

# Things Spiritual

David Barrass  
College of Fay Magics Andrew South  
with contributions by Richard Butler

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## INTRODUCTION

There are many forces in a campaign world, some of which cannot be seen or felt physically, but never the less still have power. This describes these powers, how to interact with them and something of the nature of the beings themselves. These beings are the spirits that inhabit this world and others.

Some spirits are weak; concerned with their own survival, others can be considered gods. Of the spirits some, like elementals, are part of the natural forces that make the world. However, there is a large group of spirits that need interaction with character races. These are the spirits powered by belief in them by the inhabitants of the world and as such are shaped by them. These spirits inhabit the boundary with this and the world of the spirits, the College of Shamanism is involved with their powers. There are more distant and stranger realms within the spirit world, but one, Faerie, is a mirror to this world. The college of Fay Magics deals with interactions between these two planes.

Of the gods, there are two forms of worship, those of the Pagan Gods and those of the Powers of Light. The pagan gods are powered by belief just as some spirits are, and are similarly shaped. These gods interact through their, and their believer's, magic. The Powers of Light operate by faith and do not need magic; in fact they oppose magic in many ways. Their reasons for concerning themselves with the mortal world are known only to themselves

## X. SPRITS

The DragonQuest world is inhabited by many spirits, some of whom live entirely on this dimension (also referred to as world or plane) [98.], some live in the boundaries between the worlds [99.] and others live on other planes visiting this plane only occasionally, if at all [100.].

### 98. PHYSICAL WORLD SPIRITS

These spirits live entirely in this dimension

#### [98.1] Most creatures the characters will encounter exist entirely on this plane

The vast majority of humanoids, animals, fish even fantastical creatures etc. never venture out of this world

#### [98.2] The spirits of greater sentients only leave this plane under special circumstances

The spirits of greater sentients exist on this plane normally, unless as mentioned in [99.4] or by the use of special magics or items

### 99. BOUNDARY SPRITS

The boundary between the dimensions, (or worlds or planes) pervades all objects except cold iron. The spirits of the boundary exist on the boundary of the Material World and the Spirit Plane and are a part of, and accessible from both sides, without being wholly part of either. Therefore Spells Rituals and Talents can treat these spirits as members of the community naturally found on both planes.

#### [99.1] Spirits of abstract ideas - Geni

These are spirits empowered by a strongly held belief in a concept by greater sentients. For example, the esprit de corps of an army, the rightness (or beauty) of glade of trees or the harmony of a household. These spirits are not capable of independent action but will act in a way to assure their continued existence, for example binding the army together, deterring woodsmen, or smoothing over arguments. The power they have at their disposal is equivalent to 1 point per 200 entities who believe in the esprit de corps, rightness, or harmony (etc.) per year. Spirits may use these points to

alter a D100 die roll in their favour by one point for every point spent. It must again be pointed out that these spirits do not have free will and are controlled by the GM.

They can be communicated with using mind and spirit communication spells, such as Telepathy (S-2 College of Sorceries of the Mind [37.]) or Spell of Conversing With Spirits (G-11 College of Shamanism [103.]). Communication will be very limited as they are not intelligent, but an adept may be able to find out its last action, or what is troubling it.

The spirit may not be summoned out of an area that the spirit would not normally be found, eg away from units of the army, out of its glade or away from members of its household. They cannot be bound or controlled in anyway

They may be destroyed by ego combat (section [102.]), the Spell of Mental Attack (S-1 College of Sorceries of the Mind) or by simply not being believed in anymore. Once its WP is 0 or below the spirit no longer exists. If the spirit is destroyed it may reform in a slightly different form over the space of a year, if still believed in.

#### Characteristics

WP 1/200 people per year believing in what the spirit represents

MA 1/200 people believing in what the spirit represents

FT 1/200 people believing in what the spirit represents

PC 1/500 people believing in what the spirit represents

The spirit has no other characteristics.

These spirits expend one point per characteristic point every 5 years to maintain their characteristic level unless they are provided with a suitable home they approve of, if so the cost is 1 point per 100 years. This home cannot be made of cold iron and must be prepared by the Ritual of Sanctifying Object (R-2 Priests of Magical Religions, section [107.]). The spirit is also destroyed if the home is destroyed

#### Skills

They understand the spoken language of all their believers. They are not equipped to talk, but may communicate telepathically if someone else opens up a channel to them. The spirit may also send visions and dreams to a random believer about what is troubling it. The spirit is not intelligent, so the dreams will be limited, generally about the event that it fears or has damaged it. It is up to the recipient to interpret the dream or vision

Some believe that this is how the Magical (or Pagan) Gods were created, but they tend to keep this idea to themselves for fear of being accused of heresy.

#### [99.2] Spirits of natural features

These are elementals bound permanently to this plane, and as such they cannot be summoned to an area outside their feature, banished to another plane nor can they leave the feature. Other than that they are normal elementals. The power of the elemental proportional to the size of the feature. An air elemental will be the spirit of a wind eg the mistral in France would be an elemental. An earth elemental would be the spirit of a mountain. A water elemental would be the spirit of a river, and a fire elemental would be the spirit of a volcano. All these elementals have names, their common and true names being that of the feature they represent. These spirits do have free wills and can be bargained with.

#### [99.3] Nature spirits

These are the spirits of all living things trees, animals, plants etc. For example there is a spirit of deer, which regulates the fertility of the species and can make deer hunts less successful for those who have been greedy. These spirits have a collective intelligence and can be bargained with. If they choose to take on physical form they will appear to be large members of the species they represent.

#### Characteristics

The characteristics will be at least 2x (if rare) to 10x (if common) the range given in section VIII. In addition the spirit will be free to move to any location where there are members of his species in one pulse and will have complete mastery over members of his species when the spirit gets there. The spirit is also immediately aware of any thing any member of the species perceives. The spirit may only be summoned to an area containing a member of the species.

#### [99.4] Greater Sentients

Only those sentients that are:-

1. Dreaming
2. Under the influence of hallucinogenic drugs
3. Highly fevered
4. Newly dead, before moving to the afterlife and before a funeral ritual
5. Priests of the Powers of Light
6. Under a shamanic trance

In these states the entity's spirit exists on the boundary between the physical and the spirit world. Their spirits therefore exist in and are accessible from both the physical and spirit worlds.

#### [99.5] The Undead

The undead are neither of nor apart from this world, but project onto the boundary. The degree of their strength can vary. For example the waxing and waning of wights and wraiths as they are enabled to enter the physical world pushed back into the spirit world as the moon goes through its cycle. These

spirits, like all Boundary Spirits are a part of both planes. This is not true of skeletons or zombies which are merely spiritless animated corpses and are entirely within this dimension.

#### **[99.6] Creatures of Night and Shadow**

The power of the creature is proportional the degree of its spirit plane projection, the greater its projection the greater its power

#### **[99.7] Spirits of the Ancestors**

Particularly strong family communities can have strong ancestor spirits. These can aid, guide and punish members of their community and combat other ancestor spirits. They are similar to the Spirits of abstract ideas ([99.1]), except:-

They are intelligent as they were when alive and may retain a number of spells up to their current MA. They may only have a total number of ranks in all of their skills equivalent to their current WP. They may not improve skill or spell ranks.

Their points and characteristics are generated at the rate of 1 per 20 believing descendents over the space of 10 years.

They do not need a spirit home while their descendents revere their remains (either mortal or items strongly associated with them) and do not move their homes more than 50 miles per generation. Nomadic communities may not move the centre of their home range by more than 50 miles in a generation.

#### **[99.8] Shamanic Guide Spirits**

These are spirits of either former shaman or an embodiment of hallucinogens used by some shaman. They are powered by the sacrifice of 1EN point by the shaman at initiation. This lasts the lifespan of the shaman including long lived species as the spirit is not exclusively one shaman's, but guides, and receives EN points from a few shamans.

The statistics and ranks (both of skills and magic) of the spirit are the same as they were when the shaman was alive; or within the range of an experienced shaman for the spirit of the hallucinogen. This will be of the order of:-

Ranks greater than 15 for most general knowledge spells and rituals

Ranks 10 for most special knowledge spells and rituals

Rank 10 ranger plus one other highly ranked skill

The Guide will react favourably to his shaman, and will aim to guide the actions of the shaman. They will not aid directly

If there are more spirits than shaman the excess spirits will fade over the space of one year

## **100. OTHER PLANE SPIRITS**

There are many planes all with their own characteristics, the GM must implement them as he sees fit (it is known that Demons inhabit the seventh plane). The spirits inhabiting these planes exists in other planes only if summoned or allowed through by other means

#### **[100.1] The Dead**

The dead exist in an after life (unless undead). They normally "live" in the realms ruled by their gods. Those who have been sent here as part of a successful funeral ritual may not be summoned.

#### **[100.2] Elementals**

Elementals normally exist in special planes where their element is the only substance

#### **[100.3] Summonables**

These are a few of the natural inhabitants of the other planes

#### **[100.4] Demons, Devils, Gods & Related**

These have their own planes. The Powers of Light exist outside of this system.

## **101. FAERIE**

Faerie is the magical realm where most of the mana in DragonQuest physical world emanates from. The area is as greatly separated from the rest of the Spirit World as Faerie is from the physical. It is the only part of the Spirit World where humans would feel remotely at home, and some special humans have been invited to live there, however it is still a dangerous place for the unwary.

#### **[101.1] The boundary with the Spirit World from the physical is with the realm of Faerie**

As such this is the easiest of the spirit planes to reach and portals may be found in certain high mana areas

#### **[101.2] Faerie mirrors the Physical World**

Faerie and the Physical World have features corresponding in both planes, although travellers from the physical would find it distorted and the colours and other experiences very vivid. Culture and language is also partially mirrored although often represents times long past in the physical world.

#### **[101.3] Faerie is a high mana area**

General knowledge spells do not cost

fatigue to cast and special knowledge spells cost 1 fatigue only. This is also reflected by the high proportion of magical plants and animals. There are areas of very high mana where all spells, talents and rituals are free to cast. There is a bonus of 10% to the performance of all talents spells and rituals, however any rolls on the backfire table are increased by 10% also.

#### **[101.4] Faerie is the home of the Fairy folk or Fays**

The fairy folk (see section 70.2) are refugees from this world and so can still be found in the physical world. The fairy folk might know of portals into Faerie (10% chance). However they cannot be forced into revealing its location.

#### **[101.5] Time runs differently in Faerie**

If a character leaves the physical world for a period of time, the time that has passed in the physical world since his departure is given by Time spent × (D100-25). The times of the two planes can be synchronised by King or Queen of Faerie. For example, if Anwin has been in Faerie for 2 years (as far as he sees it) the GM rolls D100 (eg 75) and subtract 25 to give 50. This is then multiplied by the time he thinks he spent away (ie 2×50), so in reality his family has missed him for 100 years, and they are probably now all dead.

#### **[101.6] Portals can be detected, used and made by the operation of the talents, spells and rituals of the collage of Fay Magics**

See section 104. I am indebted to Andrew South for this collage.

## **102. EGO COMBAT**

Spirits both with and without physical bodies may enter Ego Combat. Ego combat is the trial of two wills as two or more opponents try to overcome the will of others.

#### **[102.1] Only certain entities may enter ego combat**

Only those spirits listed as being of the boundary [99.] or other planes [100.] may engage in ego combat

#### **[102.2] To initiate ego combat the initiator must make a pass action**

The opponent may choose to enter or decline at no penalty. This process takes the first pulse. The opponent may not be forced into combat unless he is the subject of binding and control type spells or charms, or the Spell of Ego Combat (S-8) of College of Shamanism. The Cleric of the Powers of Light may also command combat with those capable of performing, see section [110.12]. It is always possible that the being may be tricked into ego combat.

**[102.3] Each pulse the combatants evaluate his attack and resistance percentages**

The attack percentage is equal to:-  
50+WP+ the current FT (+ Rank as a Cleric)

The Resistance percentage is:-  
WP+ the current FT (+ Rank as a Cleric)

The attack figure may be split any way (up to WP-15) the entity desires for further attacks. The resistance percentage is not modified by the number of attacks being made and remains the full amount against all attacks

**[102.4] The chance that each attack is successful is Attack Percentage - Resistance percentage**

A roll is made on a D100 at the end of the round all attacks being simultaneous. If the roll is below the success figure the attack was successful. A roll less than 10% of the success chance does damage directly effecting Will Power. A roll of 01 is always a success, a 99 or 00 always a fail. In addition the entity loses the next pulse's attack, although he may still resist normally.

**[102.5] If the attack was successful the entities do damage to each other**

The damage is up to D+(WP-15) if the character is a Cleric of the Powers of Light or a shaman using (S-8) damage inflicted increased by an additional 1+1 for every third ranks. Damage inflicted comes first off fatigue then Will Power once fatigue is exhausted. Although damage as a result of a 10% roll on attack chance comes directly off Will Power, by passing fatigue.

**[102.6] For the next pulse the percentages are recalculated**

Using the new fatigue and will power values the attack and resist percentages are re-evaluated and the combat proceeds.

**[102.7] The player may half his attack percentage in order to perform simple actions**

For example the entity may attempt to move ½ TMR, snatch an object in full view etc. If eye contact is broken the breaking entity must make a concentration check (see [102.9]). The resistance percentage is not modified.

**[102.8] At the beginning of each round an entity may choose to withdraw from combat**

The entity must roll less than or equal to 3xWP on a D100. If successful the entity must retreat (if possible) a number of hexes equal to the difference of will powers. If the entity is from another plane or possessing another's body

there is a  
2 x the attacker's WP  
chance that the spirit will be banished back to his home plane and/or cast from the body. If the withdrawal roll is not successful the entity may not attack that pulse, but may still resist normally.

**[102.9] A player must make a concentration check if he is distracted in combat**

The entity must make a 4xWP roll if he is distracted to avoid breaking contact. If the concentration check is failed he immediately takes maximum damage and is hurled D+(WP-15)FT directly away from the attacker, damage to EN or FT may result from this. Spirits from other planes and possessing spirits are banished back to his home plane or exorcised.

**[102.10] Once one of the combatants has reached 3 WP or less he has lost the combat**

On 3 WP the individual will have no will and can be led around docilely. Creatures of an evil nature will flee blindly for the Cleric's WP-15 days (minimum of one) if defeated by a Cleric of the Powers of Light and vice versa. Spirits from other planes and possessing spirits are banished back to his home plane or cast out of the body.

**[102.11] If the entity is reduced to 1 or 2 WP the victor gains a certain amount of control**

When the victim has been reduced so far the victor may do a number of things

1. Trap the spirit (see (S-11) College of Shamanism)
2. Control the being as the spell controlling person S-8 of the College of Lesser Summonings
3. Infest the victim's dreams with images of the victor's choosing for a period equal to WP-10 nights (minimum of one)
4. results as [102.10]

**[102.12] If the victim's will power is reduced to 0 the victor may possess the body**

The possession works in the same way as the spell S-16 Spell of Ego Projection of the College of Lesser Summonings p64-65 except that there is no backfire and the time taken to return to the body is 20 x distance (in feet)/100 separating the two bodies. The possessing spirit may be driven out by all the normal means, and if driven out as a result of ego combat the victim is on one WP until he recovers. The spirit is returned to its own body on 3 WP points.

It is possible that a Cleric could possess another being, this will be abhorrent to most religions of the Powers of Light in all but the strangest circumstances

The victor may also perform all of the

actions in [102.11], except the control of the dreams may continue for WP-5 nights

**[102.13] Fatigue and Will Power recover**

Fatigue recovers at the normal rate. Will power also comes back at the same rate as fatigue although the Spell of Hypnotism (G-5) of the College of the Mind ([37.]) will immediately cure all the WP losses if cast by another on the sufferer.

## 103. THE COLLEGE OF SHAMANISM

Shamanism is concerned with the spirits that occur in nature and other planes. Along with Narners it is the oldest of the colleges.

Shaman must be partly in the spirit world to perform any of the spells and rituals of the college. The shaman achieves this by the use of a trance. The shaman may use various means to attain a trance and these are listed for the trance talent (T-1) or (T-2).

A would-be shaman must undergo an ordeal to become a shaman. This ordeal lasts a month and involves a near death experience (10% will die). What the experience involves will be dependant on the culture, a bad trip for a drug using shaman, ritual scaring, long endurance test etc. In this ritual the new shaman permanently sacrifices one endurance point and gains a spirit guide. This spirit will help the shaman in his dealings with other spirits and training however he will not aid physically and the advice will often seem less than helpful. The spirit is a boundary spirit ([section 99.]) and usually a shamanistic ancestor or the spirit of the drug used; all spirits will have shamanistic powers and beliefs. If drugs are not used the spirit the new shaman gets as a guide is random, but all spirit guides will speak the language of the shaman.

**[103.1] The shaman must be in a trance to perform any of the spells and rituals**

These restrictions do not apply to the talents. To cast spells G-1 to G-7, Q1, parts of Q-2 and S-1 to S-7 the shaman must be in a light trance at least. For G-8 to G-11, parts of Q-2 and S-8 to 10 the shaman must at least be in a medium trance. At least a deep trance is needed for the spells and rituals Q-2 (part of) to Q-6, S-11 & 12 and R-1 & 2

**[103.2] There are no special modifiers to the performance of the spells, talents and rituals of this college**



**[103.3] Talents****1. Trance (T-1)**

The talent has three stages to its operation,

**1. Light Trance.** The shaman is beginning to enter the spirit world and his vision of this world is partially obscured by shifting patterns. Entering this state of trance has a base chance of 30. The shaman is aware of his surroundings and may act, but at -2 to his perception, however he is immune to pain as the talent (T-2) of the College of the Sorceries of the Mind ([37.]). The trance takes no time to achieve and lasts for as long as the shaman wishes up to Rank hours.

**2. Medium Trance.** The shaman is between the physical and spirit worlds, surrounded by intense shifting geometric patterns. Entering this state of trance has a base chance of 20. The shaman is less aware of his surroundings and may act, but having a -4 penalty to PC and is immune to pain as above. The trance takes one pulse to achieve and lasts for as long as the shaman wishes up to rank hours, but 5 pulses are required to come out of the trance. If the shaman is distracted while in trance he suffers D-5 damage to fatigue only and is no longer in a trance.

**3. Deep Trance.** The shaman is mostly in the spirit world and he will appear dead to any (except healers examining the body) observing his body from this. Entering this state of trance has a base chance of 10. The shaman is not aware of his surroundings as most of his concentration is on the spirit world where he has full perception and may communicate to spirits present who speak his language. His perception is zero in this world but he may perform specific premeditated actions in this world, for example casting the bones. He may only do this with objects in his hand at the time of going into a trance. He will only come out of his trance immediately if he fails a (5×WP)+Rank roll after pain has been inflicted in the spirit world (he is not immune to pain in the spirit world. If so the shaman takes D damage (not restricted to fatigue). The trance takes one minute to achieve during which time he may experience strange visions some of which will be prophetic, but confusing and difficult to interpret, requiring a roll on a D100 under perception to decipher correctly. Coming out of the trance requires 30-Rank minutes, during which time the shaman will sleep. The trance lasts for up to Rank days without the shaman needing food or water. However the shaman will suffer D-6 loss of PS due to muscle stiffness if the trance lasts longer than a day. This loss will come back at the rate of one point per day. The shaman needs to be cared for if in a

deep trance for longer than Rank days (if for example the spirit is trapped elsewhere), or he will die after an additional two days. Once the body is dead the spirit becomes a revenant.

Only one roll is needed to achieve any state of trance and if the shaman fails to make one level of trance he may put him self in a lower level of trance if he made that roll. He may then try again from that level. When coming out of a trance he may not move down levels of trance, only straight out of the trance.

The following modifiers are applied to the success chance of the talent

For each Rank with the talent	+5
For each point of MA above 15	+1
For each minute of hyperventilation, (maximum of 5)	+3
For each day of lack of sleep (maximum 5) -2PC/day (does not effect the shaman in the spirit world)	+5
-3FT/day -1EN/day	
For each day lack of Food (maximum 10) -2/day FT, -1EN/day	+2
Rhythmic drum beat	+10
Total darkness	+10
Dim flickering light only	+20
The Experience multiple for this talent is	50

**2. Drug Induced Trance (T-2)**

By using natural products known to a ranger or hallucinogens purified or synthesised by an alchemist; a shaman may induce a trance. One dose will produce a light trance, two a medium trance and three a deep trance. Four will also produce a deep trance and five within a 24 hour period will be fatal on a failed 3×EN roll. 6 doses are invariably fatal. A Shaman may take more doses while in a trance, but there is a chance he will forget how many he has already taken and risk death. This chance is 10% - rank (with a minimum 1%) for each dose, after the first, taken (this roll is made immediately after taking a dose).

The use of drugs has severe long and short-term side effects. The shaman may become addicted. He must roll under 3×EN on a D100 every time he uses the drugs, each fail results in 1 being subtracted from his EN (for the purposes of this roll only). Once his endurance has reached 0 he is addicted and must make two 3×EN rolls once per year to avoid losing one fatigue and one perception point permanently. The shaman's character should change, but this must be roll-played. If the shaman stops using drugs he suffers withdrawal symptoms. These last for 7 days +1 day per part year of use. The shaman may not enter a trance and has -50% chance performing any activity for the first week of the withdrawal period and -20 for the rest of the period.

The results and mechanics of this talent are the same as T-1 except:-

The use of drugs makes this talent automatic

Light trances take 10-half rank minutes to achieve (minimum 1 minute)

Medium trances take 20-rank minutes to achieve (minimum 2 minutes)

Deep trances take 30-rank minutes to achieve (minimum 5 minutes)

The length of time a trance will last for is 2 hours per dose plus or minus 3×rank minutes as the shaman wishes. The shaman will not come out of a trance until this time is elapsed no matter what has happened. At the end of that time the trance is over and any activities requiring a trance will cease and any consequences of premature termination result.

The experience multiple for this talent is 100.

**3. Talk to Spirit Guide (T-3)**

Using this talent the shaman may converse freely with his spirit guide, if that spirit is in the vicinity. The success chance with this ritual is 50+ 4×rank, the duration is concentration and the experience multiple is 75.

**4. Detect Aura (T-4)**

This works in the same manner as (T-1) of the College of Naming Incantations [39.]

**[103.4] General Knowledge Spells****1. Spell of Eagle Eyes (G-1)**

RANGE: Touch

DURATION: Concentration : max 30 + [10 × Rank] minutes

EXPERIENCE MULTIPLE: 100

BASE CHANCE: 30%

RESIST: May not be resisted

TRANCE LEVEL: Light

EFFECTS: The adept may see distant objects clearly. A man sized figure can be identified at Rank / 4 miles (¼ mile if unranked), and may use missile weapons at no penalties up to maximum range for the weapon. A side effect of the spell is that the eyes of the adept assume the physical appearance of an eagle's.

**2. Spell of Wolf Sense (G-2)**

RANGE: Touch

DURATION: Concentration : max 30 + [30 × Rank] minutes

EXPERIENCE MULTIPLE: 100

BASE CHANCE: 40%

RESIST: May not be resisted

TRANCE LEVEL: Light

EFFECTS: The target of this spell gains an accurate sense of smell and may add 2+(3×Rank) to any tracking roll if he knows the sent of the tracked entity. Rangers with this spell cast on them have 2×rank with this spell added to the chance of finding magical herbs. If the adept is also an alchemist he may add his Rank with this spell to his chance of

identifying chemicals. A side effect of the spell is that the Adept's nose becomes moist.

### 3. Spell of Cat Hearing (G-3)

RANGE: Touch

DURATION: Concentration : max 30 + [30 × Rank] minutes

EXPERIENCE MULTIPLE: 100

BASE CHANCE: 40%

RESIST: May not be resisted

TRANCE LEVEL: Light

EFFECTS: The adept gains an acute sense of hearing. A normal conversation held outdoors can be heard at 40+(10×Rank)feet. A side effect of this spell is that the Adept's ears become furry and pointed.

### 4. Spell of Bat Ears (G-4)

RANGE: Touch

DURATION: Concentration : max 30 + [30 × Rank] minutes

EXPERIENCE MULTIPLE: 150

BASE CHANCE: 20%

RESIST: May not be resisted

TRANCE LEVEL: Light

EFFECTS: The adept gains the ability to "see" in total darkness for a range of 10+(5×Rank)feet. A side effect of this spell is that the Adept's ears become black and hairy

### 5. Spell of Cat Sight (G-5)

RANGE: Touch

DURATION: Concentration : max 30 + [10 × Rank] minutes

EXPERIENCE MULTIPLE: 150

BASE CHANCE: 20%

RESIST: May not be resisted

TRANCE LEVEL: Light

EFFECTS: The adept gains the ability to see normally invisible entities or objects, or those rendered invisible by magic as the Talent of WitchSight (T-1) of the College of Ensorselments and Enchantments [36.]. It also gives the target the night vision of an elf. A side effect of this spell is that the Adept's pupils assume the physical appearance of those of a cat.

### 6. Spell of Walking Unseen (G-6)

As the spell G-5 of the college of Earth Magics [43.]

TRANCE LEVEL: Light

### 7. Spell of Controlling Animals (G-7)

RANGE: 10 feet + 10 / Rank

DURATION: Concentration : no max

EXPERIENCE MULTIPLE: 100

BASE CHANCE: 20%

RESIST: May be actively & passively resisted

TRANCE LEVEL: Light

EFFECTS: The caster controls the actions of any animal that does not successfully resist. It will serve him so long as he continues to concentrate. If he releases the animal or his concentration is broken, it may attack him or flee. If the

Adept cannot make eye contact, the Base Chance is reduced by 5%.

### 8. Spell of Lesser Enchantment (G-8)

As the spell G-9 of the college of Earth Magics [43.]

TRANCE LEVEL: Medium

### 9. Spell of Damnum Minatum (G-9)

As the spell G-4 of the College of Black Magics [46.]

TRANCE LEVEL: Medium

### 10. Spell of Spirit Flight (G-10)

RANGE: Touch

DURATION: Concentration

EXPERIENCE MULTIPLE: 200

BASE CHANCE: 30

RESIST: May not be resisted

TRANCE LEVEL: Medium

EFFECTS: The shaman's spirit and perception may travel at the speed of Rank×5 mph (Rank×8 kmph). This flight is not physical so no objects can be transported, nor can the adept interact with any beings physically during this spell. He can partake in but not initiate Ego combat and may not cast spells. The adept travels through air, but not solid objects, and can only enter areas the adept's body would be able to squeeze into. If the adept's concentration is broken the adept is transported back to his body and suffers D-5 damage to FT (EN once FT is used up).

### 11. Spell of Conversing With Spirits (G-11)

RANGE: 15+(15×Rank)feet

DURATION: Concentration : 3× Rank hours

EXPERIENCE MULTIPLE: 150

BASE CHANCE: 15%

RESIST: May not be resisted

TRANCE LEVEL: Medium

EFFECTS: The shaman can communicate with any of the spirits listed in sections [99.] and [100.] in the vicinity without knowledge of the language. This spell will not stop a spirit attacking the shaman. The Shaman's spirit guide can always be conversed with.

## [103.5] General Knowledge Rituals

### 1. Ritual of Summoning Animals (Q-1)

This ritual works in the same manner as Q-1 of the College of Earth Magics [43.]  
Trance level Light.

### 2. Ritual of Curing Disease (Q-2)

Shamans believe that diseases have one of three causes

1. Foreign bodies in the victim's body. These can be removed using this ritual. The ritual takes 1 hour and has a chance of 30+MA+(4×Rank) of being successful. Trance level light.

2. The victim of disease has broken a taboo. The shaman can cure this using

this ritual, making the victim confess to his misdemeanours and performing a penance set by the shaman. This ritual takes 6 hours and has a chance of 20+MA+(4×Rank). Trance level medium.

3. The victim has been cursed by an evil spirit, shaman, witch etc. The shaman must determine the curser and reason for the curse using the ritual of casting bones (Q-3). Once the answers have been found the Cure Disease Ritual then has a 10+MA+(3×Rank) chance of success and takes 12 hours to perform. The shaman must be in a deep trance. This will only work against the Damnum Minatum spell (G-8)

The nature of the disease can be identified using the Detect Aura talent (T-4). The experience multiple for this ritual is 200.

### 3. Ritual of Casting Bones (Q-3)

The shaman must spend some time preparing the bones of a humanoid for this ritual. At the beginning of the ritual the adept takes the bones in both hands and concentrates on the question he wishes an answer for. He then goes into a deep trance. After a minimum of 6 hours - 15 min/Rank he expends 5 fatigue points and casts the bones as he comes out of the trance. The chance of receiving a correct reply is 10+MA+(3×Rank). If successful the answer is in a riddle, with the answer increasingly diverging from the truth the greater the roll is failed by. If the ritual is backfired the answer should be plausible, but totally wrong. The experience multiple for this ritual is 150.

### 4. Ritual of Locating Spirits (Q-4)

By this ritual a shaman may determine where in the planes a spirit listed in [99.] and [100.] may be. The closer to the shaman's physical location the more accurate the answer will be. The chance of the ritual succeeding is MA+(2×Rank) this is increased by 20% if the spirit is known to him personally (plus 30 if it is his spirit guide) and by 10% if the shaman holds an item of significance for that spirit. The ritual takes 3 hours and the shaman must be in a deep trance. The experience multiple for this ritual is 100.

### 5. Ritual of Sending (Q-5)

The shaman must go into a deep trance and can then communicate with an entity of his choice who is in the spirit world boundary. The range is 40 miles. The entity will reply in a yes/no fashion. The entity can passively resist. The cast chance is 20+(4×Rank) and the experience multiple is 250.

### 6. Ritual of Future Sight (Q-6)

The shaman may gain insight into the future by spending at least one hour in a deep trance. The performance of this

ritual allows the shaman to do one of the two following:-

1. Limited Precognition. This ritual has the same results as for the Spell of Limited Precognition (G-2) of the College of the Sorceries of the Mind. It has a success chance of 30+(2×Rank)
2. Divining Enchantment. This ritual has the same results as the Ritual of Divination (R-1) of the College of Naming Incantations. It has a success chance of 30+(4×Rank)

Only one of these two options can be performed each casting of this ritual. The experience multiple is 150.

### 7. Ask the Sprits (Q-7)

The shaman, may by the sacrifice of an animal at least the size of an adult pigeon, ask a single yes/no question of any spirit in this dimension or in the boundary with this dimension. The spirit must answer if the ritual is successfully performed and must answer truthfully as far as it is able. Such questions are often asking for details of the past, advice for the future or whether such a course of action would lead to the disapproval of the spirit. The time taken to either examine the course of the death or the entrails of the animal is at least one hour in a light trance state. The success chance is 80 + Rank percent and the experience multiple is 100.

### [103.6] Special knowledge spells

#### 1. Spell of Animal Form (S-1)

RANGE: Touch  
DURATION: Concentration maximum of 1+Rank hours  
EXPERIENCE MULTIPLE: 250  
BASE CHANCE: 20  
RESIST: Can be actively and passively resisted  
TRANCE LEVEL: Light  
EFFECTS: The adept may change the shape of any who fail to resist into any animal the shaman knows from sections 66., 67.1, 68. (except Merfolk), 69. (except Basilisk, Salamander, Suarime or Wyvern) and 76.. At rank 0 the shaman may not change the size of the target but at higher ranks he may change the size by a factor of his rank, eg at rank 20 the animal may be  $\frac{1}{20}$ th the size or 20 times the size, (if the shaman knows an animal that size). The changed retains all memories he possessed while human and may cast spells normally and use all skills that the new body will allow the use of. The target assumes the abilities and skills of the creature he has now become. The entity may not change if there is insufficient room to do so. If the entity is forced to change back with insufficient room he suffers D-2 damage per minute until there is enough room. If the victim dies the body expands as much as

possible then will remain like that until released.

#### 2. Spell of Truth (S-2)

RANGE: Touch  
DURATION: 1+(1×Rank)hours  
EXPERIENCE MULTIPLE: 300  
BASE CHANCE: 30  
RESIST: Can only be passively resisted  
TRANCE LEVEL: Light  
EFFECTS: This spell may only be cast over one entity. The target, if he fails to resist, will be unable to lie and also to resist speaking unless he rolls under 3×WP when asked a direct question. The individual's true name need not be spoken. The target will also automatically disbelieve all illusions.

#### 3. Spell of Virility (S-3)

This is the same as the spell of the same name (S-12) of The College of Black Magics [46.]  
TRANCE LEVEL Light.

#### 4. Spell of Healing (S-4)

RANGE: Touch  
DURATION: Immediate  
EXPERIENCE MULTIPLE: 100  
BASE CHANCE: 40  
RESIST: May be actively and passively resisted  
TRANCE LEVEL: light  
EFFECTS: Through a combination of magic and the application of healing herbs and salves, the caster can cure 3+Rank Damage Points suffered by a character due to disease or injury. The spell takes about 5 minutes to cast.

#### 5. Spell of Bear Strength (S-5)

RANGE: Touch  
DURATION: Concentration : max 30 minutes + [10 × Rank]  
EXPERIENCE MULTIPLE: 200  
BASE CHANCE: 30%  
RESIST: May not be resisted  
TRANCE LEVEL: Light  
EFFECTS: The Adept may add 1 (+1 per 3 Ranks) to his physical strength at a cost of 1 to his adjusted AG for the duration of the spell. Side effect is that the Adept develops a hairy skin and slight snout.

#### 6. Spell of Cheetah Speed (S-6)

RANGE: Touch  
DURATION: Concentration : max 30 minutes + [10 × Rank]  
EXPERIENCE MULTIPLE: 200  
BASE CHANCE: 30%  
RESIST: May not be resisted  
TRANCE LEVEL: Light  
EFFECTS: The Adept may add 1 (+1 per 3 Ranks) to his Agility at a cost of 1 to his MD for the duration of the spell. Side effect is that the Adept develops a hairy skin.

#### 7. Spell of Wolf Endurance (S-7)

RANGE: Touch

DURATION: Concentration : max 30 minutes + [10 × Rank]  
EXPERIENCE MULTIPLE: 200  
BASE CHANCE: 30%  
RESIST: May not be resisted  
TRANCE LEVEL: Light  
EFFECTS: The Adept may add 1 (+1 per 3 Ranks) to his Endurance at a cost of 1 to his AG for the duration of the spell. Side effect is that the Adept develops a hairy face and body.

#### 8. Spell of Ego Attack (S-8)

RANGE: 15+(15×Rank)feet  
DURATION: Concentration  
EXPERIENCE MULTIPLE: 200  
BASE CHANCE: 10  
RESIST: Can be actively and passively resisted  
TRANCE LEVEL: Medium  
EFFECTS: The adept may force ego combat with all who fail to resist, providing the entity is capable of ego combat (see sections [99.] and [100.]). The shaman gains his rank to his attack and resistance percentages and gains a 1+1per third ranks damage bonus. This spell is often used to frighten spirits to do the shaman's will.

#### 9. Spell of Trance (S-9)

RANGE: 15+(15×Rank)feet  
DURATION: 10+(10×Rank)minutes  
EXPERIENCE MULTIPLE: 200  
BASE CHANCE: 10  
RESIST: Can be actively and passively resisted  
TRANCE LEVEL: Medium  
EFFECTS: The shaman may induce a trance-like state in Rank others who fail to resist. The modifiers given in (T-1) (except for the rank and MA modifiers) also apply if the target is experiencing them. At ranks 0-5 he may induce a light trance, 6-10 a medium trance and ranks 11-20 a deep trance. The targets must make a fright check if they find themselves in a medium trance and one at -10 if in a deep trance, unless they are shaman (or used to it, at least 10 trances at each trance level will habituate a subject to the effects). The subjects may cast spells and rituals only if they are shaman themselves or only in a light trance. When in a trance they can be engaged in ego combat

#### 10. Spell of Flight (S-10)

RANGE: Self  
DURATION: Concentration  
EXPERIENCE MULTIPLE: 300  
BASE CHANCE: 10  
RESIST: May not be resisted  
TRANCE LEVEL: Medium  
EFFECTS: The shaman may travel at the speed of Rank×5 mph (Rank×8 kmph). The adept may carry Rank/5+1 humanoids or weight equivalent. This flight is physical so adverse conditions will affect the flyer as they would a bird or aeroplane. If the adept's

concentration is broken the adept will fall.

### 11. Spell of Visitation (S-11)

RANGE: 2+(2×Rank)miles

DURATION: 5+(5×Rank) minutes

EXPERIENCE MULTIPLE: 250

BASE CHANCE: 30

RESIST: Cannot be resisted

TRANCE LEVEL: Deep

EFFECTS: This spell mimics the actions of the spell of the same name (S-4) of the College of Rune Magics ([90.] Arcane wisdom) without the need of rune sticks

### 12. Spell of Trapping Spirit (S-12)

RANGE: 15+(15×Rank)feet

DURATION: Immediate

EXPERIENCE MULTIPLE: 300

BASE CHANCE: 2

RESIST: Can be actively and passively resisted

TRANCE LEVEL: Deep

EFFECTS: The shaman must prepare an air tight non-iron container. He can trap a spirit he has controlled or defeated in ego combat within it. The spirit does get one final resistance roll to prevent entrapment. The spirit may be released using procedures specified at the time of casting the spell to perform duties (also pre-specified) and then returned by the wielder commanding it. The spirit gets a resistance roll at full WP to break free at this point. If the container is shattered the spirit is free and unbound. A freed spirit may attack the adept and/or it may return to its own plane or body. The body remains outside the container and will die of neglect unless cared for.

### [103.7] Special knowledge rituals

#### 1. Ritual of Summoning Spirit (R-1)

By this ritual and a deep trance the shaman can summon a single spirit mentioned in sections [99.] and [100.] (with the restrictions). The strength of summoned spirit varies according to the rank of the adept

Minimum

Rank

- 0 Non sentients and the spirit guide
- 5 Humans and humanoids, lesser undead
- 7 Elementals, Summonables, Greater undead, devils and related, nature spirits
- 13 Dragons, Named elementals
- 17 Demons

The shaman must know the spirit's name (not necessarily the true name) and gets a 30 bonus to cast the ritual if the spirit guide is summoned, 20% bonus if that spirit is known personally (or true name known) and/or a 10% bonus if an object of significance to the spirit is held during the entire ritual. The spirit takes 30-Rank minutes to arrive

(unless the spirit is trapped (S-11) in which case the spirit will not appear). The spirit will appear uncontrolled and may attack. The success chance is MA+(3×Rank) and a back fire will result in a demon appearing. The experience multiple is 200.

#### 2. Ritual of Dimension Travel (R-2)

The shaman must spend one hour in a deep trance, at the end of that time he makes a cast check under MA+(3×Rank) (halved if trapped in another plane). If successful the shaman's spirit will be transferred through a spinning vortex to another plane the shaman knows of, the journey taking 1minute travelling time. The transfer lasts as long as the shaman remains in a deep trance and his fatigue is greater than 0. If either of these conditions is not met the adept will return to his body taking D-2 damage due to shock. The shaman can return to his home world any time he wishes, but must re-cast the ritual if he wishes to return to the other planes once more. The shaman cannot take any items with him as he travels only in spirit. Any items picked up while in the other worlds will be left behind.

While in the other plane the shaman can move at ((WP + Ft)/8) miles per hour ((WP + Ft)/5 kmph) rounded up, and act as if the shaman were in a light trance. While separated from the body the spirit is open to spells effecting spirits and also to ego combat. If damage is inflicted on the shaman whilst in this dimension he must make a concentration check to remain in his trance and therefore in the dimension (unless drugs are used). Any damage received while in the other world has the same consequences as in this plane and carries over back to this plane.

The shaman's spirit can be trapped in the other planes by having a special knowledge counterspell to the College of Shamanism cast over him. Loss of the deep trance and fatigue will not return the adept to his own plane. If this is the case the shaman must successfully perform the ritual again to return. The consequences of being trapped in another plane depend on the plane in question. The body will die unless cared for as detailed in the Trance talent (T-1).

In order to cast spells and rituals requiring higher than a light trance level while in the other plane the shaman may enter a deeper trance but must make a concentration check to maintain the original trance, failure having the same consequences as before.

If the ritual backfires a creature from the plane the shaman wishes to travel to will appear and immediately attack. The experience multiple for this ritual is 400.

## 104. THE COLLEGE OF FEY MAGICS

From: Andrew South

The College of Fey Magics is the wild form of magic practiced by beings that dwell in places where magical forces are concentrated. Known collectively to humans as "fairies" or "faerie folk", these creatures include brownies, dryads, elves, fossergrims, leprechauns, nixies, nymphs, pixies, satyrs and sylphs (section [70.2]). These beings tend to be highly reclusive, and typically have little truck with mankind and other such races. Many of the Faerie Folk are merely shy, but others seem to actively dislike humans, and will go out of their way to make their lives miserable. This gulf between the Faerie Folk and humankind means that adepts of this College are almost exclusively Faerie Folk. Unless a suitable reason can be found, the GM should ensure that player character membership in this College is limited to the races listed above.

**[104.1] Adepts of the College of Fey Magics may practice their arts without restriction.**

**[104.2] The Base Chance of performing any talent, spell or ritual of this College is modified by the addition of the following numbers:**

Mana-rich area	+10
Mana-poor area	-20
Target is wearing a sprig of rowan	-5

### [104.3] Talents

#### 1. Witchesight (T-1)

The adept has a Base Chance equal to his Perception (+5/Rank) of seeing objects or entities which are normally invisible or which have been rendered invisible by magical means (i.e. spells such as Walking Unseen, Blending and Invisibility). This talent also allows the adept to see in the dark, with an effective range of vision equal to 150 feet (+15/Rank) under the open sky, and half this distance elsewhere. The Experience Multiple for this talent is 125.

#### 2. Minor Magics (T-2)

Adepts of this College add 10 (+3/Rank) to their chance of performing any feat of minor magic. The Experience Multiple for this talent is 150.

#### 3. Sense Mana (T-3)

Adepts of this College are highly sensitive to the presence of mana and can automatically discern the mana concentration (rich, normal or poor) in their immediate vicinity. In cases where



the background mana concentration is attributable to a particular source (such as a sacrificial altar or a dimensional gate), the adept has a Base Chance equal to his Perception (+5/Rank) of determining its approximate direction and distance. The Experience Multiple for this talent is 200.

#### [104.4] General Knowledge Spells

##### 1. Walking Unseen (G-1)

RANGE: 1 foot + 1/Rank  
DURATION: 1 hour + 1/Rank  
RESIST: None  
EXPERIENCE MULTIPLE: 100  
BASE CHANCE: 60%  
RESIST: None

EFFECTS: The target of this spell can move about unnoticed, but is not invisible. Even if someone looks directly at him, he will remain unseen. However, if someone comes into physical contact with the target of the spell, he is immediately located and the spell is broken.

##### 2. Invisibility (G-2)

RANGE: 1 foot + 1/Rank  
DURATION: 30 minutes + 15/Rank  
EXPERIENCE MULTIPLE: 250  
BASE CHANCE: 30%,  
EFFECTS: The target of this spell becomes invisible and is virtually undetectable provided he moves with a reasonable degree of stealth. Attacks directed at him suffer a negative Strike Chance modifier of 40%. At Ranks 1-10, physical contact with another entity will cause the effects of the spell to dissipate immediately. However, at Ranks 11 and above, the invisibility will not be dispelled by physical contact, and the target of the spell may even attack whilst invisible. Creatures affected by this spell may choose to become visible at any time, but may not become invisible again having done so unless another Invisibility spell is cast upon them.

##### 3. Animal Speech (G-3)

RANGE: 10 feet + 5/Rank  
DURATION: Concentration (no maximum)  
EXPERIENCE MULTIPLE: 100  
BASE CHANCE: 40%  
RESIST: None  
EFFECTS: This spell magically enables the caster's speech to be understood by any one animal in range and likewise enables him to exactly interpret any grunts, howls, twitters, chirps, and other noises that it makes in return.

##### 4. Plant Speech (G-4)

RANGE: 10 feet + 5/Rank  
DURATION: Concentration (no maximum)  
EXPERIENCE MULTIPLE: 200  
BASE CHANCE: 30%  
RESIST: None  
EFFECTS: This spell magically enables

the caster's speech to be understood by any one plant within range. The mode and extent of any reciprocal communication is left to the GM's discretion.

##### 5. Enchant Mortal (G-5)

RANGE: Touch  
DURATION: 1 hour + 1/Rank  
EXPERIENCE MULTIPLE: 175  
BASE CHANCE: 30%  
RESIST: None  
EFFECTS: The Faerie Folk generally cast this spell on mortals to whom they take a fancy for some reason. It imbues its target with something of the fey nature of the Faerie Folk, bestowing Witchsight (as talent T-1) at a Rank equal to the adept's own. It also allows the target to enter a faerie ring (see ritual Q1) without rendering it useless. This spell has no effect on other Faerie Folk.

##### 6. Disorientation (G-6)

RANGE: 20 feet + 10/Rank  
DURATION: 1 hour + 1/Rank  
EXPERIENCE MULTIPLE: 175  
BASE CHANCE: 40%  
RESIST: Active and passive  
EFFECTS: This spell causes the target to completely lose his sense of direction; so that he can become hopelessly lost even in familiar terrain. The magic has little effect if the victim is following an unambiguous path, or being guided by another person. However, if the affected person is alone and is presented with a choice of routes (e.g. a fork in the path), the GM should roll randomly to see which one he chooses. The spell is quite capable of addling the victim's mind to the extent where he things he has gone left, but actually gone right. Rangers affected by this spell gain a Perception roll (with a difficulty factor of 3) to notice its effects. The spell has no effect on Faerie Folk, and is immediately dispelled if the victim turns his clothes inside out.

##### 7. Fascination (G-7)

RANGE: 15 feet + 15/Rank  
DURATION: 1 hour + 1/Rank  
EXPERIENCE MULTIPLE: 350  
BASE CHANCE: 30%  
RESIST: Active and passive  
EFFECTS: The target of this spell will suddenly perceive the caster to be a source of fascination and wonder, and in this state becomes highly receptive to any suggestions that he might make. Any suggestion that is obviously against the victim's best interests (i.e. injurious or fatal in nature) allows the affected being to make another resistance check. If it is successful the spell is broken: if the check is unsuccessful, the suggestion will be accepted and acted upon despite its self-destructive nature. This spell has no effect on Faerie Folk.

##### 8. Enchanted Sleep (G-8)

RANGE: 15 feet + 15/Rank  
DURATION: 1 hour + 1/Rank  
EXPERIENCE MULTIPLE: 300  
BASE CHANCE: 25%  
RESIST: Active and passive  
EFFECTS: The target of this spell will fall into a deep enchanted sleep which will last for the duration of the spell or until the victim is awakened by another being (by being shaken etc.) The target may not be wakened if the spell is Rank 10 or higher, but must continue to sleep until the spell wears off. This spell has no effect on Faerie Folk.

##### 9. Faerie Luck (G-9)

RANGE: 10 feet + 10/Rank  
DURATION: Variable according to Rank  
EXPERIENCE MULTIPLE: 200  
BASE CHANCE: 25%  
RESIST: Active and passive  
EFFECTS: The target of this spell is either blessed or cursed (caster's choice). The spell increases the entity's luck or misfortune (depending on whether it operates as a blessing or as a curse) in every percentile dice roll in which he is directly involved, by 1 per Rank. This spell has no effect on Faerie Folk, and cannot be cast over oneself. Its duration is dependent on the caster's Rank, as shown below:

Rank	Duration
0-47	Days
5-87	Weeks
9-12	7 Months
13-16	7 Years
17-20	Until Dispelled

#### [104.5] General Knowledge Rituals

##### 1. Create Faerie Ring (Q-1)

This ritual may be used to create a Faerie ring in any secluded area that is not poor in mana. A faerie ring appears as nothing more than a circle of large mushrooms and toadstools that circumscribe an area roughly 10 feet in diameter, but it is actually much more. On the eves of all-seasonal solstices and equinoxes, a faerie ring becomes charged with magical energy, so that any of the Faerie Folk who dance within it until dawn will be favourably affected by the experience for some time. Affected beings have all percentile dice rolls in which they are directly involved, modified in their favour by a number equal to one-half of the Rank of the faerie ring (round up, minimum of 1). The effects last for a number of days equal to the number of Faerie Folk who participated in the dance, or until the next seasonal solstice or equinox (whichever is the shorter duration). A faerie ring can be used in this way a number of times equal to his Rank. However, if the ring is entered by a creature not of the Faerie Folk, it is

immediately rendered useless, and cannot be used again (Exception: See G5. Animals will instinctively avoid a faerie ring, but humans (and other such races) are another matter. The Faerie Folk prefer to place their faerie rings well away from civilized areas to avoid their being discovered, but even this is sometimes not enough. For this reason, a faerie ring is often guarded or protected by a Warding ritual, to help deter the curious. The Base Chance of successfully creating a faerie ring by the use of this ritual is 40%, (+3/Rank). It takes an hour to perform, and must be done by the light of the full moon. If it is successful, the faerie ring will be in existence at its completion. The Experience Multiple for this ritual is 300.

#### [104.6] Special Knowledge Spells

##### 1. Ventriloquism (S-1)

RANGE: 60 feet + 10/Rank  
DURATION: 5 minutes + 3/Rank  
EXPERIENCE MULTIPLE: 100 Bass  
Chance: 60%  
RESIST: None  
EFFECTS: This spell allows the caster to project his voice and alter it so that it sounds like any other voice he has heard. The voice may be projected so that it appears to be emanating from anywhere within the radius of the spell.

##### 2. Control Animal (S-2)

RANGE: 10 feet + 5/Rank  
DURATION: Concentration (no maximum)  
EXPERIENCE MULTIPLE: 125  
BASE CHANCE: 30%  
RESIST: Active and passive  
EFFECTS: This spell enables the caster to control the actions of any animal that does not successfully resist. It will serve him so long as he continues to concentrate. If he releases the animal or his concentration is broken, it may attack him or flee.

##### 3. Control Plant (S-3)

RANGE: 10 feet + 5/Rank  
DURATION: Concentration (no maximum)  
EXPERIENCE MULTIPLE: 250  
BASE CHANCE: 15%  
RESIST: None  
EFFECTS: This spell imparts partial mobility to a number of plants (including trees) equal to the caster's Rank. The plants may not uproot themselves, but may move their branches and leaves while remaining in the same spot. The plant's actions remain under the control of the caster as long as he continues to concentrate. Once freed from the spell, the plants will subside back into their original positions.

##### 4. Limited Illusion (S-4)

RANGE: 15 feet + 15/Rank  
DURATION: Concentration (maximum of 10 minutes + 10/Rank)

EXPERIENCE MULTIPLE: 375

BASE CHANCE: 30%

RESIST: Must be disbelieved instead of resisted

EFFECTS: This spell conjures forth an illusion that will be fully as mobile as the object or entity it represents and will seem to have all the characteristics of that object or entity. The illusion can be disbelieved (as outlined in the College of Illusions), and is assigned a difficulty factor for this purpose according to the caster's Rank with the spell. The image has visual, auditory, and olfactory elements, but has no tactile component and will immediately fade away if it is touched by another entity.

##### 5. Prophecy (S-5)

RANGE: 10 feet  
DURATION: Immediate  
EXPERIENCE MULTIPLE: 225  
BASE CHANCE: 35%  
RESISTANCE: None  
EFFECTS: This spell allows the caster to see (un-clearly) into the future of any one creature within range (excluding himself) for a number of hours equal to 1 (+1/Rank). The information gained is always accurate, but need not necessarily be of any great importance.

##### 6. Summon Fantastical Creatures (S-6)

RANGE: Unlimited  
DURATION: Immediate  
EXPERIENCE MULTIPLE: 200  
BASE CHANCE: 30%  
RESIST: None  
EFFECTS: This spell will summon forth 1 enchanted or fantastical creature of the caster's choice (+1 additional creatures for every 5 Ranks, rounded down). Only creatures that are native to the area may be summoned. It will take them 5 minutes to arrive in the vicinity (-10 seconds per Rank), and when they do so they will be in an uncontrolled state. The GM must rule on the behaviour of such creatures if the spell succeeds. Creatures such as unicorns or centaurs are likely to be well disposed to the spell caster, but others (such as chimerae or werewolves) are likely to simply attack anything in the area.

##### 7. Magic Mushrooms (S-7)

RANGE: 5 feet + 1/Rank  
DURATION: Immediate  
EXPERIENCE MULTIPLE: 250  
BASE CHANCE:  
RESIST: None  
EFFECTS: When cast upon an area of fertile ground, this spell will cause [D+2] (+1/Rank) mushrooms to sprout there by the light of the next full moon. These mushrooms will always be highly magical, but their properties are highly unpredictable in nature and cannot be determined even by the caster of the spell. Mushrooms from the same "batch"

will always have similar properties, which should be determined by the GM in keeping with the rather whimsical nature of the spell. The following sample effects may help to provide a guideline on what magic mushrooms are likely to do.

1. The mushrooms are a strange colour, but are otherwise perfectly ordinary.
2. The mushrooms cause severe drunkenness when eaten.
3. The mushrooms cause hallucinations when eaten.
4. The mushroom temporarily adds 1D5 to a random characteristic when eaten.
5. The mushrooms temporarily subtract 1D5 from a random characteristic when eaten.
6. The mushrooms will turn anyone eating them a random colour.
7. The mushrooms cause an overwhelming emotion when eaten (e.g. hate, lust, love).
8. The mushrooms cause enormous growth when eaten.
9. The mushrooms shrink anyone eating them to a minute size.
10. The mushrooms transform anyone eating them into another creature.
11. The mushrooms themselves change into some other creature when picked.
12. The mushrooms transform into another object when picked.
13. The mushrooms explode when touched.
14. The mushrooms teleport anyone touching them somewhere else.
15. The mushrooms begin to shriek like banshees when touched.
16. The mushrooms taste like chocolate.
17. The mushrooms are lighter than air and float away when picked.
18. The mushrooms glow in the dark.
19. The mushrooms will grow little legs and run away when approached.
20. The mushrooms are intelligent and capable of speech.

Effects produced by eating or touching magic mushrooms may be passively resisted, and are generally temporary (about 1/hour per Rank) in nature. They can be dispelled using either a Special Knowledge Counterspell to the College of Fey Magics, or the Remove Curse ritual (for which purpose they are treated as minor curses). As a general rule, magic mushrooms will last for 7 days before dying and withering away. Once picked, they remain potent for 24 hours at most.

##### 8. Confusion (S-8)

RANGE: 10 feet + 10/Rank  
DURATION: 15 minutes + 15/Rank  
EXPERIENCE MULTIPLE: 250  
BASE CHANCE: 30%  
RESIST: Active and passive

**EFFECTS:** The target of this spell becomes befuddled and confused, and will wander aimlessly in a random direction unless something occurs nearby to attract his attention. The affected being will react to such stimuli in a bizarre and unpredictable manner as shown on the following table. If the event in question is a personal attack upon the confused being, add 50 to the dice roll. Note also that this spell has no effect on Faerie Folk.

Roll	Reaction
01-15	Amused; convulsed with mirth.
16-30	Bored; may wander away.
31-55	Puzzled and disoriented.
56-70	Unhappy; may burst into tears.
71-85	Frightened; runs away if possible.
86-100	Enraged; attacks immediately.

### 9. Amnesia (S-9)

RANGE: 25 feet + 10/Rank

DURATION: Until dispelled

EXPERIENCE MULTIPLE: 425

BASE CHANCE: 10%

RESIST: Active and passive

**EFFECTS:** This spell causes the target to forget everything he knows, including skills, Ranks, and magical abilities. The victim will not even know his own name, and will be rendered as naive and trusting as a child. The spell lasts until dispelled by the Special Knowledge Counterspell of the College of Fey Magics, but can also be removed using the Remove Curse ritual (treat as a minor curse). This spell has no effect on Faerie Folk.

### 10. Irresistible Dance (S-10)

RANGE: 30 feet + 15/Rank

DURATION: Until music stops

EXPERIENCE MULTIPLE: 400

BASE CHANCE: 10%

RESIST: Active and passive

**EFFECTS:** This spell can only be cast in combination with music of some kind. The caster himself can be the source of the melody, for the actual preparation and casting of the spell are in no way hindered by the necessity of having to play an instrument. All creatures within range of the spell that fail to resist are overcome with an uncontrollable urge to leap up and dance to the music. While doing so, they will be infected with unrestrained mirth and glee, and will find it impossible to hold onto thoughts of anger or hatred unless they are physically attacked. The spell lasts until the music stops.

### 11. Faerie Curse (S-11)

RANGE: 20 feet + 15/Rank

DURATION: Until dispelled

EXPERIENCE MULTIPLE: 500

BASE CHANCE: 15%

RESIST: Active and passive

**EFFECTS:** A Faerie Curse is similar in nature to a Major Curse spell, but does

differ in some minor respects. Like a Major Curse, a Faerie Curse can only be removed by the Remove Curse ritual (for which purpose it is treated as a major curse), and it costs the caster one point of Endurance to cast successfully. However, a Faerie Curse has no effect on other Faerie Folk, and it cannot be used to place a death-curse upon another being. It will generally assume one of three forms.

**AFFLICTION:** This type of curse is designed to torment its victim, and as such it may never be the direct cause of his death. An affliction may take almost any possible form but always has a "way out" that is determined by the GM in keeping with the nature of the curse. This should never be easy! The following list is a general guide to the type of afflictions that can be placed upon a being by the use of this spell:

1. Target is transformed into a frog, and may only be returned to normal by the kiss of royalty of the opposite gender.
2. Target is transformed into a hideous humanoid beast, and may only be returned to normal by winning the love of a member of the opposite sex.
3. Target falls into a never-ending sleep that can only be broken by the kiss of a Hero of the opposite sex.

**ILL LUCK:** This type of curse will unfavourably modify every percentile dice roll in which the target is directly involved by an amount equal to (Rank x 2)%.

**DOOM:** A doom is a pronouncement by the caster upon an event that will occur in the target's future (e.g. "You will die by the hand of a loved one"). The statement, which should be indefinite, will be true unless removed. The GM should be careful as to precisely what he allows for dooms.

## 104.7 Special Knowledge Rituals

### 1. Create Faerie Portal (R-1)

This ritual may be used to open a magical doorway to the Faerie dimension, the place from whence all Faerie Folk originally came. It is a place inhabited by strange enchanted creatures where bizarre occurrences and magical phenomena are almost commonplace. This dimension must be detailed by the GM to ensure that it remains compatible with his own world. A Faerie portal is invisible to all but its creator, but can be discerned using Witchsight. It is typically opened in the side of a solid object (such as a boulder or tree), but can be free-standing if the caster so desires. Any creature that passes through it (whether they can see

it or not) will find themselves stepping through a similar portal in the Faerie dimension. Two-way travel is possible from the other side by simply passing through the arrival doorway (assuming it can be found). This ritual takes an hour to perform. It may only be cast by the light of the full moon in a place that is not low in mana. Once created a Faerie portal lasts indefinitely, but may only be used while the light of the full moon is shining upon it. When this is not the case, it closes and becomes "dormant", and can only be detected using a Divination ritual (R-1). The Base Chance for this ritual is 20% (+3/Rank), and it has an Experience Multiple of 500.

# XI. RELIGION

In Dragon Quest there are two types of religion.

1. Those that use magic to simulate the actions of his god and to further its aims
2. Worship of the Powers of Light. This religion can be viewed as anti-magic in many ways

Both types pay homage to the great spirits that exist in the DragonQuest world and are worshipped as gods.

## 105. MAGICAL RELIGIONS

It is up to the GM whether or not the gods described in this section are real, or just figments (all be it powerful) of their worshippers' imagination. However the GM wishes to see it, the priests and followers will accept the reality of their god without question.

These religions use magic in their rituals to convince others of their power and validity. These religions can be viewed as pagan. This is distinct from religions worshipping the Powers of Light, but does imply that these religions worship the Powers of Darkness; some could be described as such, but by no means most.

### [105.1] The Gods began as weaker spirits

Gods started out as boundary spirits (see section [99.]), but came to be worshiped by sentient creatures. This gave them power, abilities and characteristics and allowed them to become intelligent beings who could act with limited free will. For creatures with already existing substance and power, such as elementals, this process was easier than for spirits of abstract ideas, such as those in [99.1] but by no means all started with this power. The gods will try to hide their beginnings in order to hide their humble origins.

To become a god the spirit needs to attract followers, worshipers and priests to spread belief of the spirit. Once the PC of the spirit has reached 10 the spirit is self-aware and can plan its expansion, but cannot yet be considered god-like in terms of power (see section [105.5] for how characteristics are generated).

### [105.2] Gods can have multiple spheres of influence and characters called facets

Gods have abilities and responsibilities. A god may have multiple areas where he is believed to have influence. These are the facets. For example a goddess of Nature will embody not just the beauty of Nature, but its fecundity and cruelty also. These are different facets of the same goddess, and so will be worshipped

in different ways and times. Priests will have different abilities depending on which of these facets he serves. Some times the facets will be similar enough to allow multiple facets to be worshipped in the same way and at the same time by the same priest. Other facets will be so different that their worship cannot be reconciled and they should be treated as different Gods for game rule purposes

### [105.3] Gods do not have complete control over themselves or their destiny

A god's character, form and abilities are a consensus of all their believer's ideas of the god. This includes those who believe but are opposed to that god. All of this leads to a god having multiple facets, once believers have enough differing view of what the god is and represents. This also leads to gods changing over several generations, some splitting others merging facets others ceasing to exist and new ones forming as beliefs change. For this reason a Player cannot (or it requires very careful thought) become a god and continue to play himself; he is now an amalgam of other entities beliefs. The God appears to have free will only because the gods are from such a complex source that they have complex personalities. But a god could not do anything that would contradict the majority of their believer's views of them.

### [105.4] Gods gain power from six sources

Power is measured in Alpha points and is generated ultimately from belief

1. **Belief:** Sentient beings who believe in a deity contribute 1 alpha point for every 200 believers per year  
This is irrespective of whether the believer views the god favourably or not. An entity can believe strongly enough to generate power for MA Gods and spirits. The choice of what entities are supported by an individual is the GM's.
2. **Ceremonies:** Successful religious ceremonies involving worship of a deity generate alpha point for that deity. This is at the rate of 1 alpha point for every 200 participants per hour of ceremony. A priest must officiate and counts towards the total. Initiates of that deity's religion (any facet) count double. The points generated are doubled if held on an area sacred to that facet of a deity (see [107.11] Ritual of Sanctifying Temple R-3), doubled if directed towards an idol or symbol of the facet ([107.11] Ritual of Sanctifying Object R-2), and doubled again if performed on a feast day of that facet. All bonuses are cumulative. The points generated are rounded down, but if there are many

ceremonies taking place at the same time (ie overlapping by at least ½ hour) they can be counted as one ceremony regardless of distance separating them.

All rituals in section [107.9] and [107.11] count as religious ceremonies

3. **Offerings:** Worshipers (initiated or un-initiated) can donate the equivalent of one week's income to the deity by a Offering Ritual (Q-4 [107.]). This offering generates one alpha point for the facet. It is the loss of something important to the worshiper that generates the alpha points, the money, crops or animals sacrificed can be used any way the religion sees fit once the offering has been made.
4. **Sacrifice:** This is the sacrifice of a sentient with an MA value. The deity gains 10x the MA of the victim if, and only if, the sacrifice is a willing sacrifice. If unwilling the deity gains only 5x the MA (see [107.11] Ritual Sacrifice (R-1))
5. **The Dead:** A deity receives the number of Alpha point equal to the beings MA on that being's entry into the afterlife (double for initiates). The being must have believed strongly enough in that deity to generate Alpha points when alive, all gods believed in benefit. The God of the afterlife in that pantheon gains double the alpha points. What happens to that spirit in the afterlife depends on the prevailing views held by the believers on the afterlife
6. **Curses:** The EN point cost for casting a major curse from a Pagan priest generates 10 alpha points for the deity named as executor of the curse

### [105.5] The god's Characteristics are based on the number of believers

Again the definition of believers is all who strongly believe in the god irrespective of whether they regard that god favourably or unfavourably  
PS, MD, AG, MA, EN, FT and WP: 1 characteristic point each for every 200 believers.

PC one point for every 500 believers.  
While on their own plain the God need only spend 1 alpha point for each characteristic point every 100 years. If they visit this world they spend alpha points at the rate of 1 alpha point for each characteristic point every 5 years. They can choose to inhabit a sanctified idol ([107.11] Ritual of Sanctifying Object R-2) in which case they only pay 1 point per every 100 years for that portion of them they choose to project into in the idol

### [105.6] Worship need not be exclusive

Most Gods share worshipers with other gods. They accept that an entity will come to them to worship at certain times and in response to certain needs. A deity will become upset however if an entity worships a rival god, or a sphere of influence of another god that overlaps with the god currently being asked for help. It is likely that aid asked for will not be granted, or withdrawn. There are some gods who are jealous and will be offended if any other god is given offerings. This is for the GM to decide

#### [105.7] Most gods in DragonQuest follow these types

The following god list is culled from myths, legends and ancient religions. It is meant to summarise the basic types of gods. The choice of name for these gods is up to the GM and he may want to add any gods he feels necessary for his world. Note that different cultures may stress different facets of the gods than those given here, and may assign different personalities to similar gods, or recognise that the same god has many personalities. Also many gods can be combined in one god, eg storm god and war god or an facet may be given separate god-head in different cultures. It is up to the GM to implement the gods as he sees them in his cultures, these are just guide lines.

#### 1. Storm

Facets: Thunder, wind, weather, war  
Character: un-intelligent and friendly to vindictive and capricious  
Spell types: Any air magic spells

#### 2. Fire

Facets: War  
Character: Fickle and dangerous  
Spell types: Any fire magics

#### 3. Sea

Facets: Sea, Sea storms, water, Sea monsters  
Character: Fickle, jealous and dangerous  
Spell types: Any water magics  
Skills: Navigator

#### 4. Mother goddess

Facets: Nature, creation, fertility, earth, motherhood, rebirth, healing  
Character: The oldest god, Kind and generous if treated right, but demands sacrifice of some form. Can be antagonistic towards men  
Spell types: Nature orientated magics, especially earth magics and some black magics.  
Skills: Ranger, Healer

#### 5. Moon goddess

Facets: Female, love, lust, beauty, female knowledge, female warriors  
Character: Cruel but lovely to honest warrior woman to slut  
Spell types: Celestial magics.  
Skills: Courtesan

#### 6. War

Facets: Victory, Battle madness, heroism, luck in battle skills of war, hunting  
Character: Heroic glory in battle, to cruelty  
Spell types: Any damaging spell or enhancing weapons.  
Skills: Weapon skills, Military Scientist

#### 7. Death

Facets: Underworld, afterlife, disease, sleep, pain and release, rebirth, evil  
Character: Cruelty to kind releaser  
Spell types: Instant death spells possibly necromancer, depending on religion.  
Skills: Assassin

#### 8. Evil

Facets: Darkness, demons, death, night, fire, war, vice, cruelty, Thieves, unfair attack  
Character: Out and out evil to its a dirty job but someone's got to do it  
Spell types: necromancy, black magics, curses.  
Skills: assassin

#### 9. Trickster

Facets: Thievery, evil, intelligence spy  
Character: Evil to useful, tolerated trickster  
Spell types: illusions college of the mind, really just about any spell.  
Skills: spy, thief

#### 10. Knowledge

Facets: Intelligence, hardship, poetry, song, music, magic, smithying, creation, healing  
Character: Honest hard worker to holder of forbidden knowledge  
Spell types: Shaping magics Namers.  
Skills: any

#### 11. Justice

Facets: Mercy, truth, fairness, vengeance  
Character: Impartial judge to carrier out of doom  
Spell types: Truth seeking certain mind spells, curses

#### 12. Sun

Facets: Knowledge, light, goodness, leadership, rebirth  
Character: Good, fair often the chief god  
Spell types: Light spells, healing

#### 13. Leader

Facets: Knowledge, justice, leadership  
Character: leader can be wise and all seeing, or full of human failings  
Spell types: just about any  
Skills: Military Scientist

#### 14. Fate

Facets: History, inevitable, death, luck,  
Character: Neutral, all other gods bound by her  
Spell types: not necessary

See section [108.] for an example pantheon

## 106. PRIESTS OF MAGICAL RELIGIONS

A priest of a non-magical religion has considerable advantages. The chief one is that he is allowed access to magic but with a socially acceptable moral face and code. He is accountable ultimately to his god. In many societies mages will be seen as irresponsibly dangerous but a priest with the same abilities could be seen as a pillar of society. This is, of course, culturally dependant and will not be true of all a GM's nations, races and religions.

#### [106.1] The Priest not only has a skill to learn but can also learn magical abilities.

The magic abilities are detailed in section [107.]. These are ranked separately from the Priest skill.

#### [106.2] Magical abilities can be gained as the priest advances in rank and up the hierarchy of the religious organisation

The magical abilities are only available once the priest has reached certain ranks.

Rank Abilities Available

1 Talents

3 General Knowledge Abilities

5 Special Knowledge Abilities

The Experience points for gaining the spells have to be paid before use. The experience points to achieve rank 0 is the experience multiple.

The magical abilities are also dependant on the deity worshipped.

#### [106.3] Priests must at all times be



**acting in accordance with the principles of the Religion**

Priests who fail to live up to the high standards of a religion or break its rules can be punished. The punishments (in order of severity) will include, but is not limited to:-

1. Reduced EXP awards by the GM for poor role-playing
2. Loss of status within the religious organisation
3. Prevented from advancing in ranks (particularly the ranks where new magical abilities are gained)
4. Loss of ranks in religious abilities (if the priest drops to a rank below that required to access certain magic he may not use those abilities)
5. Loss of all ranks of religious abilities. The character is no longer a priest
6. Loss of all ranks of religious abilities and initiate status. The character is no longer a priest
7. Curses from the Religious organisation and/or the deity

Some of these can be restored by the performance of an act of penance or heroic act that is commensurate with the original offence.

**[106.4] A priest may also benefit from reduced experience cost to increase ranks in another skill appropriate to his religion**

Temples, and other religious communities, dedicated to a deity will provide training to a priest in other skills that a priest of that religion should have.

The skill choice is limited to the ones that a deity has an interest in, eg healing to a healing god. In addition to the reduction in experience point cost the cost in sp will be halved. A priest may benefit from this in only one skill and having once made the choice of skill he can never pay reduced cost to advance in another skills whilst a priest of that religion by this means (he may be trained in other skills by the temple, but pays full costs).

**[106.5] A Priest may preach in order to influence a several beings at once**

A priest may influence up to  $2+(2 \times \text{Rank})$  beings who can understand the language. Each being must make a willpower check at  $(10 \times \text{Rank}) - (2 \times \text{beings WP})$ . If the roll is less than this figure the being is charmed as The College of Ensorcelments and Enchantments Spell of Charming G1 [36.]. If the roll is over this chance the preaching has no effect. This skill may not be used in combat

**[106.6] A priest can collect followers.**

A priest may have up to WP followers. These must be individuals he has initiated personally. The priest must spend 12-Rank weeks seeing the intended initiates at least once a day

before initiation. Once initiated they become that priest's followers. They must be active members of the religion; paying all dues to the temple, and placing an offering to the temple at least once a year. To retain them as followers the priest must be involved in a religious ritual (any in [107.9] or [107.11]) with them once a month. The priest need not officiate, but the ritual must be of the religion

The Priest gains +1 for every follower to all D100 success chances for performance of all priestly abilities. This includes rituals and spells gained from being a priest, but not other skills, even if gained at reduced cost due to the religion.

If a priest is to go on a long mission on behalf of the deity the deity can make arrangements so the priest will not be adversely affected by loss of contact

Followers make loyal companions, but can judge a priest's actions more harshly than the god would. If they decide to leave the priest's following they can do so by a simple declaration and the priest loses derived benefits immediately. The person can still be an initiate of the religion and may join another's following or no one's as they wish.

**[106.7] A priest is required to pay tribute to his deity frequently or risk losing contact with his deity.**

The tribute is some form of successful religious ritual performance (any ritual listed in [107.9] to [107.11]) at least once a month and successful prayer once a week. Failure to perform this function will result in a -15% penalty to all rolls of this skill as the priest has a weakened contact with his deity. The priest must then atone for his lapse by making an offering (see [107.9] Q-4) from his own pocket of one week's income per ritual or prayer missed.

**[106.8] A priest is required to devote a certain amount of time to studying the doctrines of his religion.**

A priest cannot attain the next rank until he has devoted at least  $(10 \times \text{rank he aims to get})$  hours studying the theology of the religion. He will be asked to attend an oral interview with priests of higher rank (or go through another form of test) to trial his knowledge and commitment. The chance to pass this exam is  $50\% + 2$  per hour over the required amount of time. If he passes he may increase in rank. If he fails he may not increase, but may sit the test again in at least a month's time at no penalty, ie the experience point spent to gain the rank are not lost.

**[106.9] A priest must spend  $(50 \times \text{rank} + \text{number of followers})$  silver pennies per year towards upkeep of**

**the temple, and the trappings and accoutrements appropriate to the religion.**

If no temple exists, the cost is  $20 \times (\text{rank} + \text{number of followers})$  per year. He may generate income from his followers, at the rate of 10% of their income and any offerings they make to the religion. If a priest fails to pay this amount offerings will be down 10%. A temple should increase the value of offerings, and should increase the number of worshippers to cover the additional cost of the temple.

**[106.10] In certain primitive religions a priest may officiate in rituals for more than one Facet of a God or even more than one God.**

This is dependant on the pantheon and generally only occurs in primitive societies that do not have the centres of population to allow the priests to specialise. If a priest wishes to become a priest for more than one god or facet of a god the following restrictions apply:

1. The priest must meet all requirements to be the Facet's or God's priest
2. The gods must be of the same pantheon
3. The gods must not be opposed
4. The priest must spend at least one hour in Purification (Q-8) or [32.2] in between officiating in rituals for the different gods or using a talent or spell or ritual of different deities.
5. The priest has separate ranks for each of his deities, essentially they are separate skills
6. The experience point cost for improve religious talents, spells and rituals is separate. Therefore these must be ranked individually for each god and the experience points to gain these spent individually. For example ranks gained in Payer for one god will not make gaining ranks in Payer for another god cheaper.
7. The priest may collect followers, but the limit for all followers of all religions is still his WP. The priest collects followers for his god individually. So, for example a priest may have 4 followers for one deity and 3 for another to a total of his WP, if his WP is 7 then he can have no more followers.
8. The rules of individual Gods and facets may prohibit this

The priest has a reduced obligation to contact the deity. At least one contact with any deity must be made as [106.7] and the contacts must be shared between the deities, but one contact of some form must be made at a minimum of once per month per god. The God will require that its festivals are observed. Failure to comply will result in the penalties of [106.7] to all religious success chances irrespective of deity.

The same contact rules apply to retaining followers

All other restrictions and powers of priests remain unchanged

#### [106.11] Experience point cost chart

Rank	Level
0	300
1	400
2	300
3	1000
4	1100
5	2000
6	3000
7	4000
8	5400
9	6800
10	9000

## 107. RELIGIOUS MAGIC

Non-magical or pagan religions use magic in their rituals, and the priest has to be the one that powers the rituals from his own fatigue, just as in normal spell casting. Therefore Magic Aptitude is important to a priest as is fatigue. An example pantheon is given in [108.] along with lists of the additional spells a priest could have access to.

#### [107.1] Magical religions are aligned with the entities

#### [107.2] Priests of magical religions use the talents, spells and rituals of their gods in their ceremonies

The GM should choose from the total list of talents, spells and rituals ones that he considers appropriate for a priest of that religion. This selection is irrespective of college or alignment restrictions. (see [108.] for an example pantheon).

#### [107.3] The choice of spells must be appropriate and show respect to the god

The priest may not have spells that, for example, would deny an ability of the god, eg Life Prolonging (R-2 College of Necromantic Conjurations) would be disrespectful to the God of the Dead, and could therefore not be used by a priest of that god. Similarly the entire College of Greater Summonings is out of bounds to followers of the Evil Gods. Not even all the abilities listed in this section should be given to a priest depending on the form of worship

The GM must make it known what spells are available to a priest of a deity's religion.

#### [107.4] All other spell use restrictions apply

Other than the granting of free spell choice all other requirements must be met, such avoidance of cold iron, space to gesticulate and ability to speak. Before beginning each of the rituals in

[107.9] and [107.11] the priest must have performed at least 10 minutes of Purification (Q-8) or 1 hour Ritual Purification [32.2].

#### [107.5] The following additional modifiers apply to the functioning of magical religions

Caster on a holy place for the Religion	+10
It is a high holiday of the Religion*	+20
It is a high holiday of the Powers of Light†	-20
Caster on a holy place for an Opposed Religion	-10
Caster on a consecrated ground	-20
Each point of MA over the minimum required to be a priest (note: MA over 15 gives no additional benefit)	+1

Plus others at the GM's discretion for each god

\*The GM should assign a day and night to the major feast of the deity. This will of course be known to the priest

†The GM must assign one day at least to the powers of light for their feast day. These days will be known to the priests

#### [107.6] In addition to college magic there are special religious talents, spells and rituals

As in colleges the spells and rituals of this section are divided into general and special knowledge. The priest also gains access to the Special Magical Preparations [32.]. Note that not all of these rituals will be available to all priests of all religions. The Religion must detail which of these are not allowable

#### [107.7] Talents

##### 1. Pray (T-1)

This talent allows the caster to ask a yes/no question of his deity and to provide information. The GM must supply the information as if from the deity with the knowledge that a deity might lie to further its own ends. Certain Gods may give specific information, as stated in their description. The chance for success is

MA + PC + [5 × Rank]. EPM is 50.

#### [107.8] General knowledge spells

##### 1. Bless / Curse

See spells of other colleges

#### [107.9] General knowledge rituals

##### 1. Marriage ritual (Q-1)

The priest creates a permanent empathic link between the two entities that works as the spell (G-4) Empathy of the College of Sorceries of the Mind [37.]. In addition to this, one partner will feel very strong emotions of the other at any distance. The priest may voluntarily break the effects of the ritual, or the

ritual's effects may be broken by cruelty, infidelity (depending on religion) or long term arguments. If that is the case both partners suffer a minor curse. The ritual takes 1 hour to perform. Its base chance is the combined WP of willing entities plus the MA of the priest and 2 per rank. This ritual may only be performed once per person regardless of success and failure. The experience multiple for the ritual is 300.

#### 2. Funeral Ritual (Q-2)

The priest consigns the body of the departed to his last resting-place and the spirit any after-life he deserves. This makes the separation of the spirit and body permanent and so the person cannot be resurrected by a healer or raised by any magical means. This will also prevent the person becoming undead although the spirit may actively and passively resist with a chance equal to the WP when alive. This will not stop the body from being animated as a zombie or skeleton. This ritual will do nothing to the already undead, victims of R-1 Sacrifice ritual or necromancers who have performed the ritual of becoming undead (R-3) page 59. The body must be fresh, dead no more than a week, or preserved by a healer using the preserve dead skill. The ritual may be attempted only one per body. The base chance is 25+(5×Rank), takes 1 hour and has an experience multiple of 200.

#### 3. Baptism / Initiation Ritual (Q-3)

The priest welcomes a new member to the religion, be it a baby, child on reaching a certain age or recent convert. The new initiate gains +1 to all success rolls on a D100 and + priest's rank (with the ritual) on any rolls to resist any charming or control spells cast by an adept or priest of another religion. The performance of this ritual on a would-be priest is an obligatory first step. The ritual's effects lasts all the being's natural life but is lost, with no penalty, if the initiate transgresses the religion's code of behaviour or makes a public renunciation. If the transgression is minor this may be waved or any benefits of the ritual may be lowered or removed temporally. The ritual may not be re-cast nor may the one-time-initiate benefit from any future initiations. Someone may be an initiate of several facets and gods but he does not gain any additional benefit. The ritual takes 30-rank min with a chance of 30+(5×Rank). The experience multiple is 150.

#### 4. Offering (Q-4)

The priest accepts a weeks worth of income from an individual. This calculation is difficult for non-moneyed societies, the equivalent should be assessed. For example a share of the

crops able to keep the donator alive for a week or a hen that will provide one good meal and the equivalent of a weeks food worth of eggs. Where money is the medium offered, in most cases, an animal is purchased from the temple at this cost and then this animal is ritually killed (this can be combined with a Ask the Gods Ritual (Q-7) or a Dedication Ritual (R-4), but not both). The individual supplying the offering hopes for aid from the deity. This may be ameliorating the displeasure of the Gods or gaining +1 to rank (with this ritual) on success chances in order to accomplish one particular task. The ritual takes 1 hour to perform and the success chance is 40% + MA +(2 x rank). The experience multiple is 75.

#### 5. Thanks-Giving Festival (Q-5)

The Priest and worshipers give thanks to the deity for some service or continued service. All participants receive -10 on fright check rolls for 1 week after the ritual. The success chance is 50% + (3 x rank). The experience multiple is 50 and takes an hour to perform.

#### 6. Petition for aid (Q-6)

The priest and congregation can ask a deity for aid. If successful all alpha points from the ritual go instead to the priest for him to use as a god would to change die rolls. Alpha points are unstable and the number halves every day unless used (for example day1 8 points, day2 4 points day3 2 points, day4 1 point day5 no points left). The god does not forgo its power lightly and how the points are used will be a matter of interest to the God. The success chance is MA + 5xRank and takes a minimum of 1 hour. Multiple ceremonies may take place. The god will almost certainly refuse to donate points from other overlapping ceremonies, but may do if he foresees great enough benefit. The experience multiple is 250

#### 7. Ask the Gods (Q-7)

The priest, may by the sacrifice of an animal at least the size of an adult pigeon, ask a single yes/no question of his deity. The deity must answer if the ritual is successfully performed and must answer truthfully as far as it is able. Such questions are often asking for details of the past, advice for the future or whether such a course of action would lead to the disapproval of the god. The time taken to either examine the course of the death or the entrails of the animal is one hour. The success chance is 50 + 2 x Rank percent and the experience multiple is 150.

#### 8. Purification (Q-8)

The priest must perform this ritual in

order to officiate any of the rituals in [107.9] and [107.11]. The minimum time taken is 10minutes which confers no benefit to the performance of the subsequent rituals. If 1 hour is taken and for every hour thereafter the priest gains 1 to the success chance of all rituals and spells for Rank + D10 hours. The maximum amount of time allowed is 12hours during which time the priest may perform no other actions. If the ritual is performed on another instead of the priest this ritual acts as a Ritual Purification, the rules of [32.2] apply. The experience multiple is 250

### [107.10] Special Knowledge Spells

#### 1. Spell of Calling Avatar (S-1)

RANGE: Works at any range

DURATION: Immediate

EXPERIENCE MULTIPLE: 700

BASE CHANCE: 1%

RESIST: Cannot be resisted

EFFECTS: The priest may ask for aid from an avatar (facet) of his god.

What aid the avatar gives depends on ability and will of the god, but what ever aid it does give it is unlikely to be in the form the priest expects. If the priest calls on aid too often he is liable to lose ranks and the god may demand a price for aid given, usually a Thanks-giving or a Dedication ritual.

If the god decides to appear in person an avatar will come. Avatars have all skills and spells appropriate to the religion at maximum rank and have statistic ranges of 20 to 50 (50 to 100 for FT). The appearance of the avatar is any the GM wishes to give, but the natural form is like the god in miniature.

### [107.11] Special Knowledge Rituals

#### 1. Ritual Sacrifice (R-1)

The priest must sacrifice one being at the end of the ritual. If the being is a willing sacrifice the priest gains a number of points equal to the MA of the victim or half MA if unwilling. The priest may spend these points to increase his rank with any spell or ritual at the rate of 1 point for 1 Rank. After 24 hours the energy from the sacrifice has dissipated. To be a willing sacrifice the being must be sentient, unaffected by magic or drugs, know what is going to happen and not be threatened. A victim may enter into a contract (attitude at this time is important, not at sacrifice) offering himself as a sacrifice in return for a set period of time of good living as 'King'. Note that all non-sentient or unconscious beings are treated as unwilling. The sacrificed individuals become revenants after death and are immune to the funeral ritual. The being is sacrificed whether or not the ritual proves successful. If this place is used regularly over 50 years (irrespective of success of the ritual) the area becomes Mana Rich. Similarly the weapon used

to perform the ritual becomes charged with evil. It will cause D10-5 points of damage to Clerics of the Powers of Light and other Light aligned creatures on touch. This is in addition to any damage from the weapon, if used as such. The success chance of the ritual is 30+(5xRank) and it may be actively or passively resisted. The ritual takes 24-Rk hours. If the ritual backfires the sacrificial victim becomes a Wight. The experience multiple of the ritual is 500.

#### 2. Ritual of Sanctifying Object (R-2)

The priest may make an object holy to his deity. This can provide an object where the deity can put part of his power in order to act on this plain in a safe, inexpensive way. It also can act as a focus for religious ceremonies in his honour.

A priest may sanctify an object that can contain up to RK alpha points. These can be used to affect a die roll involving the use of the item any way the creator sees fit at the time of casting. The maximum change to the roll is RK on a D100 roll or Rank/5 in a D10 Roll (round down). For example a sword holy to a deity could have been sanctified by a priest with rank 10. It could therefore store 10 points and could give 1) +10 to hit on a roll or 2) give +2 to damage or 3) +5 to hit and +1 damage.

An idol, made by a skilled artisan, can be used in this ritual. If successful the deity can place a portion of himself in it. The statue may then animate and the god act on this plane with no additional alpha point loss. This is the way in which spirits may also gain homes

The success chance for this ritual is 30 + MA + 5x Rank. The time taken is one hour. But the item must be charged to full capacity before it can be used. The item is charged at the rate of  $\frac{1}{100}$  of the alpha points generated at a successful ceremony during which time it is the sole focus for the service.

Up to Rank conditions of use in order to receive the benefits can be placed on it at the time of first casting. For example the Rank 10 priest could make these conditions on its use: only by a believer of the deity, who is also an initiate of the deity, who is also a priest of the deity, only against non-believers and only on nights of the full moon and leave the other 5 conditions unset. The success roll is made at the first performance of the ritual.

The experience multiple is 200

#### 3. Ritual of Sanctifying Temple (R-3)

The priest may sanctify Rank ft<sup>3</sup> of ground and buildings resting upon it. The ritual takes 1 hour to perform with a chance of (3xMA)+(5xRank). Performance of religious act of the

religion on this ground will be easier.  
 The experience multiple for this ritual is  
 100

#### **4. Dedication Ritual (R-4)**

The priest may, by expending a minimum of 1 to a maximum of 3 hours undisturbed in this ritual dedicate the life of a vertebrate. This must be pleasing to his god, in a manner appropriate (for example burning for a fire god, hunting for a hunting god or expending fatigue to heal a wounded animal for a healing god). The priest gains 2 to magic resistance and 3 to his magic aptitude per hour spent in the performance of the ritual. The priest may benefit only from one dedication ritual at one time. The effects of the ritual lasts for  $\text{Rank} + \text{D10} \times \text{Number of hours spent in the performance of the ritual}$ . If this ritual is used regularly in the same place over 100 years the area becomes mana rich. The experience multiple for the ritual is 200.

From rank 10 a priest can, by spending 10 – (1 for every 3 ranks) hours, invest a weapon with one charge (and only one charge) that, if used upon a suitable target, will give a maximum of 2 to Magic resistance and 3 MA. The manner of death and victim must still be pleasing to the god. The weapon must have given at least one effective blow during the combat in which the being dies. Whilst the investment is still on the weapon it counts as a magical weapon for the purposes of hitting creatures requiring magical weapons to damage them.

#### **[101.12] All religious magic is inhibited by counterspells.**

There is one counterspell per pantheon. These counterspells are known to adepts of the college of Naming Incantations and priest of that pantheon

## 108. GRAECO-ROMAN PANTHEON

This is an example pantheon that may be used in your own campaign, modified or used as a basis of your pantheon. Only the principle facets of the principle deities are shown

The Greeks worshiped the Gods and Goddesses in this pantheon; later the Romans adopted many of these deities under their own names. The Romans stressed different facets as being important. In all cases where there are different names the Greek is given first.

The Chief god is Zeus who, with his wife Hera, heads this family of Gods. Often there are rivalries between these two, particularly concerning Zeus' infidelities. On the whole these Gods are quarrelsome and show very human failings

*Note: the holy days are only guides to the dates. The Athenian calendar was based on the phases of the moon and so does correspond to dates in our Western calendar*

The Graeco-Roman Pantheon does not allow its priests to be a priest for more than one God, but may allow a priest to be a priest for more than one facet of the same God (as [106.10]) under exceptional circumstances

### [108.1] Reading the deity descriptions

There is first a description of the deity his major interactions with other deities and major, or useful for a campaign, facets. Then the facets of the god are described.

**Activity:** How willing the deity is to interfere in the mortal world, and whether the deity will make personal appearances or direct servants to do their work.

**Sacrifices:** If the deity will accept sacrifices, and the preferred form.

**Holy Day:** The feast day of the deity, the one where the bonuses to abilities are received

**Description:** Physical description, and description of objects accompanying the deity

**Character:** Description of the Character of the deity

**Worshippers and Priests:** Who the deity will accept as worshippers, initiates and priests, including priest's MA values and aspect

**Taboos:** Actions that the deity will find unacceptable in a worshipper.

**Favoured Actions:** Actions the God particularly appreciates

**Sacred Sites, Symbols and Animals:** Where temples might be found, what the holy symbol is and any sacred animals or plants

**Skills:** Skills a priest should have and one of which the priest can choose one of to pay less experience points to improve

**Magic:** Modifiers to magic performance

**Magic Abilities List:** The types of magic ability a priest could use, followed by specific example of talents, spells and rituals.

### [108.2] Aphrodite

The worship of Aphrodite, Venus to the Romans, has only two facets; that of Love and Beauty. Love also includes friendship. The origins of Aphrodite are obscure; some say she is the daughter of Zeus and Dione, others that she was born from the sea foam when Cronus's penis was thrown into it. She is the (unfaithful) wife of Hephaestus

#### Aphrodite – Goddess of Love and Beauty

This goddess is the goddess of all types of love. This can be a positive life affirming love, a destructive obsessive love, friendship or lust. Related to this is her facet of beauty. These facets are close enough for a priest to officiate and be an initiate of both facets with one skill.

**Activity:** According to believers she constantly interferes in the mortal world

**Sacrifices:** Aphrodite does not accept sacrifices

**Holy Day:** 4<sup>th</sup> July

**Description:** She is the most beautiful of the Goddesses. She often appears with the lesser god Eros (Cupid to the Romans)

who is armed with the arrows of love (Treat being struck by one of these as taking a 20 Rank love potion. Note: he can miss)

**Character:** Vain with a malicious sense of humour. She is fickle.

**Worshippers and Priests:** Any sentient can be a worshipper and a priest, but those with a high PB are favoured. Priests and priestesses require a minimum MA of 8

**Taboos:** Not regarding her as the most beautiful is dangerous

**Favoured Actions:** being in love and being beautiful

**Sacred Sites, Symbols and Animals:** Temples to Aphrodite are found in Cities and towns. Swans, doves, dolphins, the pomegranate and the lime tree are sacred to her.

**Skills:** Priests pay ¾ cost to advance in the Courtesan skill. In addition to this they may train at half cost in a temple. There is a 10% chance that there will be a rank 10 Courtesan within temple. All major temples will have a Courtesan of this rank

**Magic:** There are no special modifiers to the performance of magic by priests of Aphrodite other than those listed in [107.5]

**Magic Abilities List:** The types of spells listed below will be used by a priest of Aphrodite (this is in addition to the Talents and Rituals used in most religious festivals):-

Charms

Sexual Magic

**Talents:**

None

**General Knowledge Spells:**

Spell of Charming (G-1 Enforcements and Enchantments)  
Spell of Mass Charming (G-7 Enforcements and Enchantments)

Spell of Empathy (G-4 Sorceries of the Mind)

Spell of Hypnotisms (G-5 Sorceries of the Mind)

Spell of Controlling Person (G-7 Sorceries of the Mind)

Spell of Virility (S-12) Black Magics)

**General Knowledge Rituals:**

Ritual of Binding Will (Q-1 Sorceries of the Mind)

**Special Knowledge Spells:**

Spell of Telepathy (S-2 Sorceries of the Mind)

**Special Knowledge Rituals:**

None

### [108.3] Apollo

This is the worship of Apollo of the Greek pantheon. He is the son of Zeus and Leto and twin brother of Artemis.

Apollo has many facets:-

Apollo Pythia – The Prophet

Apollo Lukeios – Protector of Shepherds

Apollo - the Musician

Apollo - the Archer (Used for sport)

Apollo - the Healer

Phoebus Apollo – The God of Light

Apollo Nymphaegetes – Protector of Nymphs

#### Apollo Pythia – The Profit

This facet of the God provides prophecies to appellants. He is particularly helpful to those wishing to found colonies

**Activity:** Works through Prophecies

**Sacrifices:** Accepted, animals only

**Holy Day:** 7<sup>th</sup> February

**Description:** Apollo appears as a clean shaven handsome young man with a tripod burning sweet smelling spices

**Character:** Generally fair and knowledgeable but he has reacted cruelly when he or his family has been insulted.

**Worshippers and Priests:** Any sentient can be a worshipper and a priest. Priests require a minimum MA of 10

**Taboos:** Telling of lies is not acceptable

**Favoured Actions:** Prophecy, and guidance

**Sacred Sites, Symbols and Animals:** Temples of Apollo are normally found in cities, but prophets inspired by Apollo can be found in very remote areas. The symbol of this facet of Apollo is the tripod burning sweet smelling spices. Anyone breathing



in these fumes will fall into an instant sleep and will have a prophetic dream. Swans and laurel trees are sacred to Apollo.  
**Skills:** Prophets and Priests pay ¾ cost to advance in the Astrologer skill. In addition to this they may train at half cost in a temple. There is a 10% chance that there will be a rank 10 Astrologer within temple. All major temples will have an Astrologer of this rank

**Magic:** The following modifiers are added to the success chance of all talents, spells and rituals of this cult and are in addition to those in [107.5]

Priest is in a trance +10

**Magic Abilities List:** The types of spells listed below will be used by a priest of Apollo Pythia (this is in addition to the Talents and Rituals used in most religious festivals):-

Divinatory Magic

Magic providing knowledge

Dooms

**Talents:**

Whichtsight (T-1 Ensorcelments and Enchantments)

Sensitivity to Danger (T-3 Sorceries of the Mind)

Predict Weather (T-1 Air Magics)

**General Knowledge Spells:**

Spell of Location (G-8 Ensorcelments and Enchantments)

Spell of Extrasensory perception (G-1 Sorceries of the Mind)

Spell of Limited Precognition (G-2 Sorceries of the Mind)

**General Knowledge Rituals:**

Ritual of Creating Crystal of Vision (Q-2 Ensorcelments and Enchantments)

**Special Knowledge Spells:**

Wizard's Eye Spell (S-10 Ensorcelments and Enchantments)

Spell of Telepathy (S-2 Sorceries of the Mind)

**Special Knowledge Rituals:**

Ritual of Magic Divination (R-1 Naming Incantations)

Ritual of Creeping Doom (R-2 Black Magics)

## Apollo – The Healer

The god of healers with is son Asclepius. In this facet he is concerned with all forms of healing, including spiritual, but he can also cause diseases to those who displease him

**Activity:** The god inspires and works through healers to bring relief to the mortal world

**Sacrifices:** Accepted, animals only

**Holy Day:** 7<sup>th</sup> August

**Description:** Apollo appears as a clean shaven handsome young man with a tripod burning sweet smelling spices

**Character:** Generally fair and knowledgeable but he has reacted cruelly when he or his family has been insulted.

**Worshippers and Priests:** Any sentient can be a worshipper and a priest. Priests require a minimum MA of 5 and must be Life aspected

**Taboos:** None in particular for this facet

**Favoured Actions:** Healing

**Sacred Sites, Symbols and Animals:** Temples of Apollo are normally found in cities. The symbol of this facet of Apollo is the tripod burning sweet smelling spices. Anyone breathing in these fumes will fall into an instant healing sleep. He will recover 1point of EN and 3 points of FT per 8 hours of sleep. Swans and laurel trees are sacred to Apollo.

**Skills:** Priests pay ¾ cost to advance in Healer. There is a 10% chance that there will be a rank 10 Healer within temple. All major temples will have someone who can train to the highest rank

**Magic:** There are no special modifiers to the performance of magic by priests of Apollo other than those listed in [107.5]

**Magic Abilities List:** The types of spells listed below will be used by a priest of Apollo the Healer (this is in addition to the Talents and Rituals used in most religious festivals):-

Removal of Curses (see

**Talents:**

none

**General Knowledge Spells:**

none

**General Knowledge Rituals:**

Remove Curse (Section [84.5])

**Special Knowledge Spells:**

none

**Special Knowledge Rituals:**

none

## Apollo – The Musician

The god of Musicians and entertainers generally

**Activity:** The god inspires and works through entertainers to bring joy to the mortal world

**Sacrifices:** Accepted, animals only

**Holy Day:** 7<sup>th</sup> May

**Description:** Apollo appears as a clean shaven handsome young man with a lyre and plectrum

**Character:** Generally fair and knowledgeable but he has reacted cruelly when he or his family has been insulted.

**Worshippers and Priests:** Any sentient can be a worshipper. There are no priests of this facet

**Taboos:** Unfairly attacking entertainers. Not doing a performance – the show must go on

**Favoured Actions:** Entertaining

**Sacred Sites, Symbols and Animals:** There are no temples to this facet of Apollo. The symbol of this facet is the Lyre. Anyone using this lyre will act as a troubadour 5 ranks higher (3 if unranked). Swans and laurel trees are sacred to Apollo.

**Skills:** There are no priests, instead all troubadours are regarded as representatives of this facet of Apollo

**Magic:** There is no magic associated with the worship of this Facet. However, troubadours may pray for help with a performance. Apollo receives Alpha points from any performance by a Troubadour as the rules in section [105.4]

**Magic Abilities List:**

**Talents:**

None

**General Knowledge Spells:**

None

**General Knowledge Rituals:**

None

**Special Knowledge Spells:**

None

**Special Knowledge Rituals:**

None

## Phoebus Apollo – The Light God

This god is often represented by the separate god Helios. This god represents the sun and the optical illusions it can create

**Activity:** The sun is always present during the day

**Sacrifices:** Accepted, animals only

**Holy Day:** Summer Solstice

**Description:** Apollo appears as a clean shaven handsome young man. His head is surrounded by a shining halo.

**Character:** Generally fair and knowledgeable but he has reacted cruelly when he or his family has been insulted.

**Worshippers and Priests:** Any sentient can be a worshipper and a priest. Priests require a minimum MA of 12 and must be Sun aspected

**Taboos:** None in particular for this facet

**Favoured Actions:** Bringing light to dark places

**Sacred Sites, Symbols and Animals:** Temples of Apollo are normally found in cities, and are built open to the sky. The symbol of this facet of Apollo is the Sun disk. Swans and laurel trees are sacred to Apollo.

**Skills:** There are no skills particularly associated with this cult

**Magic:** The following modifiers are added to the success chance of all talents, spells and rituals of this cult and are in

addition to those in [107.5]  
 During daytime on a clear day +10  
 During daytime on a cloudy day +5  
 During Night time -10  
 During a solar eclipse -20

**Magic Abilities List:** The types of spells listed below will be used by a priest of Phoebus Apollo (this is in addition to the Talents and Rituals used in most religious festivals):- Spells from the College of Illusions

All Talents, Spells and Rituals from the College of Illusions are available

### Apollo Nymphegetes – Protector of Nymphs

Apollo also protects Nymphs and other Fairy Folk [70.2], to whom he can be a god.

**Activity:** This facet will intervene to aid Fairy Folk

**Sacrifices:** Accepted, including sentient

**Holy Day:** 7<sup>th</sup> August

**Description:** Apollo appears as a clean shaven handsome young man with a lyre and plectrum

**Character:** Generally fair and knowledgeable but he has reacted cruelly when he or his family has been insulted.

**Worshippers and Priests:** This facet accepts any sentient as worshippers. Only Fairy Folk with an MA of 12 can become priests

**Taboos:** Hurting Fairy Folk

**Favoured Actions:** Aiding Fairy Folk

**Sacred Sites, Symbols and Animals:** There are no temples to this facet of Apollo in the physical world. They exist in the realm of Faerie.

**Skills:** there are no skills particularly associated with this facet.

**Magic:** The modifiers listed in the College of Fay Magics (section [104.]) apply to use of the spells, rituals and talents by a priest of Apollo Nymphegetes as do those listed in [107.5]

**Magic Abilities List:** The types of spells listed below will be used by a priest of Apollo Nymphegetes (this is in addition to the Talents and Rituals used in most religious festivals):- Spells from the College of Fay Magics

All Talents, Spells and Rituals from the College of Fay Magics are available

### [108.4] Ares

Ares is the Greek god of war. He symbolises the worst facets of war, that of blood lust and fighting and the sake of fighting. His Roman counterpart, Mars, is more honourable. Ares is the son of Zeus and Hera and chief lover of Aphrodite

### Ares - the god of War

This the god of battle and battle madness

**Activity:** His believers say he is present at every battle for the love of sport, inspiring warriors

**Sacrifices:** Accepted, including Sentients

**Holy Day:** 1st March

**Description:** Ares is a handsome young man; however, he is vain and strutting. He is always armed, but will confine himself to light armour, preferring to kill than defend himself.

**Character:** He is the god of battle madness; he will fight at any excuse. He shows many of the failings of a young warrior, vain, boastful, impulsive and aggressive. He would not consider himself evil, but then he would not think about such things anyway.

**Worshippers and Priests:** Ares will accept any sentient as a worshipper, but will only help in areas involving physical combat. He only accepts ex-warriors as priests. Priests require a minimum MA of 5 and must be death aspected

**Taboos:** Making peace not war, however he does not hold a grudge and will support any side once war has rejoined. He does not favour the use of underhand tactics, but once battle has joined will often get carried away with fighting.

**Favoured Actions:** Physical Combat. Ares will often favour

the combatant with the most prowess, not the one with the most right.

**Sacred Sites, Symbols and Animals:** Temples to Ares will be found in towns and cities. Battle sites with memorials to the dead are also dedicated to Ares.

**Skills:** Priests pay ½ cost to advance in weapon skills and ¾ cost to advance in Military Scientist. There is a 10% chance that there will be a rank 10 Military Scientist within temple. All major temples will have someone who can train to the highest rank

**Magic:** The following modifiers are added to the success chance of all talents, spells and rituals of this cult and are in addition to those in [107.5]

In Battle	+20
During a Siege	+10
During times of Peace	-5

**Magic Abilities List:** Priests of Ares only use magic to enhance their weapons in order to be able to hit creatures not hit by normal weapons (this is in addition to the Talents and Rituals used in most religious festivals)

**Talents:**

None

**General Knowledge Spells:**

**1. Enhance Weapon**

*RANGE:* Touch

*DURATION:* Until discharged, max 10 minutes [+ 5 / Rank]

*EXPERIENCE MULTIPLE:* 300

*BASE CHANCE:* 30%

*RESIST:* May not be resisted

*EFFECTS:* The Adept may enchant the weapon to give the wielder either

+ 2 + (2 / Rank) extra chance to hit,

or + 1 + (1 / 3 Ranks or fraction) extra damage,

or + 1 + (1 / Rank) extra chance to hit and (1 / 4 Ranks or fraction) extra damage

The effects last until the weapon strikes the target, whether or not damage is inflicted, or the spell has exceeded its maximum duration. For beings only damaged by magic only the extra damage from the spell is done to the being

**General Knowledge Rituals:**

None, but for priest of this religion the Dedication Ritual (R-4 [107.11]) is a general knowledge ritual and the enchanted weapon can be made a rank 5.

**Special Knowledge Spells:**

None

**Special Knowledge Rituals:**

None

### [108.5] Artemis

This is the worship of Artemis of the Greek Pantheon and Diana from the Roman.

Artemis was the Daughter of Zeus and Leto and twin sister of Apollo

This goddess has very divergent Facets only her divine powers allow the contradictions in this Goddess to exist

Artemis has four main facets

Artemis Agrotera - The Huntress

Artemis Potnia Theron - Wild Animals

Artemis Locheia - Protector in Child Birth and of Children

Artemis Selene – Goddess of the Moon

### Artemis Agrotera –The Huntress and

### Artemis Potnia Theron - Protector of Wild Animals and Places

In these two facets Artemis is the maiden hunter and the Maiden of wild places. These two facets are sufficiently similar to allow one priestess to officiate in ceremonies to both facets with one skill

**Activity:** Personally active in the mortal World

**Sacrifices:** Accepted, including Sentients

**Holy Day:** 6<sup>th</sup> September

**Description:** An Avatar of Artemis appears as a tall, athletic and beautiful young woman. She is armed with a silver crescent bow (which cannot miss non-magically protected targets) and will always be accompanied by 10 to 20 hounds (treat as hell hounds). She may also appear as a doe, in which case there are no hounds

**Character:** In the guise of the Huntress and protectress of the Wilderness she is a stern un-compromising Goddess. She will accept nothing less than total devotion from her followers and will punish transgressors with unfair brutality. But in turn she will fiercely protect worthy worshippers.

**Worshippers and Priests:** Artemis will accept any Worshippers. The cult only accepts Priestesses but these may be of any sentient race. Male worshipers may not become priests of Artemis. In addition the Priestesses must be Virgins; if they cease to be virgins (by any cause) they are stripped of all status and ranks in magic. They may continue to serve as priestesses of Artemis, but may only do so as priestesses of Artemis the Protector of Children and Child Birth. If so they must start their training all over again. Priestesses require a minimum MA of 9

**Taboos:** Her own and her priestesses' purity is sacrosanct, any entity despoiling, Her, her priestesses, her animals or temples will be punished. As will any wayward priestesses.

**Favoured Actions:** Hunting is Favoured, but never more than is needed to cull an overlarge population or for food. Balance in an animal's population is needed and Artemis will punish greedy hunters.

**Sacred Sites, Symbols and Animals:** The holy symbol is a Crescent Moon. Deer, particularly a does, are the sacred animal of this cult. Temples are never sited in towns or cities, but always in wooded areas that provide good hunting. Built temples are rare and temples normally consist of sacred groves, particularly with pools in them

**Skills:** Priestesses pay ¾ cost to advance in Ranger skill. In addition to this they may train at half cost in a temple. There is a 10% chance that there will be a rank 10 Ranger within temple. All major temples will have a Ranger of this rank

**Magic:** The following modifiers are added to the success chance of all talents, spells and rituals of this cult and are in addition to those in [107.5]

City	-5
Open Woodland	+5

**Magic Abilities List:** The types of spells listed below will be used by a priestess of Artemis (this is in addition to the Talents and Rituals used in most religious festivals):-

Magics involving animals

Magics that aid hunting

Magics that can detect and remove un-natural entities

**Talents:**

Communicate with lesser beasts (T-1 Lesser Summonings)

**General Knowledge Spells:**

Spell of Eagle Eyes (G-1 Shamanism) *Note: the priestess' eyes remain unchanged*

Spell of Wolf Sense (G-2 Shamanism) *Note: the priestess' nose remains unchanged*

Spell of Cat Hearing (G-3 Shamanism) *Note: the priestess' ears remains unchanged*

Spell of Bat Ears (G-3 Shamanism) *Note: the priestess' ears remains unchanged*

Witchsight Spell (G-7 Celestial Magics)

Spell of Controlling Animals (G-6 Sorceries of the Mind)

Spell of Blending (G-4 Earth Magics)

Spell of Walking Unseen (G-5 Earth Magics)

Spell of Detecting Traps and Snares (G-7 Earth Magics)

Spell of Tracking (G-11 Earth Magics)

**General Knowledge Rituals**

Ritual of Summoning Animals (Q-1 Earth Magics)

**Special Knowledge Spells**

Spell of Binding Animals (S-9 Earth Magics)

Spell of using Animal Senses (S-9 Lesser Summonings)

Bear Strength (S-5 Shamanism)

Cheetah Speed (S-6 Shamanism)

Wolf Endurance (S-7 Shamanism)

Animal Form (S-1 Shamanism)

Spell of Banishment (S-6 Rune Magics) *Note: the use of rune sticks is not required*

Spell of Animal Growth (S-7 Earth Magics)

**Special Knowledge Rituals**

None

**Artemis Selene – Goddess of the Moon**

This facet has often been seen as a separate goddess, Selene. She is the Goddess of the moon and some women's rites

**Activity:** Personally active in the mortal World

**Sacrifices:** Accepted, including Sentients

**Holy Day:** The new moon closest to the 16<sup>th</sup> April

**Description:** This avatar of Artemis changes with the phase of the moon. When the moon is full she appears as a tall, athletic and beautiful young woman with an extremely pale face. When the moon is full she is a mature, but still attractive woman. At the old moon she is a hag

At all times she is armed with a silver bow (which cannot miss non-magically protected targets) in the shape of a crescent moon

**Character:** In this facet during the first half of the phase she is extremely promiscuous. In the second half of the phase she is cantankerous.

**Worshippers and Priests:** Artemis will accept any worshippers. The cult only accepts Priestesses but these may be of any sentient race and need not be virgins. Male worshipers may not become priests of Artemis. Priestesses require a minimum MA of 12 and must be moon aspected

**Taboos:** Behaving disrespectfully to women will attract her attention

**Favoured Actions:** Standing up to male domination.

**Sacred Sites, Symbols and Animals:** The holy symbol is a Crescent Moon.

**Skills:** There are no particular skills associated with this facet of the Goddess.

**Magic:** The following modifiers are added to the success chance of all talents, spells and rituals of this cult and are in addition to those in [107.5]

Night time	+10
Day time	-10
During a solar eclipse	+20
During a lunar eclipse	-15

**Magic Abilities List:** The types of spells listed below will be used by a priestess of Artemis (this is in addition to the Talents and Rituals used in most religious festivals):-

Spells from the College of Celestial Magics

All Talents, Spells and Rituals from the College of Celestial Magics are available. The religion is not split into Star, Dark and Shadow, but the magic procedures that can be performed depend on the phase of the moon. Most spells can be cast at anytime. When there is no moon or the moon is a thin crescent (1/3 of the moon's cycle) the priestess may in addition perform procedures available to Dark mages. When the moon is at its brightest (another 1/3 of the moon's cycle) the priestess may act as a Star mage. The other times, when the moon is approximately half, the Priestess can cast as a Shadow Weaver.

The dark sphere can only be summoned on nights when there is no moon.

The modifiers of the College do not apply.

**[108.5] Athena**

The worship of Athena is Greek, particularly within the city of Athens. To the Romans she was known as Minerva.

She sprang fully armed out of Zeus' head after it was split open by Hephaestus. She is the daughter of Zeus and Metis,

but was swallowed by Zeus as he feared a son would be mightier than himself.

Athena has three main facets

Athena Nike – Goddess of Victory in Defensive War

Athena – Goddess of Knowledge and Skill. This is the facet shared with Minerva

Athena – Patron of the city of Athens. This facet is not of use unless there is an equivalent city in the world.

### Athena Nike - Goddess of Victory in Defensive War

Unlike Ares the Facet represented here is combat in order to maintain oneself against an aggressor.

**Activity:** Athena is active in the mortal world

**Sacrifices:** Accepted, animals only

**Holy Day:** 24<sup>th</sup> May

**Description:** Athena is a warrior maiden; she appears fully armed with spear sword and shield. This shield is the Aegis, which will increase defence by 10% per rank.

**Character:** Athena is generally a fair minded goddess

**Worshippers and Priests:** Athena will accept any worshippers and accept any sentient as Priests. Priests require a minimum MA of 8.

**Taboos:** Aggressive actions, particularly against civilians, especially women and children

**Favoured Actions:** Protecting the innocent

**Sacred Sites, Symbols and Animals:** Temples to Athena will normally be found in cities. Her favoured animal is an owl and her symbol is the Aegis Shield, with a gorgon's head on it.

**Skills:** Priests pay ½ experience point cost to advance in any shield rank and may achieve 2 ranks higher than the normal maximum.

**Magic:** The following modifiers are added to the success chance of all talents, spells and rituals of this cult and are in addition to those in [107.5]

Combat where the priest is not the attacker +5

Combat where the priest is the attacker -5

Defender in a siege +5

**Magic Abilities List:** The types of spells listed below will be used by a priestess of Athena (this is in addition to the Talents and Rituals used in most religious festivals):-

Shielding

Protecting

To avoid Combat

#### Talents:

Witchsight (T-1 Ensorcelments and Enchantments)

Sensitivity to Danger (T-3 Sorceries of the Mind)

#### General Knowledge Spells:

Spell of Invisibility (G-8 Ensorcelments and Enchantments)

Force Shield Spell (S-6 Sorceries of the Mind)

Mind Cloak (G-3 Sorceries of the Mind)

Spell of Shadow Form (G-4 Celestial Magics)

#### General Knowledge Rituals:

Ritual of Creating Sleep dust (Q-3 Ensorcelments and Enchantments)

#### Special Knowledge Spells:

Web of Entanglement (S-5 Ensorcelments and Enchantments)

Spell of Enchanting Armor (S-9 Ensorcelments and Enchantments)

Wall of Stone Spell (S-12 Earth Magics)

#### Special Knowledge Rituals:

None

### Athena - Goddess of Knowledge and Skill

This is the Goddess responsible for arts, knowledge, skills (particularly those associated with women) industry and wisdom. To the Romans she was Minerva

**Activity:** Athena is active in the mortal world

**Sacrifices:** Accepted, animals only

**Holy Day:** 24<sup>th</sup> May

**Description:** Athena is a warrior maiden; she appears fully

armed with spear sword and shield. This shield is the Aegis, which will increase defence by 10% per rank.

**Character:** Athena is generally a fair minded goddess

**Worshippers and Priests:** Athena will accept any worshippers and accept any sentient as Priests. Priests of this facet require a minimum MA of 12.

**Taboos:** Sloppy work

**Favoured Actions:** Performing work diligently and well. Telling Athena through prayer a true name is also favoured.

**Sacred Sites, Symbols and Animals:** Temples to Athena will normally be found in cities. Her favoured animal is an owl and her symbol is the Aegis Shield, with a gorgon's head on it.

**Skills:** Priests pay ¼ experience point cost to advance in any skill rank. This is for only one skill and which one it will be must be decided at the time the character first becomes a priest.

**Magic:** There are no special modifiers to the performance of magic by priests of Athena Goddess of Knowledge and Skill other than those listed in [107.5]

**Magic Abilities List:** The types of spells listed below will be used by a priest of Athena Goddess of Knowledge and Skill (this is in addition to the Talents and Rituals used in most religious festivals):- Spells from the College of Naming Incantations

All Talents, Spells and Rituals from the College of Naming Incantations are available. Athena knows the individual true name of all initiates and many other individuals. She may be persuaded to reveal these names to priests in response to payer. This use will be closely monitored by Athena, and mis-use punished

### [108.7] Demeter

Demeter is the Daughter of Cronus and Rhea and sister of Zeus, by whom she had a daughter; Persephone

She is the Greek Earth Goddess known to the Romans as Ceres

### Demeter- The Earth Goddess

Demeter is the goddess of the fruitful earth and has brought the skills of Agriculture to mankind. However she is also aware that fertility requires death and decay.

**Activity:** Works to ensure crops and animals are fertile, but she is not personally active

**Sacrifices:** Encouraged, including sentients

**Holy Day:** 13<sup>th</sup> October

**Description:** Demeter is a mature woman, generally seated. Her appearance changes with the seasons, during the winter months (when her daughter is away), she is old and grieving and during the summer months she is young and happy.

**Character:** During the months of winter Demeter is at her most demanding and dark. During the summer she is giving and generous

**Worshippers and Priests:** Demeter will accept any worshippers but will accept only females as Priestesses and initiates. Priestesses of Demeter require a minimum MA of 12

**Taboos:** Not performing appropriate sacrifice, this will include self sacrifice in an adventure situation

**Favoured Actions:** Self sacrifice; this does not necessarily include death, but can be loss, or placing oneself in danger for the sake of others.

**Sacred Sites, Symbols and Animals:** Demeter can be worshipped in sacred groves. Fruits and torches are the sacred symbols of Demeter.

**Skills:** Priestesses pay ¾ cost to advance in the Beast Master skill. In addition to this they may train at half cost in a temple. There is a 10% chance that there will be someone able to train in this skill to rank 10 within temple. All major temples will have someone of this rank

**Magic:** The modifiers listed in the College of Earth Magics (section [43.]) apply to use of the spells, rituals and talents by a priestess of Demeter



**Magic Abilities List:** The types of spells listed below will be used by a priestess of Demeter (this is in addition to the Talents and Rituals used in most religious festivals):- Spells from the College of Earth Magics

All Talents, Spells and Rituals from the College of Earth Magics are available. During the winter the Priestess acts as a Druidic Earth Adept. In the spring, summer and autumn a Pacifistic Earth mage

#### [108.8] Hades

Hades is the son of Cronus and Rhea and brother of Zeus. He is married (by force) to Persephone daughter of Demeter and Zeus. He has dominion over the underworld, which he won by drawing lots with Zeus and Poseidon. He gathers the souls of the dead in his dark realm. To the Romans he is known as Pluto

#### Hades – Lord of the Underworld

Hades is the god of the dead and the underworld.

**Activity:** All will come to him eventually, so he has little need to venture into the mortal world

**Sacrifices:** Accepted, animals only

**Holy Day:** Autumn Equinox

**Description:** A dark sombre king sitting on an ebony throne. He bears a sceptre and a helmet which will make him invisible at will. He is attended by many loyal servants, such as Chiron and Cerberus.

**Character:** Dark stern and unforgiving, some exceptional individuals have touched his heart, but they are few.

**Worshippers and Priests:** Hades will accept any worshippers and accept any sentient as Priests. Priests of this god require a minimum MA of 12 and must be death aspected.

**Taboos:** None in particular

**Favoured Actions:** None in particular

**Sacred Sites, Symbols and Animals:** Deep dark caves and caverns are said to lead to the underworld and some small temples may be found there. Black sheep are favoured sacrificial animals and the narcissus and the cypress favoured plants.

**Skills:** Priests pay ¾ cost to advance in the Assassin skill. In addition to this they may train at half cost in a temple. There is a 10% chance that there will be someone able to train in this skill to rank 10 within temple.

Priests may not be healers, and lose any healer ranks on becoming a priest

**Magic:** The modifiers listed in the College of Necromantic Conjurings (section [45.]) apply to use of the spells, rituals and talents by a priests of Hades in addition to those listed in [107.5]

**Magic Abilities List:** The types of spells listed below will be used by a priest of Hades (this is in addition to the Talents and Rituals used in most religious festivals):- Spells from the College of Necromantic Conjurings

All Talents, Spells and Rituals from the College of Necromantic Conjurings are available, with the exception of the ritual of Life Prolonging (R-2)

#### [108.9] Hephaestus

Hephaestus is the son of Zeus and Hera. One of them, in a fit of displeasure, threw Hephaestus from mount Olympus because (or this was the cause), he was weak and lame. He was married to Aphrodite, but this union proved disastrous and he later re-married to Aglaea, one of the charities.

Hephaestus is a god of fire, particularly a forge fire and as such he is also a great smith and shaper. The Romans know him as Vulcan.

Hephaestus has two main facets

Hephaestus – The Smith

Hephaestus – The god of Fire

#### Hephaestus – The Smith

In this facet he has created many ingenious, magical, beautiful and useful objects for the Gods.

**Activity:** Some of his items could be in the mortal world, other than that he keeps to his forge

**Sacrifices:** Not accepted

**Holy Day:** 28<sup>th</sup> October

**Description:** Hephaestus is lame and often needs a stick to walk with. In addition to this hunched over the forge has given him a crooked back. He is described as having a smoke blackened, ugly face

**Character:** Hephaestus is utterly absorbed in his work and will only notice things as far as they impinge upon it. He will react favourably to helpers, but angrily to those who get in his way

**Worshippers and Priests:** Any sentient can be a worshipper or a priest. Priests require a minimum MA of 12

**Taboos:** Not finishing a task or performing it below abilities

**Favoured Actions:** Inspired craftsmanship

**Sacred Sites, Symbols and Animals:** Temples can be found in cities, particularly ones with a tradition of craftsmanship. There are no particular animals associated with him, but his symbol is the hammer or anvil

**Skills:** Priests pay ¾ cost to advance in Mechanician. There is a 10% chance that there will be someone with rank 10 within temple. All major temples will have someone who can train to the highest rank

**Magic:** The modifiers listed in the College of Shaping Magics (section [91.] Arcane Wisdom) apply to use of the spells, rituals and talents by a priests of Hades in addition to those listed in [107.5]

**Magic Abilities List:** The types of spells listed below will be used by a priest of Hephaestus (this is in addition to the Talents and Rituals used in most religious festivals):- Spells from the College of Shaping Magics

All Talents, Spells and Rituals from the College of Shaping Magics are available

#### Hephaestus – The god of Fire

This is the god of volcanoes and fire in its destructive form.

**Activity:** It is said that he is present and directly responsible for every eruption.

**Sacrifices:** Accepted, including sentients

**Holy Day:** 28<sup>th</sup> October

**Description:** Hephaestus is lame and often needs a stick to walk with. In addition to this hunched over the forge has given him a crooked back. He is described as having a smoke blackened, ugly face

**Character:** Most of the time he is placid, but he has a tempestuous and violent side to his nature which can 'erupt' without warning.

**Worshippers and Priests:** Any sentient can be a worshipper or a priest. Priests require a minimum MA of 12

**Taboos:** none in particular

**Favoured Actions:** none in particular

**Sacred Sites, Symbols and Animals:** Temples can be found in cities. There are no particular animals associated with him, but his symbol is the hammer or anvil

**Skills:** There are no particular skills associated with this facet of the God

**Magic:** The modifiers listed in the College of Fire Magics (section [42.]) apply to use of the spells, rituals and talents by a priests of Hephaestus in addition to those listed in [107.5]

**Magic Abilities List:** The types of spells listed below will be used by a priest of Hephaestus (this is in addition to the Talents and Rituals used in most religious festivals):- Spells from the College of Fire Magics

All Talents, Spells and Rituals from the College of Fire Magics are available, except R-1 Ritual of Summoning and controlling Fire Elemental

#### [108.10] Hera

Hera is the daughter of Cronus and Rhea and the sister and



wife of Zeus. She is a long-suffering wife, but not above acts of revenge, particularly the innocent offspring.

This is the worship of Hera of the Greek pantheon and Juno of the Roman.

Hera has one main facet

Hera – Goddess of Marriage and Child Birth

### Hera – Goddess of Marriage and Child Birth

She aids and protects women in childbirth and helps women in marriage.

**Activity:** Hera can be roused to taking an important part in events on the mortal world through intermediates

**Sacrifices:** Accepted, animals only

**Holy Day:** 26 January

**Description:** A beautiful, but solemn woman with large eyes

**Character:** Vengeful

**Worshippers and Priests:** Any sentient can be a worshipper, however only females can be initiates or priestesses. Priestesses require a minimum MA of 7

**Taboos:** Infidelity

**Favoured Actions:** Faithfulness in marriage

**Sacred Sites, Symbols and Animals:** Temples to Hera are found in all settlements. Her symbols are the diadem and a veil and her sacred animals the peacock, cow and crow. She is also associated with the pomegranate, a symbol of marriage

**Skills:** Priests pay ¾ cost to advance in the skills associated with a married woman, there are not skills that can normally be used on an adventure.

**Magic:** There are no special modifiers to the performance of magic by priestesses of Hera

**Magic Abilities List:** The types of spells listed below will be used by a priest of Hera (this is in addition to the Talents and Rituals used in most religious festivals):-

Vengeance (curses are favoured)

Spying

Promoting married Love

Child Birth

#### Talents:

Witchsight (T-1 Ensorcelments and Enchantments)

#### General Knowledge Spells:

Spell of Walking Unseen (G-4 Ensorcelments and Enchantments)

Evil Eye Spell (G-8 Ensorcelments and Enchantments)

Spell of Empathy (G-4 Sorceries of the Mind)

Spell of Blessing on Unborn Child (S-11 Black Magics)

*Note: the child may only be blessed*

#### General Knowledge Rituals:

None

#### Special Knowledge Spells:

Wizard's eye Spell (S-10 Ensorcelments and Enchantments)

Spell of Night Vision (S-2 Black Magics)

Spell of Blessing or Curse on Unborn Child (S-11 Black Magics) *Note: The Child can also be cursed*

#### 4. Spell of Fertility

**RANGE:** 15 feet

**DURATION:** 1day

**EXPERIENCE MULTIPLE:** 200

**BASE CHANCE:** 30%

**RESIST:** May not be resisted

**EFFECTS:** The spell is cast over any target (adult female only) of the priestess's choice within range and increases the target's chance of becoming pregnant by 5 + 5 per Rank. In addition the target moves into the fertile part of her cycle.

#### Special Knowledge Rituals:

None

### [108.11] Hermes

Hermes is the son of Zeus and the nymph Maia, to the Romans he is Mercury.

Hermes has two facets which can be combined

Hermes – Messenger and Herald of the Gods

Hermes – the Merchant

All are related by travel involving some form of risk.

### Hermes – Messenger and Herald of the Gods

#### Hermes – the Merchant

These facets all encompass all the dangers and opportunities that travel may contain. A political traveller, such as a herald may also be a spy, both need protection. A thief has to travel into risk, particularly if theft of animals is involved.

A merchant has to travel, often leading risk of loss of goods, or even of life. All of these travellers are protected and encouraged by Hermes. The facets are close enough for a priest to be able to officiate for both facets with one skill.

**Activity:** Hermes is not particularly active in his own right, but his speed makes him an ideal servant of the gods, delivering messages and objects to those the gods wish to aid or punish.

**Sacrifices:** Accepted, animals only

**Holy Day:** 20<sup>th</sup> November

**Description:** Hermes appears to be a young man wearing his famous winged cap or sandals. He often has his winged staff with him with snakes or ribbons wrapped round it with him to symbolise his protected status as herald. However Hermes is a master of disguise and can appear to be anyone he wishes.

**Character:** This god has a sense of mischief and fun.

**Worshippers and Priests:** Any sentient can be a worshipper. Priests require a minimum MA of 10

**Taboos:** Attacking a herald or traveller. Refusing aid to one such will also be disapproved of.

**Favoured Actions:** Aiding a herald or traveller, taking risk to gain reward

**Sacred Sites, Symbols and Animals:** Temples can be found in cities with a strong mercantile or political tradition. His symbol is the winged staff.

**Skills:** As Hermes is such a changeable god priests may choose one from Hermes' skills to pay ¾ cost to advance in either Merchant, Navigator, Troubadour, Spy or Thief. There is a 5% chance that there will be someone with rank 10 within temple a 50% change that a major temple will have someone who can train to the highest rank

**Magic:** There are no special modifiers for the performance of magic in the name of these facets of Hermes other than those listed in [107.5].

**Magic Abilities List:** The types of spells listed below will be used by a priest of Hermes (this is in addition to the Talents and Rituals used in most religious festivals):-

Speed

Deception

Disguise

Illusion

Protection

#### Talents:

Sensitivity to Danger (T-1 Sorceries of the Mind)

Detect Aura (T-1 Earth Magics)

#### General Knowledge Spells:

Spell of Walking Unseen (G-4 Ensorcelments and Enchantments)

Spell of Mass Charming (G-7 Ensorcelments and Enchantments)

Spell of Quickness (S-12 Ensorcelments and Enchantments)

Visual Illusion Spell (G-2 Illusions)

#### General Knowledge Rituals:

None

#### Special Knowledge Spells:

Ventriloquism Spell (S-1 Ensorcelments and Enchantments)

Spell of Opening (S-3 Ensorcelments and Enchantments)

Wizard's Eye Spell (S-10 Ensorcelments and Enchantments)

Force Shield Spell (S-6 Sorceries of the Mind)

**Special Knowledge Rituals:**

None

**[108.12] Poseidon**

Poseidon is the son of Cronus and Rhea and the brother of Zeus and Hades. To the Romans he is the god Neptune. He won mastery of the seas by drawing lots with Zeus and Hades. Poseidon has two main facets

Poseidon – God of the Waters

Poseidon – Earth Shaker

**Poseidon – God of the Waters and**

**Poseidon – Earth Shaker**

This is the god of all liquid water, from a spring to the ocean and all who travel on them. He also can make the earth shake like the ocean, so a priest to Poseidon can officiate for both facets with one skill

**Activity:** He is very active, but will seek to influence events by storms and earthquakes rather than personal appearances, but he will appear if the situation demands.

**Sacrifices:** Accepted, including sentients

**Holy Day:** 8<sup>th</sup> December

**Description:** He appears as a mature, powerful man, often riding in a foam-horse drawn chariot. His favoured weapon is a trident that can attack tree human sized entities in adjacent hexes with one, un-modified, strike chance.

**Character:** He is as temperamental as the sea, placid and helpful to raging and destructive

**Worshippers and Priests:** Any sentient can be a worshipper. Priests require a minimum MA of 12

**Taboos:** There are a great many traditions abounding in mariners tails, particularly about women on ships and the destruction of sea-birds, these should be heeded

**Favoured Actions:** Observing taboos

**Sacred Sites, Symbols and Animals:** Temples to Poseidon are often on sea headlands or in ports. The trident is Poseidon's favoured weapon and symbol. Dolphins are sacred to him.

**Skills:** Priests pay ¾ cost to advance in Navigator. There is a 10% chance that there will be someone with rank 10 within temple. All major temples will have someone who can train to the highest rank

**Magic:** The modifiers listed in the College of Water Magics (section [41.]) apply to use of the spells, rituals and talents by a priests of Poseidon in addition to those listed in [107.5]

**Magic Abilities List:** The types of spells listed below will be used by a priest of Poseidon (this is in addition to the Talents and Rituals used in most religious festivals):-

Spells from the College of Water Magics.

All Talents, Spells and Rituals from the College of Water Magics are available, with the exception of the Ritual of Summoning and Binding Water Elemental (R-1)

Priests also receive the special knowledge spell Earth Tremor Spell (S-22 college of Black Magics) as a special knowledge spell.

**[108.13] Zeus**

Zeus is the son of Cronus and Rhea and the brother of Poseidon and Hades, he is the husband of Hera

This is the worship of Zeus of the Greek pantheon and Jupiter of the Roman.

Zeus is the chief god of these pantheons and is accorded some respect for his position.

Zeus has a few similar facets

Zeus the Father – God of Fatherhood

Zeus the Leader – God of the Fatherland

Zeus the Judge – God of Justice

Zeus the Thunderer – God of Storms

**Zeus the Father – God of Fatherhood and**

**Zeus the Leader - God of the Fatherland and  
Zeus the Judge – God of Justice**

These facets all have the similar theme; that of fatherhood of the family or the country by the setting of good, firm discipline. A priest can officiate in all rituals in honour of these three facets of Zeus with one skill

**Activity:** Works through leaders and fathers by guiding them in the ways of leadership

**Sacrifices:** Accepted, animals only

**Holy Day:** 23 February

**Description:** Zeus appears as a bearded powerful mature man. He will be accompanied by an eagle. This eagle should be treated as great eagle but double all statistics and size. It has the power of speech and regularly reports back to Zeus the events of distant places

**Character:** Generally fair, but firm. He appears to be going through a permanent mid-life crisis and will react favourably to beautiful women

**Worshippers and Priests:** Any sentient can be a worshipper but only male worshippers can be a priest. Priests require a minimum MA of 8

**Taboos:** Attacking eagles, not sticking to rules, especially when self imposed

**Favoured Actions:** Bringing order out of chaos

**Sacred Sites, Symbols and Animals:** Temples of Zeus are found in cities. The symbol of Zeus is the thunderbolt and the eagle is the sacred animal

**Skills:** Priests pay ¾ cost to advance in the Military Scientist skill. In addition to this they may train at half cost in a temple. There is a 10% chance that there will be someone able to train in this skill to rank 10 within temple. All major temples will have someone of this rank

**Magic:** There are no special modifiers for the performance of magic in the name of these facets of Zeus other than those listed in [107.5]

**Magic Abilities List:** The types of spells listed below will be used by a priest of these facets of Zeus (this is in addition to the Talents and Rituals used in most religious festivals):-

Magic providing knowledge

Magic influencing the actions of others

True Speech Compulsion (section [79.5])

**Talents:**

Detect Enchantment (T-1 Shaping Magics)

**General Knowledge Spells**

Spell of Charming (G-1 Ensorcelments and Enchantments)

Spell of Location (G-6 Ensorcelments and Enchantments)

Spell of Mass Charming (G-7 Ensorcelments and Enchantments)

Spell of limited Precognition (G-2 Sorceries of the Mind)

Spell of Truth (S-5 Rune Magics) *Note : the rune is not needed)*

**General Knowledge Rituals**

None

**Special Knowledge Spells**

Spell of Fear (S-13 Celestial Magics)

Spell of Mass Fear (S-5 Necromantic Conjurations)

**Special Knowledge Rituals**

None

**Zeus the Thunderer – God of Storms**

In this facet Zeus is the sky god controlling the weather.

**Activity:** Works by changing the weather

**Sacrifices:** Accepted, avians only

**Holy Day:** 15<sup>th</sup> November

**Description:** Zeus appears as a bearded powerful mature man. He will be accompanied by an eagle. This eagle should be treated as great eagle but double all statistics and size. It has the power of speech and regularly reports back to Zeus the events of distant places

**Character:** Generally fair, but firm. He appears to be going through a permanent mid-life crisis and will react favourably to

beautiful women

**Worshippers and Priests:** Any sentient can be a worshipper but only male worshippers can be a priest. Priests require a minimum MA of 12.

**Taboos:** Attacking eagles, Showing disrespect to the Gods

**Favoured Actions:** Bringing order out of chaos

**Sacred Sites, Symbols and Animals:** Temples of Zeus – the Thunderer are found in exposed places. The symbol of Zeus is the thunderbolt and the eagle is the sacred animal

**Skills:** there are no skills particularly associated with the worship of Zeus the Thunderer.

**Magic:** The modifiers listed in the College of Air Magics (section [40.]) apply to use of the spells, rituals and talents by a priests of this facet of Zeus in addition to those listed in [107.5]

**Magic Abilities List:** The types of spells listed below will be used by a priest of Zeus the Thunderer (this is in addition to the Talents and Rituals used in most religious festivals):-

Spells from the College of Air Magics.

All Talents, Spells and Rituals from the College of Air Magics are available with the exception of the Ritual of Summoning and Controlling Air Elemental (R-2)

## 109. RELIGIONS OF THE POWERS OF LIGHT

The Powers of Light are entities that live beyond this world and are worshipped as Gods by some societies.

They grant powers to those that believe in them. The reasons they do this are beyond the ken of Mortal men, ie they are up to the GM to decide.

The exact flavour of the religion is culturally based and common practices in one region may be regarded as heretical in others. Bearing this in mind the GM should rule out certain rituals and abilities and define what forms of cleric are allowable in the culture of his world. However, all are still facets of worship of the Power of Light and none use magic.

### [109.1] The Religion will have strict rules about the conduct of the believer's behaviour

It is up to the GM to decide what these rules are for all the religions of his world and how seriously transgressions are viewed

### [109.2] These religions may be regarded as opposed to magic

Magic is an abomination to them. In their view any magic use is suspect and the users damned to an hellish afterlife.

Those associating with them are at least on their way to perdition. Whilst it is not impossible for a believer to be a mage it would make the practice of magic very difficult. However some will have tried.

### [109.3] The Powers are omnipotent and omniscient and can therefore never fail

However they are aware of all things and may decide that things will be better in the long run to not provide help. This is what the success chances represent

### [109.4] The Powers of Light have several orders of servant

1. At the top are the Sanctified Entities (see section [109.9]). These are mortals who have achieved great things in their life, have died for their religion, prophets, great theologian or those who have lead exemplary lives. In addition they can be lesser spirits serving the Powers. All of these sanctified beings have areas regarded as their special interest. This is the area of life they are Patrons of. Christian Saints and angels would be examples of this class of servant

2. The next rank are the Clerics acting as guides and agents for the Powers. By dedicating their lives to the Powers they gain abilities and protection from the Powers to be used on their behalf.

There are three types of Cleric, priests, monks and laymen (see section [110.1]).

3. At the bottom are the initiated believers of the religion. These are the ordinary members of the religions church

### [109.5] The first step for the religious is initiation

A believer, or the parent if a child is too young, is initiated into the religion by a cleric (see [109.14] ritual 1.) Most believers do not take religion any further, but most will try to conform to some degree the belief system of that religion.

### [109.6] An initiate gains some benefits

The new initiate has:-

+1 to all success rolls made on a D100

-1 penalty on all magical success rolls

+2 to all magical resistance rolls.

+3 to resist charm spells and preaching of other religion

The spell lasts all the being's natural life but is lost, with no penalty, if the initiate transgresses the religion's code of behaviour or publicly renounces the religion. If the transgression is minor this may be waved or some benefits may be lowered or removed.

### [109.7] An initiate may pray and may have his prayer answered

This is as section [109.10] but the initiate acts as rank -10 (ie time taken 40 minutes and success chance WP-10). In addition initiates gain only half the benefit of all bonuses specific to Clerics for prayer

### [109.8] Some items associated with or the remains of Sanctified entities have power

These artefacts, when used in the service of the religion, in the area of patronage of the entity confer advantages to the user. An artefact should confer a 1 to 50 bonus to all D100 rolls and 1 to 5 bonus to a D10 roll. As artefacts are associated with the dead and will be very old they cannot be made by PC. It is therefore up to the GM, exclusively, to create and define the statistics of the artefacts in his world.

If a sanctified entity was a priest before becoming a sanctified entity and any holy symbols, holy water or effects of rituals are still in existence. The effects of that ritual or object are immediately increased so that acts as if made by a priest of rank 20.

### [109.9] The sanctified entities have areas of patronage

For example Francis is the patron of Navigators. Prayers should be offered to him to gain benefits in finding your way, and any task performed using the navigation skill. An artefact of Francis,

such as a finger bone, will tend to point one direction, say north, giving a 10% bonus to Navigation.

Areas, such as countries, will also have patrons, and again they should be referred to when praying on behalf of that country or its people.

The GM should strictly enforce the areas of Patronage and if a prayer is directed to the wrong entity the bonus should not be given. If an entity has a broad patronage the aid given is likely to be less helpful.

### [109.10] Examples of the Patronage of Sanctified beings.

This is not an exhaustive list and the GM should feel free to add or change any as he sees fit

<b>A</b>	
Air Magics, (protection from)	Vitus
Alchemist	Cosmas and Damian
Animals	Francis, Nicholas
Animals, (protection from)	Vitus
Archers	Sebastian
Armies	Maurice
Artists	Luke, Fra Angelico
Astrologers	Dominic
<b>B</b>	
Babies	Maximus
Battle	Michael, Archangel
Beast Masters	Antony the Abbot
Beggars	Alexius, Giles
Birds	Gall
<b>C</b>	
Cavalry	Martin
Celestial Magics, (protection from)	Eugene
Children	Raymond Nonnatus
Clerics	Gabriel of Our Lady of Sorrows
Creatures of night and shadow, (Protection from)	David
Crops, protection of	Ansovinus
<b>D</b>	
Desperate situations	Jude, Eustace
Diseases	Sebastian, Vitus
Dragons (protection from)	George
<b>E</b>	
Earth Magics, (protection from)	Agatha
<b>F</b>	
Falsely accused	Raymond Nonnatus
Fire	Erasmus (Elmo)
Fire Magics, (Protection from)	Agatha

<b>H</b>	
Healers	Luke, Pantaleon
Horse-riders	Martin
Horses	Martin, Hippolytus
<b>J</b>	
Journeys, safe	Christopher
<b>L</b>	
Lost articles	Anthony
<b>M</b>	
Magic, Entity, (Protection from)	Gorion
Magic, Thaum, (Protection from)	Bartholomew
Military Scientist	George, Maurice
Merchants	Michael the Archangel
Music, musicians, Troubadours	Cecilia, Dunstan
<b>N</b>	
Navigators	Francis
<b>P</b>	
Persecuted Believer of Powers of light	John De Martha
Plague	Gregory the Great
Poison Sufferers	John the Evangelist,
Possession	Dymphna,
Priests	John Vianney
Prisoners	Vincent de Paul
<b>R</b>	
Robbers, (protection from)	Leonard
Rangers	Francis, Nicholas
<b>S</b>	
Sailors	Brendan, Elmo
Scholars	Thomas Aquinas
Sick	Michael the Archangel
Snake bite victims	Hilary, Pirminus, Vitus
Swordsmiths	Maurice
<b>T</b>	
Troubadours	Genesius
Theft, thieves	Dismas
Tradespeople	Homobonus
Travelers	Christopher, Joseph
<b>U</b>	
Undead	Joseph
<b>V</b>	
Vermin, (protection from)	Magnus
<b>W</b>	
Water Magics, (protection from)	Florian
Were creatures	Lupus

**Y**  
Young people      John Berchmans

## 110. CLERIC OF THE POWERS OF LIGHT

Clerics are the most useful servants of the Powers of Light normally found on the earth.

### [110.1] Clerics fall into three categories, Priests, Monks and Laymen.

- 1 Priests generally care for a community and such are tied to an area for most of the time. They receive the greatest training and can have the greatest power
- 2 The term Monk includes nun, friar or hermit. As such his freedom to operate is much more variable. He may be in an enclosed place of worship, may live a solitary existence in a remote region, be free to wander spreading the religion or a holy warrior. All Monks (except hermits) are members of a religious order and the decision what type a character can be a mixture of the character's inclination and the orders available in that world. These clerics do receive training, but mainly devote their time to personal worship and development
- 3 Laymen do not proceed into the highest reaches of the clergy, and so do not have the power of the other two, but similarly do not have some of the restrictions. They generally are spiritual guiders in small communities not large enough to justify a priest, or in religions that do not hold with interactions with the powers via priests, encouraging a more personal communication with the Powers

### [110.2] A Cleric may not use magic

The Cleric may never be a member of a magic college or use magic. He loses all talents, spells and rituals on becoming a cleric. However it is possible for a believing adept to benefit from the talents of a cleric. It is also possible for a cleric to benefit or harmed by magic, once resistance check has been overcome. Only non-magical races may become clerics, ie humans, halflings, dwarfs and orcs

### [110.3] The skill of being a Cleric is different from theology or belief

An entity may believe in or study a religion without going through the rigorous training and selection required for a Cleric. A character becomes a member of the church by undergoing an initiation ritual [110.17 1.]. A character may renounce that initiation by a simple declaration. It goes without saying that a cleric must be both a believer and

theologian.

### [110.4] Advance in Rank is a combination of experience and initiation

A cleric is judged by other clerics of a higher rank for worthiness before achieving ranks 3, 5 and 7, after the experience point cost has been paid. If, in their opinion he is not worthy of advancement he may not gain these ranks. The experience points are not lost and he may re-apply a year later and gain the rank without further cost if deemed acceptable. He may not at that time gain more than one rank without more experience point gain

### [110.5] The Cleric must live life according to the principles of his religion

All religions have belief systems and moral guidelines that must be followed by a true believer, this is even more important for a cleric of that religion. If a cleric fails to live life according to these principles the penalties can be severe

1. The cleric may be prevented from gaining ranks (this is in addition to [110.4] which is decided by other clerics
2. The cleric may lose ranks and any experience points put in to gain them
3. A priest may be striped of his ordination; he is immediately reduced to rank two and loses the experience point used to gain the lost ranks.
4. He may be striped of all cleric ranks (again all experience points are lost)
5. He may be excommunicated see [110.19] and as 4. All cleric ranks are lost

Performance of some form of appropriate penance can see all of the former privileges and ranks restored and restrictions lifted.

### [110.6] The following modifiers are applied to all success rolls for the skill

Consecrated ground	+10
Target is an initiate (of that religion)	+20
High Mana Area	-10
Target is an adept	-20

### [110.7] The Cleric gains extra magic resistance

The magic resistance of the Cleric is his WP+30+Rank of cleric (plus the bonus for initiation if still in force). The cleric may chose not to actively resist the workings of magic, if that is possible for the spell, however he must always, even if stunned or unconscious, make a passive resistance roll for any magic procedure capable of being resisted in this way.

### [110.8] A Cleric may dedicate his life



### **to a patron and pay less experience to advance ranks in certain skills**

Dedicated Clerics expend  $\frac{3}{4}$  experience point cost to advance in a skill within the area of patronage of their patron; up their Cleric rank, for example, the patron Luke would reduce the cost of the healer skill. Training is given free if carried out in a suitable monastery or other religious organisation.

### **[110.9] A Cleric may undergo Purifying**

The cleric can spend some time washing his body and clearing his mind in order to more clearly contact the powers. This procedure must be performed before any of the rituals listed in [110.18] and [110.19] can be performed by the priest. For each hour of Purifying the cleric adds 1 to WP and 4 to Magic Resistance and subtracts 5 from chance to cast a magic procedure (this is only relevant if another is purified). No other activity may be engaged in whilst performing this procedure. The effects last for Rank + D10 + each hour spent in Purifying. The ritual may be performed on another giving the benefits described above.

### **[110.10] The Cleric may pray for aid, guidance or just to keep in contact with the Powers**

Prayers can either be directed to the deity in person, or via an interceding sanctified entity. These intermediaries have their own areas of patronage and praying to the correct patron adds 20% to the chance of success of the prayer. The area of patronage of the entity prayed to should be tightly enforced by the GM, the task the prayer is to aid must be within the remit of the patron to gain benefits. A list of patrons is given in section [108.10]

### **1. Aid**

The powers can be asked to aid in a task. If successful the beneficiary of the prayer (it need not be the praying person) can add the Cleric's Rank to success chances (minimum of 1) for tasks leading to the success of the task that was prayed for. Rolls for activities outside the task requested gain no benefit. This can only be done a number of times equal to the praying Cleric's rank (1 if unranked), and the benefits of the prayer wear off after 12 + rank hours. A person may only be under the influence of one aid prayer at one time, the old one is lost as soon as the new prayer is successful. The beneficiary of the prayer need not be present, or even know about the prayer. This talent cannot be used to hinder actions of a person, only aid. This form of prayer takes a minimum of 30 minutes, with a success chance of WP + rank + 1 per 30 minutes after the first

half hour

### **2. Inspiration**

The Cleric may pray for divine inspiration, either the course of future events or advice on specific courses of action. These will often come in a dream the following night, but may come immediately if the roll is criticalled. Advice sought outside the area of patronage of entity prayed to will illicit no response. The success chance for a prayer of this type is WP + (2 x rank) + 1 per 15 minutes after the first 30 minutes. The minimum duration is 30 minutes

### **3. Daily**

This is a prayer a cleric performs just to keep in contact with the deity (as [110.14]), no specific aid or information is sought. The success chance is 90 + rank and the minimum prayer time is 10 - rank (minimum of 1) minutes.

### **[110.11] The Cleric may attempt to turn lesser undead**

The Cleric's success chance for this is  $(3 \times WP) + (5 \times \text{rank})$  - the number of undead attempted and -the WP of the controlling adept. If successful the undead flee, and there is a Rank percent chance for each undead that it will crumble and the trapped spirit sent on its way to the after life. If the roll is failed by more than the WP of the Cleric the undead become enraged and will attack the Cleric

### **[110.12] The Cleric can participate in and gains benefits in Ego Combat**

In Ego combat the defence and attack chances are increased by the Cleric's rank and the damage inflicted increased by 1+1 for every third ranks. The Cleric may also command combat with those capable of performing it with a chance of  $(3 \times WP) + \text{Rank} - (3 \times \text{WP of the victim})$ . This can be used to exorcise, banish or turn greater undead. Lesser undead may be turned as [110.10]

### **[110.13] A Cleric may preach in to influence a several beings at once**

A cleric may influence up to  $2 + (2 \times \text{Rank})$  beings who can understand the language. Each being must make a willpower check at  $(10 \times \text{Rank}) - (2 \times \text{beings WP})$ . If the roll is less than this figure the being is charmed as The College of Ensorcelments and Enchantments Spell of Charming G1[36.]. If the roll is over this chance the preaching has no effect. This skill may not be used in combat

### **[110.14] A cleric is required to worship his deity frequently or risk losing contact with his deity.**

An act of worship is attending some form of successful religious ritual performance (any ritual listed in [110.9],

[110.18] and [110.19]) at least once a week (the cleric does not have to officiate) and successful prayer ([110.10]) once a day. Failure to perform this function will result in a -10% penalty to all rolls of this skill as the cleric has a weakened contact with his deity. The benefits can be restored by attendance at a successful ritual.

### **[110.15] A Cleric is required to devote a certain amount of time to studying the doctrines of his religion.**

A Cleric cannot attain the next rank until he has devoted at least (10 x rank he aims to get) hours studying the theology of the religion. He will be asked to attend an oral interview with Clerics of higher rank (or go through another form of test) to trial his knowledge and commitment. The chance to pass this exam is  $50\% + 2$  per hour over the required amount of time. If he passes he may increase in rank. If he fails he may not increase, but may sit the test again in at least a month's time at no penalty.

### **[110.16] A Cleric can collect followers from rank 3.**

A priest or monk may have up to WP followers. These must be individuals he has initiated personally. The cleric must spend 12-Rank weeks seeing the intended initiates at least once a day before initiation. Once initiated they can immediately become that priest's followers, but a monk can only gain followers if they become members of the monk's order. They must be active members of the religion; paying all dues to the religion. To retain them as followers the priest must be involved in a religious ritual (any in [110.18] or [110.19]) with them once a month. The priest need not officiate, but the ritual must be of the religion

The Cleric gains +1 for every follower to all D100 success chances for performance of all Religious abilities. This includes rituals and gained from being a priest, but not other skills, even if gained at reduced cost due to the religion.

If a cleric is to go on a long mission on behalf of the Powers they can make arrangements so the cleric will not be adversely affected by loss of contact

Followers make loyal companions, but can judge a cleric's actions more harshly than the Powers themselves would. If they decide to leave the cleric's following they can do so by a simple declaration and he loses derived benefits immediately. The person can still be an initiate of the religion and may join another's following or no one's as they wish.

### **[110.17] At rank 3 a choice must be made**

The cleric may either become an ordained priest, a monk or a Layman. An ordained priest gains the abilities and responsibilities in sections [110.18] to [110.19], but not those in [110.20]. Monks gain none of the abilities in sections [110.18] and [110.19], however he does gain the abilities in [110.20] and pays a reduced experience cost to advance in ranks. A Layman does not gain any of the abilities in sections [110.18] to [110.20] (nor can he collect followers), but he does keep and can improve the abilities gained before rank 3. A priest may at any time decide to become a monk and vice versa, he keeps his existing abilities and can start to learn the other abilities as a rank 3 Monk or Priest. If a Layman wishes to become a priest of a monk he must start again at rank 3 and any experience points spent on increasing rank of cleric as a Layman are lost, but needs to spend only half the time studying as [110.15] up to and including his old layman rank.

**[110.18] An ordained Priest can now perform certain religious rituals**

The Priest must have spent at least 5 minutes purifying himself (or have benefited from another doing it on him) in order to officiate in these rituals

**1. Baptism / Initiations**

The priest welcomes a new member to the religion, be it a baby, child on reaching a certain age or recent convert.

The new initiate gains +1 to all success rolls on a D100 and + priest's rank on any rolls to resist any charming or control spells cast by an adept or priest of another religion. The performance of this ritual on a would-be cleric is an obligatory first step. The initiation's effects lasts all the being's natural life but is lost, with no penalty, if the initiate transgresses the religion's code of behaviour or makes a public renunciation. If the transgression is minor this may be waved or any benefits of the initiation may be lowered or removed temporally. The initiation may not be re-cast nor may the one-time-initiate benefit from any future initiations. The ritual may be re-performed if the initiate transgresses the codes of religion, but there are no benefits to success chances or resistance to charm or control spells. The initiate cannot benefit from any additional initiations while the first initiation is still in effect. The ritual takes 30-Rk min with a chance of 30+(5×Rank).

**2. Marriage**

The priest creates a permanent empathic link between the two entities which works as the spell (G-4) Empathy of the College of Sorceries of the Mind [37.]. In addition to this, one partner will

feel very strong emotions of the other at any distance. The priest may voluntarily break the effects of the ritual, or the ritual's effects may be broken by cruelty, infidelity (depending on religion) or long term arguments. If that is the case both partners suffer a minor curse. The ritual takes 1 hour to perform. Its base chance is the combined WP of willing entities plus the Rank of the priest. This ritual may only be performed once for each person in his/her lifetime

**3. Funeral**

The priest consigns the body of the departed to the last resting place and the spirit any after-life he deserves. This makes the separation of the spirit and body permanent and so the person cannot be resurrected by a healer or raised by any magical means. This will also prevent the person becoming undead (but not prevent re-animation as a zombie or skeleton) although the spirit may actively and passively resist with a chance equal to the WP when alive. This will do nothing to the already undead, victims of R-1 Sacrifice ritual, those currently excommunicated or necromancers who have performed the ritual of becoming undead (R-3) [45.]. The body must be fresh, no more than a week since death, or preserved by a healer using the preserve dead ability. This ritual may only be attempted once for each body. The base chance is 25+(5×Rank) and takes 1 hour.

**4. Bless**

The priest may add / subtract ½ his rank from any D100 roll in the recipients favour for 1+Rank days. The chance of successfully blessing is 2×Rank+WP-1 for every entity blessed, the roll is made individually for each entity. The priest may not bless himself. The blessing takes 20-Rank minutes to perform

**5. Curse**

A priest may curse an entity that has transgressed the tenets of the religion or has done harm to the religion. This curse can either be the reverse of a blessing or, in more severe cases, have the same effect as G-4 Damnum Minatum (College of Black Magics [46.]). The priest's success chance is 2x WP + 5x Rank

This can be resisted by the target rolling under WP plus 20 if the target is an adept.

**6. Communion**

The priest in the performance of this ritual with a maximum of 3xRank other believers may increase the magic resistance of any participating, initiated believer by the rank of the priest for rank days, note that magic using believers may not benefit from a communion. The

chance for a successful communion is (2× the Cleric's WP)+Rank. This is rolled of each individual taking part. A priest may not benefit from his own communion service, but may benefit from that of another priest.

**7. Confession of Transgressions**

The priest by listening to and demanding worthy penances from an individual believer may enhance the bravery of the penitent. The receiver subtracts the rank of the priest from any fright check dice rolls involving that entity for Rank days. The success chance for this ritual (assuming the penances are carried out successfully) is (2× Priest's WP)+(3×Rank). A priest may only benefit from a confession given by a priest of higher rank.

**[110.19] At Rank 5 the priest gains new responsibilities and powers**

The Priest must have spent at least 10 minutes purifying himself (or have benefited from another doing on him) in order to use officiate in these rituals

**1. Excommunication**

By this ritual the priest removes the individual from any benefits he would normally receive from being an initiate, also at rank 7 he performs a reverse blessing (modifiers are as above, but not in the recipients favour) or curse from the Damnum Minatum. At rank 10 the transgressor is afflicted with a major curse appropriate (GM's Choice) to the severity of the transgression, Geas is particularly favoured. Note that the priest does not pay the endurance cost. Only one attempt per entity, per transgression can be made. The chance for excommunication is 1×Rank+WP and lasts until the victim dies (his soul descends to the underworld and a funeral ([110.18] point 3.) has no effect), he is received back in to the church, usually after a penance or completion of the Geas. The ritual takes 30-Rank minutes and the victim need not be present. The victim can resist at WP (plus 20 if the target is an adept).

**2. Consecrate Ground**

The priest may consecrate Rank ft<sup>3</sup> of ground and buildings resting upon it. The ritual takes 12-Rank hours with a chance of (3×WP)+(5×Rank). Consecrated ground adds 50 to the magic resistance of those standing on it, hinders the performance of certain magics and increases the chance of the performance of rituals of the Powers of Light. In addition if the area is dedicated to a sanctified entity all prayers to that entity have a +10 bonus to success. Consecrated ground remains holy forever. However consecrated ground can be desecrated by performing rituals alien to the religion and usually of a

disgusting nature on the site. Once desecrated spells, talents and rituals of Necromancers, Greater Summoners and Black Magics have their base chances raised by 10%.

### 3. Make holy water

The ritual purification and blessing of water fit for drinking takes 1 hour and creates rank doses. The chance of success is  $3 \times WP + 5 \times Rank$ . When holy water comes into contact with adepts and fairy folk they are forced to make a concentration check or suffer  $D + Rank$  penalty to their next action. In addition when the water contacts undead, creatures of night and shadow, weres, devils, demons, summonables, Elementals and shape shifters the entity suffers  $D - 2 + Rank$  damage. Armour does not protect unless totally sealed.

### 4. Make holy symbol

The priest must spend 8-rank days purifying and consecrating the symbol, at rank 8 the ritual takes 1 hour, at rank 9 1 minute and at rank 10 the symbol may be sketched or made out of twigs in a pulse. The chance of creating the symbol is  $2 \times WP + 4 \times Rank$ . The rank of the priest when making the holy symbol is the symbol's rank. The symbol, when held in full view in front of the cleric, can force ego combat with an increased chance of  $5 \times Rank$  (of the symbol) but only with creatures capable of ego combat. In addition the holy symbol reduces damage in ego combat by its rank. A holy symbol created by another priest can be used by a cleric of the same religion. Any believer may gain the benefits of a holy symbol at half effect. The touch (armour does not protect) of a holy symbol to undead, creatures of night and shadow, weres, devils, demons, summonables, Elementals and shape shifters causes  $D - 5 + Rk$  damage but may cause them to be enraged. Adepts and fairy folk must make a concentration check to perform their next action. The holy symbol may be engraved on a weapon doing extra rank points of damage to the above creatures. Such a weapon cannot be magically enchanted until the symbol is removed at which point the sword loses all its religious powers. For creatures that are harmed only by magic weapons the weapon itself does no damage, but the touch of the holy symbol does, as above.

### 5. Purification

By this ritual the priest may remove any magical enchantment on an item or person (including curse and geas). All purifications must be performed on consecrated ground and so does not get the benefits due consecrated ground to the success chance of the ritual. The MA of the curse is that of the adept at

the time of casting, or the WP of the priest when casting. Natural curses have an MA of 20

Minor Curse: time taken 6 hours  
Success  $25 + (5 \times Rank) - MA$  of the curse  
Major Curse: Time taken 24 hours

the ritual must take place on the altar  
Success =  $(5 + (3 \times Rank)) - MA$  of the curse  
Magic Dissipation: Time taken 12 hours  
The priest may remove magic currently effecting, stored in or bound in an object by this ritual. One ritual must be performed of each enchantment, ritual, spell or talent affecting an object or person. If a creature was bound in the item it is released and may attack the priest. The success chance is  $30 + WP + (5 \times Rank) - 1$  for each decade since the magic was cast and -1 for every rank of the adept casting the magic with that magic (use the rank of the shaper with the binding ritual for magic items)

### [110.20] Monks gain certain abilities

At ranks 3, 5, 7, and 10 he may choose one of the abilities appropriate for his rank. At rank 10 he may additional abilities by the expenditure of 200x the minimum rank needed for the ability

Minimum Rank	Ability
3	Go Without Food
3	Maintain Position
3	Meditation
3	Holy Visions
3	Detect Lies
3	Resist Fear
5	Resist Extremes of Temperature
5	Go Without Water
5	Go Without Sleep
5	Become a Sage
5	Calm Beasts
7	Resist Pain
7	Resist Disease
7	Immunity to Poison
7	Speak to animals
7	Calm Sentients
9	See Invisible
9	Speak in Tongues
9	Command Beasts
9	Be a Holy innocent

3	Go Without Food
3	Maintain Position
3	Meditation
3	Holy Visions
3	Detect Lies
3	Resist Fear
5	Resist Extremes of Temperature
5	Go Without Water
5	Go Without Sleep
5	Become a Sage
5	Calm Beasts
7	Resist Pain
7	Resist Disease
7	Immunity to Poison
7	Speak to animals
7	Calm Sentients
9	See Invisible
9	Speak in Tongues
9	Command Beasts
9	Be a Holy innocent

1. Go Without Food. The monk requires only half the normal amount of food as others, and can fast for  $5 \times Rank$  days with no ill effects
2. Maintain Position. The monk can hold his position for  $Rank^3$  days with no ill effects. He must move slightly in order to eat and drink unless someone feeds him. There is a  $2 \times Rank$  bonus to hiding in shadows.
3. Meditation. The monk can recover  $\frac{1}{3}$  Rank (round down) fatigue points lost per minute of meditation.
4. Holy Visions. The monk sees visions of past and future events and distant places that are useful to the monk or his order. This may drive

him mad, the monk must roll under  $4 \times WP$  to avoid losing 1 WP point after each vision. Once only 3 WP points are remaining the monk has gone mad. He must be cared for in order to stay alive.

5. Detect Lies. The monk is adept at spotting falsehood in others. The chance to do so is  $WP + PC + (4 \times Rank)$ . The target has a chance of getting away with the lie of  $WP + Rank$  Troubadour +  $3 \times Rank$  spy or thief
6. Resist Fear. The monk is unaffected by all normal fear and need not roll on the fright table. Against magical fear attacks he subtracts  $5 \times Rank$  from all rolls on the fright table.
7. Resist Extremes of Temperature. The monk takes  $1 + (\frac{1}{2} \times Rank)$  less damage from fire or ice weapons. He Takes Rank less points of damage from extremes of temperature (including fire) and  $\frac{1}{2}$  Rank less damage from magic cold and fire.
8. Go Without Water. The monk requires only half the normal amount of water as others, and can go without water for  $2 \times Rank$  days with no ill effects
9. Go Without Sleep. The monk needs Rank less hours of sleep a night. Note that particularly tiring events or work will require a little sleep from even the highest ranked monk
10. Become a Sage. The Monk has a chance of knowing any knowable information. The chance is  $Rank \times a$  GM decided difficulty factor. That chance should be doubled if the monk has a week to research the question in a suitable library
11. Calm Beasts. There is a  $3 \times WP + 5 \times Rank$  chance that a monk may be able to sooth any non-sentient beast. There is a -20 penalty if the beast is a carnivore. The chance is halved if the animal is a creature of night and shadow or is enraged. All modifiers are cumulative so the chance to calm an enraged creature of night and shadow is quartered. Only one beast may be calmed at a time, although the animal will remain calm until something upsets it. A roll of 99 or 00 will mean that the beast will attack.
12. Resist Pain: The monk is immune to all pain and can never be stunned. He is also immune to the assassin's interrogation skill. The monk adds  $5 \times Rank$  to his concentration check success chance.
13. Resist Disease: The Monk adds is  $WP + 5 \times Rank$  to any success chance to resist disease and infection
14. Immunity to Poison: The monk takes Rank less damage from poisons

15. Speak to animals: The monk can converse freely with all animals, including mammals to fish
16. Calm Sentients: As Calm animals, but the range of sentients resistant to this also includes; undead, creatures of night and shadow, weres, devils, demons, summonables, Elementals and shape shifters.
17. See Invisible: The monk has a PC + 8xRank chance of perceiving naturally or magically invisible persons or objects
18. Speak in Tongues: The monk can converse freely with all sentient races in their own language
19. Command Beasts: The monk may command Rank<sup>2</sup> beasts with a success chance of 2xWP + 4xRank (halved for creature of night and shadow). The beasts must be calm, and he must be able to communicate with them. They will perform his commands to the best of their ability or die in the attempt.
20. Be a Holy innocent: The monk is so holy that undead, creatures of night and shadow, weres, devils, demons, summonables, Elementals and shape shifters are unable to take direct action against him. They can however get someone to do their work for them.

advance in Cleric is shown below

Rank	Cleric		
0	1000		
1	400		
2	1600		
	<b>Monk</b>	<b>Priest</b>	<b>Layman</b>
3	2500	3500	2000
4	3750	5800	2400
5	5500	8500	2800
6	7400	11500	3600
7	10000	15000	4400
8	12000	19000	5400
9	14000	22500	7000
10	16000	27000	9000

Comments to  
David Barrass  
david.barrass@ed.ac.uk

**[110.21] At rank 10 a Priest may gain monk abilities**

The Priest may expend 300xMinimum rank needed experience points and again the abilities in [110.20]. He acts as rank 10 in these.

**[110.22] At rank 10 the Cleric may perform "miracles"**

The priest chooses, with the GM, a spell from any college that he feels appropriate for the religion. This is of course not a spell but a miracle and as such it is not enhanced or made more difficult by any factor such as counter spell, consecrated ground or cold iron. The miracle may still be actively or passively resisted as the original spell. The WP of the Cleric is used wherever MA is called for. The attributes of the spell, talent or ritual remain the same. The priest pays experience points for the spell as an adept would, but pays 2x the experience multiple to achieve rank 0.

**[110.23] The Cleric should donate all money above his needs to his church.**

He should at all times be serving his god in one way or another. If a Cleric at any times performs an act contrary to his religious code he should be punished as [110.4] and [110.5].

**[110.24] The experience cost to**