friendly:*St. Goldentongue

Value: 200 pennies.

Humakti Stone Hearts

In Godtime, when the Kingdom of Umathil was invaded by the Devil and his Horde, many creatures, allied to the Monster-God, slew the defending Weaponthanes as their friends and family fled the field of battle in a desperate rout to avoid destruction at the hands of Chaos. Of these Weaponthanes, few survived, but many who died were so pious and virtuous to the Angel of Death that chaos could not claim their souls. Saved from Oblivion, the Humakti could not Die for they had been slain in an unnatural death. The souls, instead, became stone hearts within their corpses, and the chaos horders trampled over the cadavers, plunging the bodies, with their stone hearts, deep into the earth. Over the years, many hearts have turned up in a variety of forms and ways, and through the path of Humakt it is possible for anybody to meld with the heart - the soul remains trapped, but

endows the user with powerful magical effects. When the host dies, both the souls can travel the path of the dead, releasing the Humakti and allowing them to return to their Lord's Halls to await Judgement. The Hearts are hunted by worshippers of Thanatar (the Severed God is the remains of the Monster-God reformed) for their rituals, and Zorak Zorani or Gyzarians who destroy them.

The hearts appear to be made of solid stone. They have 15 ap's, making them exceedingly difficult to crack or chip. They radiate magic, but only a proficient shaman could tell that they contained an actual spirit. During Death Week a ritual can be used to allow the heart to become part of the user. It becomes part of them, replacing the heart that they have already with the magical stone. Their blood flow stops, so that they can no longer bleed to death. They are also immune to a vast majority of poisons that require the blood flow to convey them, although corrosive venom (such as that from Fiends) can still be deadly. However, they lose all Love Passions and can never again participate in sexual intercourse. Such things have no interest for the character. Any attempt at resurrection is also made more difficult, the dead soul resists at POWx3/2 rather than normal POW to see if they are resurrected or not.

People who have a stone heart become passion less and single minded. Many not already in Death Cults join them, obviously favouring Humakt.

Religion:

*Friendly:*Humakt

Hostile: Tien, Thanatar, Atyar, Than, Zorak Zoran, Gyzar.

Value: If you find a Humakti willing to pay for one rather than challenge you for it, they can be worth 3,000 pennies.

Lodge Kippers

The Lodge is a mystical OtherWorld location accessed only by shamans. The shamans of Lankst can travel there and talk to the nature and wind spirits, and the shamans connected to Tempest Halls sometimes travel there and bring back magical mysteries. One common item is a Lodge Kipper.

The magical item is as it sounds, a kipper. A dead, foul smelling kipper. A shaman will always give it to a specific person ordained by the spirits to possess the item. If that person cooks and eats the kipper then they receive a prophetic vision of the future, always

presented in symbolic terms. The prophecy may be very specific, or may be a broad vision of things to come. The shamans do not always give the Kippers to people who might seemingly deserve them, in their eyes such prophecies are not reserved to heroes. Kippers have been given to warriors on the eve of war, or Family Heads embroiled in political intrigue, to aid them in their tasks, but are often given to common folk who have more "mundane" problems such as selling wheat, or domestic problems, or child-bearing. The nature of who the shaman gives the kipper to is determined by the spirits of the lodge, and no-one can influence it directly.

If someone else should eat the kipper then it is normal, mundane, although of the finest quality. Otherwise it has no effect.

Religions:

Friendly: Kolat, Orlanth

Value: As the kipper is a gift to those who can use it, it has no monetary value.

Purity Seals

Purity Seals are from Purity Tower. There are thirty in all that are used to imprison and incarcerate the powers of Darkness beneath the convent that have lain dormant for so long.

The seals are made of iron, and are four feet in length, and six inches wide, two inches deep, making them large and difficult to carry. They have carved upon them signs of Orlanth Lightbringer, and are attached to the doors they seal by means of heating the metal to very high temperatures, and enacting a simple ceremony to seal them.

A ceremony roll must be made by a Priest of any non-Darkness cult. The priest must be supported by one or more other people who must also make ceremony rolls. All those who succeed in the ceremony roll can then sacrifice POW to the ritual. The POW is permanently lost. From that point forth, until the seal is removed or broken, any darkness creature or darkness power that attempts to breach the doors must attempt to resist their POW against the POW used in the door. Failure means they may not attempt for at least another year, a fumble means they may not try again. Success means they may attempt to breach the doors for fifteen minutes before having to make the attempt again. Most of the seals in Purity Tower have sacrificed POW of at least 40.

Religions:

Friendly: Orlanth, Earth Cults, Elmal

Hostile: Darkness Gods

Value: If a seal were to ever go missing, the Otkorioni Church would pay up to 15,000 pennies for their recovery, but would most likely use force.

Tirolgel Mist

There is a place in northern Otkorion, near the tip of the Beast Parent Lakes, called Tirolgel. Here is a mysterious spot that has existed for as long as memory allows. It was discovered by Barac Silvermane in the Godtime. It is a large pit in the highlands which constantly pours forth a white mist. Those that enter never return. No-one knows where it comes from or where it goes, and neither Divination nor magical research has revealed any useful information. It has been visited seven times in the last century by an otherwise unknown species of long-limbed, black eyes albinos with long blond hair. After asking directions for it they disappear, entering it's dark depths. Some of these people can be convinced to take a bottle to the edge of the pit and capture some of the mist, corking it in. They then vanish into the depths. Such captured mist has powerful magical effects. Mist taken by anybody else is useless and has no magical properties.

The mist can be released from the bottle at any time. It pours forth almost instantly over an area of 1d100 metres in radius. Visibility is barely affected, but everyone in the area who breaths in the mist becomes Befuddled as per the spell, and cannot shake off its effects until they leave the area of effect. The mist disperses after about twenty minutes.

Value: 1,000 pennies.

Quieting Statues

The Court Wizard, Garanwyn O'Farley, aide to King Leoban IV of Fiesive, designed these magical items and only he knows how to create them. He only makes them for certain clients that were close to him, for he is a uniquely paranoid man who trusted no-one. Some have managed to get into circulation, but have become very precious to those who require total security against powerful people, and their equally powerful magic.

The statues are small, about four inches high, and those with Magic Sight notice that they radiate strong magic. They are

normally statues of Orlanth, or Malkion, both important Henotheist gods, but one or two were tailor made to represent the person who owned them. They are constructed of a green, semi-transparent stone, that is not emerald, nor is the stone identifiable by any means. To activate the stone requires a character to place it on a flat surface, and press the top of it, expending one magic point in the process. It then softly glows green and remains so for ten minutes.

During this period of time, no Divination spells or Divine Intervention effects, can penetrate and discover what goes on within the vicinity of the statue (a ten metre radius). Effects used to listen in on the characters within 10m of the statue, such as Project Hearing, Project Sight, or the Jakaleel cult spell Whispers, must overcome a resistance of 5 on the resistance table with their intensity.

Religion:

Friendly: Malkion and independent sorcerors within Otkorion

Hostile: The Red Circle of Fiesive

Value: If one comes into your possession it can be worth up to 9,000 pennies to the correct buyer.

Vore's Foot

Vores are creatures that are allied to Darkness and appear only under special ritual circumstances at stone circles in the Scanthil Forest located on the border of Surkorion, Lankst and Otkorion. In the future I will hopefully describe these monstrosities, as well as other creatures of the region.

Their feet sometimes retain magical abilities when they are slain. Not all feet are so, they only have magical properties by chance and there is no way to purposefully make these items. The feet are large, chitin-like and pointed, in some hideous mockery of a spider's foot. They are normally hung from gold or iron chain to ensure that they are not lost by the owner. Whilst worn the character is immune to demoralise spell effects caused by any creatures screaming (such as chaos features, or ghouls). It is only effective against the effect if it is produced by screaming, it gives no immunity or protection against normal Demoralise spells.

Religion:

Friendly: Ernalda, Ralia, Orlanth, Ehilm, Yelmalo, Elmal

Hostile: Troll cults.

Value: 800 pennies.

Wada Blood

Wada a rare type of bird that appear in southern Lankst, and along the border of Northern Otkorion. They are small, about the size of a robin, with long red tail feathers if they're male, and blue if they are female. They have small beaks and are generally harmless, but have the uncanny ability to hide in the most obscure and deadly of terrain, able to withstand powerful heat and cold, meaning that they can live in inhospitable territory to keep predators away. If slain and their blood is quickly mixed with a simple concoction of herbs, it can be used as a powerful drug. The drug remains potent for about a year before becoming useless and foul tasting.

It is a common Lanksti practice for warriors to hunt and capture the birds for their magical qualities. However, the dangerous nature of the drug means that it is discouraged to use it in Otkorion, although the Mac Erc family, who retain a lot of their pagan roots, still hunt it, especially younger adults seeking the edge it can give them in combat. One Wada bird can provide enough for two doses of the drug.

The drug is consumed and becomes active within about ten minutes, and remains active for about two hours. It temporarily increases the characters STR by 1d6, cumulative with all other magic. Additional doses past the first increase STR by only a further one point.

The dangers of the drug are addiction and withdraw symptoms. For every dose there is a cumulative 3% chance of becoming addicted, a chance which decreases by 1% every season of not having the drug. A roll to see if they become addicted must be made every time a dose is taken and has worn off. Those who become addicted crave Wada

Blood and must have one dose every week or suffer withdraw. A character who is withdrawing becomes wracked by pain, vomiting fits and are basically incapacitated. Every day without the drug, roll 1d100. A roll over the chance of addiction means the incapacitation passes (but may return if they do not take the drug), a roll under the chance of addiction means they remain incapacitated for that day. A critical roll means the character falls into a coma and must make a CONx5 or die. Such addicts must remain off of the drug until their chance of addiction is reduced to 0%.

Value: About 150 pennies per dose.

Wind Eye Blanket

The Wind Eyes are Kolati Spirit Masters from Lankst who have belonged to an ancient tradition of following a specific set of ceremonial restrictions. From this the Wind Eyes gain prophetic and magical insight. One of their common creations, which they give as gifts to potential heroes, or those who have done them great service, is the Wind Eye Blanket. The Blankets are made of rugged cloth, big enough to take a normal human sized person to sleep under them, and are woven with a variety of different patterns depicting Kolati myths. The weaving is very intricate.

Those who sleep underneath the blankets are partially immune to any environmental effects whilst they rest in its comfort. Noises, while heard, sound slightly distant stopping loud noises preventing sleep, as long as the temperature is between -7 and 30 Celsius the character suffers no discomfort, and they can sleep in any wind conditions other than a hurricane. These items are sort after by outdoor travellers who find them useful in a lot of circumstances.

Relgions:

Friendly: Orlanth, Kolat

Value: 750 pennies.

Appendix Four

Otkorion Lexicon

Phonology and Morphology

Otkori has a weak syllabic form, generally of the form:

[c] v [c]

Where v is a verb and [c] is an optional consonant.

Otkori has the following Verbs; a, e, i, o, u, ae, y.

It has the following Consonants; b, c/k, d, f, g, h, l, m, n, p, r, s, t, v, w, δ.

The symbol δ is pronounced as a “th” sound as in “that” or “Thanatar”. C and K are interchangeable consonants, both representing the hard “c” from “clock”. The vowel “ae” sounds like the symbol é. The vowel “y” is interchangeable with the vowel “I” under certain circumstances. The vowel “y” is a Lanksti vowel, and is being slowly assimilated into the Western tongue by the “I” vowel instead.

Orthography

All words are spelt phonetically and as an Otkorioni citizen would pronounce them, as opposed to how they would write them (Otkori usually use the Western Script which is dissimilar from their language).

Borrowings

Otkori has various example words borrowed into it. As a member of the Ralian sub-family, it has been influenced by a variety of other language families. Besides Safelstran oddities, including names (Stefan, Guivollary), it has Tradetalk swear words (Grithit for example) and is heavily influenced by Lanksti. Otkori is midway between a Manirian language and a Western Language, and the hybrid appearance shows.

Grammar

Nouns have plural forms indicated by adding the suffix of [yf] added to them. So “Rings” is spelt yranyf, or “warriors” is spelt Beyf, or “The Houses of Humakt” are Dynyf Arna Humakt (or Dynyf Lylarna Humakt, “Houses with the attribute of belonging to Humakt”).

Verbs all have a root form. For instance, Mael is the verb of possess, whilst Naδ is the verb to fight. The verb is then altered, depending upon its form:

A verb in the past tense is given the prefix [a] or, if the verb begins with [a], then it is given the prefix [m] e.g. “Ogma heard” becomes Ogma abae.

A verb in the future tense is given the prefix [y], if the verb begins with [y] then it is left unaltered e.g. “Vigiof will murder Saxel” becomes Vigiof yniδ Saxel.

A verb in the present tense is unaltered in all cases, so “Graham is fighting the demon” becomes Graham naδ guhan.

A verb in the negative tense has the suffix [el] added to it e.g. “Graham did not say” becomes Graham maeδel.

Note that the object the verb is referring to acting goes before, the object that the verb is acting upon comes after, ergo “The Ring is owned by the Family Rawson” and “The Family Rawson own the Ring” both appear as Scyl Rawson mael yran. Words such as “the” “a” “by” and other such linking words are ignored.

Adjectives are added to nouns as prefixes, for instance, to be a Warrior is to be a Be, to be an Alynx-like warrior is to be an Aδabe. While to be a clumsy warrior, totally “unalynx like” would be Aδabel.

Example Passage

“I am Freyd MacBonn of the Family Rolymer, fourth son of Vigiof MacBonn. I own three magical swords of iron, and have a spirit bound to my soul to protect me. I vow now to slay the enemy of my Father, of my family.”

Would be

“Yp antel Freyd Macbonn Arna Rolymer, Iyaet hyak aenae Vigiof Macbonn. Yn arna cyð urmacyl moyf, an arna log lus yp loma, naðem yn. Yn humið yn ynið.”

Dictionary

Nouns

Achtal	Member of an Iron Ring
Ala	Half
An	And (conjunction)
Anpð	Cousin
Amaede	Uncle
Amað	Father
Amaðel	Mother
Ao	King
Ark	Liberator
Arm	Reward
Að	Alynx
Baðan	Fight
Be	Warrior
Bede	Brother
Cael	Saint's Children
Cara	Battle
Cear	Saint
Co	Stone
Cor	Gem
Core	Emerald
Colm	Guardian
Cumurum	Bestowed
Cur	Fighting Companion
Deo	Raven
Der	Dusk
Dun	Death, House (as in group, not physical building)
Dunrig	Necromancer

Erani	Live
Es	Swift
Ete	Father
Eð	Portal
Fal	Duck, House of
Fiesiven	Old form of Fiesive
Fl	Stranger
Frag	Northern
Fran	Face
Fre	Within, inside of, interior
Gan	Crusher
Gochar	Arhcbishop
Gu	Fiend
Guhan	Daemon
Ha	Man
Hyak	Son
Hyað	Sister
Hyaðe	Daughter
Hyaðel	Aunt
Ife	Wanderer
Iffe	Shield
Inpð	Nephew or niece
Kest	When
Ko	Lightning
Kris	Dark
Lamael	Wife of
Lankor	Learned sage or individual
Linn	House
Liot	Crown
Log	Spirit
Loma	Soul
Lu	Spear
Lyl	Object with the attribute of
Lyn	Horse
Maceið	Forced to
Macel	Curse
Macelen	Excommunicated
Macelise	Cast from one's family
Maið	Child

Mak	Eagle
Mal	Sacred
Manna	Combat
May	Happy
Minlyl	Mead, beer, good whiskey
Mish	Farmer
Mo	Sword
Nað	Fight
Nyn	Chained
Oca	Chaotic
Ocael	Lawful
Ochar	Priest/Rune Lord
Ot	Land
Oðuwakbate	Evil Emperor
Par	Healer
Ramael	Magus
Ram	Wind
Ran	East
Ril	Mild Wind
Rion	Strong Wind
Rum	Possessed by the Family
Ry	Wizard
Ryan	Monks
Ryel	Sorcerer
Ryn	Wet Wind
Sa	Elf
Samað	Adept
Say	Battle
Si	Knight
Sre	Moon
Scyl	Family
Ta	Red
ð	Gate
ðal	Rose
Tine	Queen
Tu	Thunderer
Ur	Iron
Van	Possessed by Orlanth
Wan	Twin

Wyð	Tale
Yle	Flail
Yp	I (before a verb), mine (before a noun)
Yran	Ring

Adjectives

Ais	Young
Aisel	Old
Aða	Alynx Like
Ba	Great
Bor	Wealthy
Bov	Ready
Caeleley	Personal Guard of
Caes	Honoured
Camarl	Close Friend of
Dan	Laughing
Dou	Strong
Fio	Serene
Gh	Divine
Gil	Loyal
In	Deadly
Levry	Stalwart
Mac	Blessed
Macyl	Magical
Ny	Good
Non	Lucky
Oð	Noble
Rua	Bitter
Shan	Sharp
Sol	Wise

Verbs

Achan	To depart, to flee
Aenae	To be born
Aeð	To speak
Ama	To belong to
Antel	To be called or named
Bae	To listen, to hear
Elyð	To eat
Erna	To see
Eurð	To steal illegally

Gyð	To greet
Humað	To die
Humið	To oath, to vow, to someone in particular (given after verb)
Issa	To purchase legally
Lani	To learn
Lus	To be bound to (magical)
Mael	To possess
Many	Eat
Manyel	Act of drinking
Nað	To fight
Naðem	To protect
Nið	To kill, as in, to murder
Tuð	To war against
Vif	To travel to

Numerals

One	Yt
Two	Lyt
Three	Cyð
Four	Lyaet
Five	Cul
Six	Kin
Seven	Gos
Eight	Pal
Nine	Cyðæ
Ten	Ayð

Higher numbers are formed from these, for instance 34 would be three-ten-four, or Cyðayð-lyaet.

Variations on these words are given here:

Many	Baeð
Seven	Anla
Forty Nine	Anlaf