

Things Spiritual

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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 DragonQuest, these can be travelled to and explored. One, Faerie, is a mirror to this world and 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) [100.], some live in the boundaries between the worlds [101.] and others live on other planes visiting this plane only occasionally, if at all [102.].

All of these spirits can be asked for aid, bargained with and even forced to perform actions and divulge information by those with the knowledge to interact with them.

100. PHYSICAL WORLD SPIRITS

These spirits live entirely in this dimension

[100.1] 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

[100.2] 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 [101.5] or by the use of special magics or items

101. BOUNDARY SPIRITS

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.

[101.1] Spirits of abstract ideas – Geni and totem spirits

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, the good fortune of a tribe 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,

detering woodsmen, defending against hostile spirits, 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 [104.]). Communication will be very limited as they are not very intelligent, but an adept may be able to find out its last action, or what is troubling it or even influence its actions.

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 [103.]), 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

PC1/500 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. If the home is lost, ie more than WP miles from believers, the spirit may not influence events beyond that distance

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 very 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

Other spirits in this section can gain power through the beliefs of sentients. 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.

[101.2] 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.

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 (or even spring), and a fire elemental would be the spirit of a volcano.

The power of the elemental proportional to the size of the feature; for example, a Major river will have characteristics at the 2-3 times maximum of the range in [73.], an average spring ½ to ¼ the minimum.

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.

A summon elemental ritual on a feature, or within 50 hexes of it will automatically summon this elemental, only if the elemental is bound elsewhere will another be summoned in its stead.

[101.3] Spirits of Trees

These are the spirits of a forest, a wood or even a grove of trees. A grove is a stand of trees no less than 100 hexes in size. A wood or a forest will have minor tree spirits controlling smaller areas of approximately grove size.

They control the trees within their area, and can make them attack, such as moving branches and even dropping parts of itself, such as nuts or even old and rotten branches. They are aware of anything happening within their forest, wood or grove, although being tree-like they are slow to respond. Someone walking at TMR through a feature will be able to get to the other side without the spirit being able to respond. However, the spirits can communicate so word of happenings in one spirits domain will reach other spirits in the wood in enough time for them to prepare.

They make their homes within an old and hoary tree within their feature. Only a detect aura will be able to distinguish a tree with a spirit from one without a spirit. If the home tree is directly attacked the tree can respond

immediately. If this tree is cut down the spirit will find a new tree within the feature, but will not forget its treatment

The spirit is fixed in the tree so cannot be summoned, but it can be visited. A Ranger familiar with the area will on a successful [2xPC] + [4xRank] roll know where such a home tree might be. Once at the tree the spirit can be communicated with as detailed in [101.10] or by magic, such as the abilities in the College of Shamanism [104.]

Once the all the trees are cut down, including its home, the spirit dissipates. If the home tree is left the spirit will live on until that tree dies

Their priority is survival and they take a dislike to those who are destructive of trees and the nature within the wood. They accept that some damage is inevitable and will accept some cutting down of trees, but the logging must be limited to needs. Any who are greedy or offend will find their path blocked, or be attacked, game will be driven from them and fruit will spoil as he approaches. He will find life in the wood difficult, so may all of the same race as the trees are not good at recognising individuals.

[101.4] Animal spirits

These are the spirits of all animals. 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.

[101.5] 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. Clerics 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.

[101.6] 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.

[101.7] 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

[101.8] 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 ([101.1]), 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 descendants over the space of 10 years.

They do not need a spirit home while their descendants 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.

They may not directly communicate with non-shamanic entities, but can seek to hint to descendants by subtle omens or dreams. These will indicate the pleasure and, more commonly, their displeasure. They are concerned with their own survival, and as such will aid their descendants to survive, but in order to preserve the reverence that prolong their existence. As such they will willingly give knowledge of old traditions and techniques to their descendants.

[101.9] 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 nor will they teach skills and spells.

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

[101.10] Spirits may try to communicate with people on the Material world.

The person to be contacted must be known to the spirit in some personal way

1. either directly known
2. a believer for a Genii
3. Some one who lives in or near a natural feature or wood
4. hunter (or carer) for animal spirits
5. descendant for an ancestor spirit
6. Any shaman as their minds are naturally attuned to spirits.

The communication can be in the form of omens or dreams. These should not harm the entity contacted.

The spirit spends one point per entity that can witness the omen or receive the dream. It has a cast chance of 40% + MA + Rank (if either is applicable to the spirit).

There is a 2xPC (of the witness or dreamer) + (4x Astrologer Rank) chance per entity that the omen will be recognised as such, or the dream remembered. A further PC + (4x Astrologer Rank) chance that the Omen or dream will be interpreted correctly. If this roll is failed by more than 40 or a 99 or 00 rolled the interpretation is wrong

102. 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

[102.1] 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.

[102.2] Elementals

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

[102.3] Summonables

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

[102.4] Demons, Devils, Gods and Related

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

103. 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. It can be used to force an entity to perform actions against their will

[103.1] Only certain entities may enter ego combat

Only those spirits listed as being of the boundary [101.] or other planes [102.] may engage in ego combat

[103.2] 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 [109.13]. It is always possible that the being may be tricked into ego combat.

[103.3] 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

[103.4] 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.

[103.5] 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 first comes 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.

[103.6] 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.

[103.7] 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, speak with the opponent etc. If eye contact is broken the breaking entity must make a concentration check (see [103.9]). The resistance percentage is not modified.

[103.8] 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.

[103.9] 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)feet 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.

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

The looser may be forced to divulge one piece of information (not the true name) or perform one task. The looser may choose to abandon this or cheat the winner once his WP is recovered to above 4. It may be advisable for the victor to monitor progress

If defeated by a Cleric of the Powers of Light (and vice versa) creatures of an evil nature will flee blindly for the Cleric's WP-15 days (minimum of one). Spirits from other planes and possessing spirits are banished back to his home plane or cast out of the body if defeated by anyone

[103.11] 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 [103.10]

[103.12] 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

If the victor chooses not to possess the looser the individual will have no will and can be led around docilely. The victor may also perform all of the actions in [103.11], except the control of the dreams may continue for WP-5 nights

[103.13] 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.

104. THE COLLEGE OF SHAMANISM

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

Much of the power of a shaman comes from his ability to communicate easily with spirits of great power and/or knowledge. A good shaman PC will use these contacts in combination with the GM. The GM should be aware that these spirits have their own motivations and aims that may be in conflict with the Shaman's. All spirits should be seen as full NPCs and played as such.

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 [101.]) 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.

[104.1] 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-13, 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

[104.2] The Base Chance of performing any talent (except T-1 and T-2) spell or ritual of this College is modified by the addition of the

following number

Foe each level of trance above that needed +5
Special dates and times* +10
Holding an item of special significance ** +10

* These will be known to the shaman. The times will not be a whole day, but may be a few minutes to an hour on one particular day. An example could be the 15 minutes after dawn on mid-winter's day. In all the total periods should be no more than 24 hours in one year.

** This is something that has significance to the shaman and is agreed by the GM. There will be one item per magic ability. If lost or a new magical procedure is learnt there is a 1xPC chance that a suitable item can be made or found after a 1 hour search. If failed the shaman may continue the search or making until he gives up or one is found. To someone other than the Shaman these items will appear to be a motley collection of pebbles and animal parts, to the shaman they will be things like a striped pebble that eases the Ritual of Dimension Travel, an eagle's claw that aids the casing of Spell of Eagle eyes. Another shaman will be able to recognise their purpose with a 4xPC roll in a light trance.

[104.3] 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 (5xWP)+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 himself 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 3xrank 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+ 4xrank, 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.]

5. Attunement to the Sprits (T-5)

This talent is always on without cast chance or fatigue loss or any other penalty. The Shaman is more receptive to the spirits around him as [101.10]. He adds 4xRank with this talent to the chance of perceiving that a spirit is trying to communicate (2xPC normally). He adds 4x rank to the chance of correctly interpreting the omen or dream (PC normally)

[104.4] 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 2x 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 Ensorcelments 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 Spirit Sight (G-11)

RANGE: 15+(15×Rank)feet

DURATION: Concentration : 3× Rank hours

EXPERIENCE MULTIPLE: 120

BASE CHANCE: 35%

RESIST: May not be resisted

TRANCE LEVEL: Light

EFFECTS: The shaman can see any of the spirits listed in sections [101.] and [102.] within range in this or the boundary plane.

12. Spell of Conversing With Spirits (G-12)

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 [101.] and [102.] in the vicinity without knowledge of the language. This spell can be used to ask the spirits for aid or to bargain with them. This spell will not stop a spirit attacking the shaman. The Shaman's spirit guide can always be conversed with.

13. Spell of Allowing Possession (G-13)

RANGE: Self

DURATION: Concentration

EXPERIENCE MULTIPLE: 150

BASE CHANCE: 40%

RESIST: May not be resisted

TRANCE LEVEL: Medium

EFFECTS: The shaman may allow a spirit he is communication with to possess his body. The spirit has the shaman's physical characteristics (PS, MD, AG, EN) and the spirits mental characteristics (MA, WP and PC). The FT is the average of the spirit's and shaman's. The body will have features of the spirit, such as voice and posture, in much the same way as an impressionist appears like the person he is impersonating. The controlling spirit can use any skills, knowledge and magic known to the spirit and the shaman if the shaman wishes it. The shaman is aware, although he is in a medium trance, and can end the effects of the

spell and therefore the possession at any time. During the possession the body is controlled by the GM.

If the spell is backfired the spirit fully possesses the shaman's body as S-16 Sell of Ego Projection of the College of Lesser Summonings

[104.5] 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 [101.] and [102.] 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 (+10 if spirit guide or personal ancestor) and the experience multiple is 100.

8. Ritual of Reading (Q-8)

By this ritual a shaman may find out about one dramatic event that has happened to an object or in a place. The description will not be clear, but will provide enough detail for some one who was there to recognise the event and the people involved if given a description. It may also provide details

that no one was aware of at the time.

The success chance is 40 + 3 per rank plus factors depending on how dramatic the event was. The death of a greater sentient should be worth at least 10%, doubled if violent, doubled again if the victim was an innocent. This ritual takes 1 hour – 5 x rank minutes. The experience multiple is 100.

[104.6] 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 [101.] and [102.]). 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.

[104.7] 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 [101.] and [102.] (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-12) in which case the spirit will not appear). The spirit will appear uncontrolled and may attack. The success chance is $MA+(3 \times Rank)$ 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 $MA+(3 \times Rank)$ (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.

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 [101.]), 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 [101.1] 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 worshiped 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 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 a 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: 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, knowledge through 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 [110.] for an example pantheon

106. PRIESTS OF MAGICAL RELIGIONS

A priest of a magical religion has considerable advantages, such as social status. The chief one, however, 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
0	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 2x the experience multiple. The magical abilities are also dependant

on the deity worshipped and/or pantheon.

[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. The deity may refuse contact (as [106.8]) with the consequences stated
3. Loss of status within the religious organisation
4. Prevented from advancing in ranks (particularly the ranks where new magical abilities are gained)
5. 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)
6. Loss of all ranks of religious abilities. The character is no longer a priest
7. Loss of all ranks of religious abilities and initiate status. The character is no longer a priest
8. Curses from the Religious organisation and/or the deity

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

[106.4] Priests may either officiate exclusively for one deity or may officiate of an entire pantheon

This is dependant on the culture and pantheon. The rules, as presented here, are for a single deity; the rules for a pantheon are in [106.13]

[106.5] 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).

The procedure for a priest of a pantheon is different, instead bonuses are given to certain skill rolls see section [106.13].

[106.6] 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

[106.7] 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 religion it 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 a 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 my join another's following or no one's as they wish.

[106.8] A priest is required to pay tribute to his religion 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 the gods. 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.

[106.9] 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 $(10 \times \text{rank})$ 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.

[106.10] A priest does not need to achieve Rank with any additional languages, but certain religious functions require extra language Ranks.

While a priest is not required to have any extra language skills, it is suggested that the priest be familiar with the spoken form of the Religious Common language at Rank 8, and the written form of the Religious Common language at Rank 7.

In addition, it is suggested that for a priest to rise above Rank 5, he must speak and read/write an extra two languages of his choice (preferably related to the area in which he serves), and that to rise above Rank 7, the priest must speak and read/write an additional two languages of his choice.

[106.11] 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.

A temple is any structure or natural feature that is venerated by a religion and considered particularly sacred

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.

[106.12] In certain 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 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 perform a Ritual Purification [107.9](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 [106.8] 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 [106.8] 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

[106.13] In certain religions a priest may officiate in rituals for all deities in a pantheon.

This is dependant on the pantheon and generally only occurs in societies that do not have the centres of population to allow the priests to specialise. If a priest wishes to become a priest for an entire pantheon the following restrictions apply:

1. The pantheon must have a unified overall philosophy and this must be specified in the pantheon's description
2. The priest must perform a Ritual Purification [107.9](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.
3. The Priest will have one body of magic spells, talents and rituals. These are for all deities. Their use might be modified depending on what deity the priest chooses to

serve at the purification ritual.

4. The skills appropriate to a deity will receive a bonus to their success chance depending on what deity the priest is purified for. This will be in the form of an effective increase in rank. If the priest is not ranked in that skill the priest gains no benefit. Generally this increase is at the cost of reduced effective ranks in other skills. There is no reduced experience point cost to advance in ranks for any skill
5. Followers are as [106.7], except that the followers may follow the priest in the rituals for all deities in a pantheon
6. Any contact with any deities of the pantheon count as contact for all the deities

All other restrictions and powers of priests remain unchanged. Wherever individual deities are mentioned in the rules the pantheon should be substituted

[106.14] 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. See Section XII for example religions.

[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 [110.] 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 Conjurings) 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.

If a pantheon rather than an individual deity is worshipped the priest may choose a college for the pantheon. The success chance for individual spells may vary depending on what deity the priest has purified for (see section 107.9] Q-8)

[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	+1

(note: MA over 15 gives no additional benefit)

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 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].

This talent can be used to maintain contact with the deity with a success chance of 80+Rank. No aid can be asked for, but information can be given to the deity. This talent can be attempted only once a day. The Experience multiple of this talent is 50.

[107.8] General knowledge spells

1. Bless / Curse

See spells of other colleges. The spells Evil Eye (G-9 of the College of Enforcements and Enchantments), the Damnum Minatum (G-4 of the College of Black Magics) and backfire (see [30.]) results above a roll of 61 are minor curses

[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 once 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 in a serious enough way 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.

This ritual is also used to switch the deity being served of the priest is officiating for more than one deity (see [106.12] or [106.13]). At the beginning of the ritual the states what god he is to serve and, if successful, he is then purified for that god. He may then properly serve that god; officiate in rituals and draw power from that god. This lasts until the priest nominates another deity in a successful purification ritual.

The success chance is 70+rank and the experience multiple is 250

9. Exclusion (Q-9)

By the use of this ritual the priest removes all benefit from an individual

from this religion (including initiation) and makes it impossible to benefit from future magic from this deity. In addition to this he suffers –Rank to all rolls from that point onwards. He will most likely be shunned by all his former co-religionists. The success chance is $3 \times \text{MA} + 4 \times \text{Rank} - \text{WP of the victim}$ (if he chooses to resist). The effects can be cancelled by simple declaration by the priest or a priest of a higher rank of the same religion. The experience multiple is 100 and takes 1 hour, the victim must be present for at least part of the ritual.

[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 a god he is a priest of, 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. The priest must be purified for the deity he is calling on if the religion is pantheistic.

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 (but still large by human standards).

2. Major Curse

See [84.4] page 141

[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. Note that all non-sentient or unconscious beings are treated as unwilling. 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'. 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 mana. 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 $30 + (5 \times \text{Rank})$ 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 a deity he is a priest of. 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 has up to RK alpha points. These 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. This change is permanent

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 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. The success chance for this ritual is $30 + \text{MA} + 5 \times \text{Rank} - (10 \times \text{the number of points to be stored})$ and this is rolled once the item is fully charged, not on completion of the ritual. A roll over the success chance is not a complete failure. If under 40 over the success chance the item is complete, but with fewer alpha points stored (reduce the number of points stored by 1 for every 10 failed by). In addition the item develops characteristics not intended by the caster decided by the GM. If over this number the ritual is failed with no further loss. If backfired the item is lost and may explode doing D10 + the number of

points stored to any within 10 + Stored points feet.

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 a priest with Rank 10 in this ritual 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 ft³ of ground plus any trees, springs or building resting upon it. The ritual takes 1 hour to perform with a chance of $(3 \times \text{MA}) + (5 \times \text{Rank})$. 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 a god he is a priest of, 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 Rank+D10×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 to the wielder. 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.

[107.12] 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 priests of that pantheon

108. 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.

Religions based on the Powers of Light are different from the Pagan religions. The pagan gods are large powerful versions of their worshippers. They are worshipped out of fear, and because of the power they can give to the follower. The Powers of Light are worshipped because they offer a form of life to all based on adherence to the principles of the religion, not based on prowess of arms, social status or wealth.

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.

The ultimate sanction of these religions is in the afterlife, something that is difficult to encompass in a normal role-playing campaign (unless the GM is willing to venture into the afterlife). Therefore, these religions require a high standard of role-playing

[108.1] 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

[108.2] 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.

[108.3] 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

[108.4] The Powers of Light have

several orders of servant

1. At the top are the Sanctified Entities (see section [108.10]). These are either mortals who have achieved great things in their life, have died for their religion, divinely inspired 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 (including those of Islam) would be examples of this class of servant.

The type of sanctified entity allowed is defined by the precise nature of the religion

2. The next rank is 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 [109.1]).

The exact nature of the cleric found in a religion is dependant in that religion

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

[108.5] 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 [108.14] 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.

[108.6] 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 effects of the initiation 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.

[108.7] An initiate may pray and may have his prayer answered

This is as section [108.11] 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 (see [109.7])

[108.8] Religions of the Powers of Light encourage self sacrifice

All worshippers gain +1 to abilities involving the Powers of Light religions for each day of the last 30 they have been living at subsistence level, up to a maximum of 10. This is doubled if the worshipper donates the money saved to those poorer than himself. Note that this must be an active choice; a player will not get the benefits if circumstance has forced him into living at subsistence level.

[108.9] 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 the effects of the object act as if made by a priest of rank 20.

[108.10] 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.

[108.11] 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

A

Air Magics,	Vitus
(protection from)	
Alchemist	Cosmas and Damian
Animals	Francis, Nicholas
Animals,	Vitus
(protection from)	
Archers	Sebastian

Armies	Maurice	of Powers of light	
Artists	Luke, Fra Angelico	Plague	Gregory the Great
Astrologers	Dominic	Poison Sufferers	John the Evangelist, Dymphna, John Vianney Vincent de Paul
B		Possession	
Babies	Maximus	Priests	
Battle	Michael, Archangel	Prisoners	
Beast Masters	Antony the Abbot	R	
Beggars	Alexius, Giles	Robbers,	Leonard
Birds	Gall	(protection from)	
C		Rangers	Francis, Nicholas
Cavalry	Martin	S	
Celestial Magics, (protection from)	Eugene	Sailors	Brendan, Elmo
Children	Raymond Nonnatus	Scholars	Thomas Aquinas
Clerics	Gabriel of Our Lady of Sorrows	Sick	Michael the Archangel Hilary, Pirminius, Vitus
Creatures of night and shadow, (Protection from)	David	Snake bite victims	
Crops, protection of	Ansovinus	Swordsmiths	Maurice
D		T	
Desperate situations	Jude, Eustace	Troubadours	Genesius
Diseases	Sebastian, Vitus	Theft, thieves	Dismas
Dragons (protection from)	George	Tradespeople	Homobonus
E		Travelers	Christopher, Joseph
Earth Magics, (protection from)	Agatha	U	
F		Undead (protection from)	Joseph
Falsely accused	Raymond Nonnatus	V	
Fire	Erasmus (Elmo)	Vermin, (protection from)	Magnus
Fire Magics, (Protection from)	Agatha	W	
H		Water Magics, (protection from)	Florian
Healers	Luke, Pantaleon	Were creatures	Lupus
Horse-riders	Martin	Y	
Horses	Martin, Hippolytus	Young people	John Berchmans
J			
Journeys, safe	Christopher		
L			
Lost articles	Anthony		
M			
Magic, Entity, (Protection from)	Gorion		
Magic, Thaum, (Protection from)	Bartholomew		
Military Scientist	George, Maurice		
Merchants	Michael the Archangel		
Music, musicians, Troubadours	Cecilia, Dunstan		
N			
Navigators	Francis		
P			
Persecuted Believer	John De Martha		

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

What type of cleric is found will depend on the nature of the religion

[109.2] 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

[109.3] 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 [109.17 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.

[109.4] 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. Note that clerical rank and position in the religious hierarchy do not necessarily correspond.

[109.5] 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

109. CLERIC OF THE POWERS OF LIGHT

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

[109.1] 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

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 deity may refuse the prayers of the cleric until the cleric acts appropriately. This gives the cleric a -10 penalty to all clerical success rolls
2. The cleric may be prevented from gaining ranks (this is in addition to [109.4] which is decided by other clerics)
3. The cleric may lose ranks and any experience points put in to gain them
4. A priest may be stripped of his ordination; he is immediately reduced to rank two and loses the experience point used to gain the lost ranks.
5. He may be stripped of all cleric ranks (again all experience points are lost)
6. He may be excommunicated see [109.20] and as 4. All cleric ranks are lost

Performance of some form of appropriate penance, such as act of charity, pilgrimage or fast, can see all of the former privileges and ranks restored and restrictions lifted.

[109.6] A cleric does not need to achieve Rank with any additional languages, but certain religious functions require extra language Ranks.

While a cleric is not required to have any extra language skills, it is suggested that the cleric be familiar with the Spoken form of the Religious Common language at Rank 8, and the written form of the Religious Common language at Rank 7.

In addition, it is suggested that for a priest to rise above Rank 5, he must speak and read/write an extra two languages of his choice (preferably related to the area in which he serves), and that to rise above Rank 7, the priest must speak and read/write an additional two languages of his choice.

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

Consecrated ground	+10
Target is an initiate (of that religion)	+20
Each Day of fast (see [108.8])	+1
High Mana Area	-10
Target is an adept	-20

[109.8] 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 choose 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.

[109.9] 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.

[109.10] 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 [109.19] and [109.20] 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.

[109.11] 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 example patrons is given in section [110.10]

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. The success chance is doubled if the aid is for another person and the cleric will not benefit.

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 [109.15]), 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.

[109.12] The Cleric may attempt to turn lesser undead

The Cleric's success chance for this is (3xWP)+(5xrank)- the number of undead attempted and minus 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

[109.13] 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 (3xWP)+Rank-(3xWP of the victim). This can be used to exorcise, banish or turn greater undead. Lesser undead may be turned as [109.11]

[109.14] A Cleric may preach in to influence a several beings at once

A cleric may influence up to 2+(2xRank) beings who can understand the language. Each being must make a willpower check at (10xRank) - (2xbeing's 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

[109.15] 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 [109.10], [109.19] and [109.20]) at least once a week (the cleric does not have to officiate) and successful prayer ([109.11]) once a day. Failure to perform this function will result in a -10% penalty to all success rolls using this skill as the cleric has a weakened contact with his deity. The benefits can be restored by attendance at a successful ritual or prayer, depending on what was missed.

[109.16] 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 preparation 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.

[109.17] 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 (this need not be individual attention). 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 [109.19] or [109.20]) 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.

[109.18] 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 [109.19] to [109.20], but not those in [109.21]. Monks gain none of the abilities in sections [109.19] and [109.20], however he does gain the abilities in [109.21] and pays a reduced experience cost to advance in ranks. A Layman does not gain any of the abilities in sections [109.19] to [109.21] (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 or 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 [109.16] up to and including his old layman rank.

[109.19] 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 last 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+(5xRank).

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+(5xRank) 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 2xRank+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 $3 \times \text{Rank}$ 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 participate in, but not benefit from, a communion. The chance for a successful communion is $(2 \times \text{the Cleric's WP}) + \text{Rank}$. 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 $(2 \times \text{Priest's WP}) + (3 \times \text{Rank})$. A priest may benefit from a confession given by a priest of higher rank.

[109.20] 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 $1 \times \text{Rank} + \text{WP}$ and lasts until the victim dies (his soul descends to the underworld and a funeral ([109.19] 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 $30 - \text{Rank}$ 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^3 of ground and buildings resting upon it. The ritual takes $12 - \text{Rank}$ hours with a chance of $(3 \times \text{WP}) + (5 \times \text{Rank})$. 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 $3 \times \text{WP} + 5 \times \text{Rank}$. When holy water comes into contact with adepts and fairy folk they are forced to make a concentration check or suffer $D + \text{Rank}$ 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 $D - 2 + \text{Rank}$ 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 $2 \times \text{WP} + 4 \times \text{Rank}$. 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 $5 \times \text{Rank}$ (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 $D - 5 + \text{Rk}$ 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 $25 + (5 \times \text{Rank}) - \text{MA}$ of the curse

Major Curse: Time taken 24 hours

the ritual must take place on the altar

Success = $5 + (3 \times \text{Rank}) - \text{MA}$ 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 $30 + \text{WP} + (5 \times \text{Rank}) - 1$ 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)

[109.21] 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 $200 \times$ the minimum rank needed for the ability

Most of these abilities do not need to be activated, they are always on. Unless otherwise specified in the description of the ability

Minimum	Ability Rank
3	Go Without Food
3	Maintain Position
3	Meditation
3	Holy Visions
3	Detect Lies
3	Resist Fear
3	Summon Water
5	Resist Extremes of Temperature
5	Go Without Water
5	Go Without Sleep
5	Become a Sage
5	Calm Beasts
5	Summon Food
5	Sense Magic
5	Stun Recovery
7	Resist Pain
7	Resist Disease
7	Immunity to Poison
7	Speak to animals
7	Calm Sentients
7	Command Plants
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 5xRank days with no ill effects

2. **Maintain Position.** The monk can hold his position for Rank³ days with no ill effects. He must move slightly in order to eat and drink unless someone feeds him. There is a 2xRank bonus to hiding in shadows.
3. **Meditation.** The monk can recover $\frac{1}{3}$ Rank (round down) fatigue points lost per minute of meditation for a maximum of 1 hour.
4. **Holy Visions.** The monk sees visions of past and future events and distant places that are useful to the monk or his order. These visions come unbidden and can be at inconvenient times. This may drive him mad, the monk must roll under 4xWP 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 + (4xRank). The target has a chance of getting away with the lie of WP + Rank Troubadour + 3xRank 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 5x Rank from all rolls on the fright table.
7. **Summon Water.** The monk may cause a spring to instantly form that will supply Rank pints of good tasting drinking water. It takes 30-Rank minutes for the monk to find a suitable spot. The spring will only form on the ground and has a success chance of 3xWP+ 3xRank, halved in deserts, and frozen terrains. This spring is permanent
8. **Resist Extremes of Temperature.** The monk takes 1 + ($\frac{1}{2}$ xRank) 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.
9. **Go Without Water** The monk requires only half the normal amount of water as others, and can go without water for 2xRank days with no ill effects
10. **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
11. **Become a Sage.** The Monk has a chance of knowing any knowable information. The chance is Rank x a GM decided difficulty factor. That chance should be doubled if the monk has a week to research the

question in a suitable library

12. **Calm Beasts.** There is a 3xWP + 5xRank chance that a monk may be able to sooth any non-sentient beast after 10-Rank pulses. 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.
13. **Summon Food:** The monk can summon food natural to the area, both plants and animals. In fertile areas the food will be of good quality and quite possibly belong to a farmer. In desert and wilderness areas the food will be such things as roots, insects and reptiles. There will be enough food for Rank people for 1 day and will not be poisonous. It will take 1 minute to arrive. This can only be used once per week in an area of a 10 mile radius and has a success chance of 5xWP+ 5xRank
14. **Sense Magic:** the Cleric has a 2xPC + 3xRank chance of spotting Magic items or object or people under the influence of magic. This includes wards, magic traps, charms etc. It can also allow the cleric to spot a spell or ritual being enacted or prepared. It will not tell the cleric the Nature of the Magic, or even its Alignment
15. **Stun Recovery:** by mental discipline routines the monk may add 2xRank to the stun recovery roll. In addition the roll may be made as soon as the monk becomes stunned, and may act in that pulse if recovered and has an action left
16. **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 5xRank to his concentration check success chance.
17. **Resist Disease:** The Monk adds is WP + 5xRank to any success chance to resist disease and infection
18. **Immunity to Poison:** The monk takes Rank less damage from poisons
19. **Speak to animals:** The monk can converse freely with all animals, including mammals to fish
20. **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.

21. **Command Plants:** The monk may make an area (Rank²) of plants grow or wither at Rank times the normal rate. At rank 10 the monk may make dead plant material, even wood, sprout and grow. This ability has a success chance of 5xWP+ 4xRank

22. **See Invisible:** The monk has a PC + 8xRank chance of perceiving naturally or magically invisible persons or objects

23. **Speak in Tongues:** The monk can converse freely with all sentient races in their own language

24. **Command Beasts:** The monk may command Rank² 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. The instructions must be simple, the monk has no more than a single pulse to give the command.

25. **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.

[109.22] At rank 10 a Priest may gain monk abilities

The Priest may expend 300xMinimum rank needed experience points and again the abilities in [109.21]. He acts as rank 10 in these.

[109.23] 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.

OR John Kahane's miracle rules

[109.23] When a cleric has great need, he may be able to call upon his deity for a Miracle.

Great need has to be judged by the GM, as Miracles are not handed out frivolously, and they are not without cost. In addition, prayers of this sort are not

always answered; a typical response to such questions is usually, "My child, in this may your faith be tested." The chart below provides some modifiers that will affect the chance of a Miracle occurring. This being said, the GM should note that this chart is only a reference, and not a hard and fast rule.

The success chance of a cleric receiving a Miracle is 1 + 1 per rank. The chance may be altered by the following modifiers:

Miracle attempted in this area in the past year	-2
Miracle attempted in this area in the past six months	-5
Miracle attempted by this person in the past year	-2
Miracle attempted by this person in the past six months	-5
Area is a high mana area (Mana x 3)	-4
Area is a Place of Power	-4
Area is consecrated ground of a pagan religion	-10
Area is consecrated ground to the powers of light	+10
High Holy Day of the Powers	-5
Supplicant has demonic ties (deals with Demons often, travels with a Black Magician or Greater Summoner, has been granted a boon by a demon, etc.)	-15
Supplicant has not been faithful	-10
Supplicant has prayed in last hour	+1
Per week the supplicant spends in meditation	+5
Supplicant has a selfless request	+2
Supplicant has a selfish request	-5
Supplicant is on a holy Geas	-5
Supplicant is under attack	-3
Request is made to a Sanctified being with influence in this area	+5
For each follower the cleric has	+1

Note that the request for a Miracle is not one that is open to further discussion. There are no deals or negotiating that take place - either the Powers of Light grants Miracle, or doesn't. An unmodified result of 01 will always succeed. If a 99 or greater is rolled, something other than the intended deity is contacted; it is up to the GM to determine the results of this (a demon may appear as if called by the Call Master Spell (Black Magics, G-14, pg. 62), or perhaps a rival deity hears and grants a boon to the supplicant's enemies, etc.).

Assume the powers to be masters of all forms of abilities, and they are Rank 60 in all Skills. They could; heal those in need, grant divine power to shoot lightning from the supplicant's head, or do whatever else the GM feels is appropriate to the situation at hand. Resistance rolls to the effects of these abilities (such as duplicating magical effects) may either not be allowed at all or can be made with a -20 penalty (in

such a case where the GM determines that the Powers of Light does do something that is equivalent to a spell with an MA of around 300, about Rank 50 with the "spell," and casts for triple or quadruple effect). Perhaps an avatar is summoned, with incredibly high characteristics (in the 30s or so) and obscenely high Ranks (Giant Club at Rank 16, for example).

It is important to bear in mind that, unlike other fantasy roleplaying games where Miracles are commonplace miracles in the DragonQuest RPG are meant to make people stand in awe, to be awestruck by the effects of the Miracle in question. While Miracles are not bound by specific rules - the GM has complete control over these - they do follow certain forms. For example, a character that falls off a 150-foot cliff and prays for a Miracle, lands hard and walks away from it. This is not a Miracle in the Cleric rules offered here; the character landing, and breaking their bones, and surviving the fall is the Miracle in this case. The nature of Miracles are left up to the discretion of the GamesMaster, and the GM should apply a positive or negative modifier to the Success Chance, depending on how she feels the Miracle in question "fits" with what is being offered here.

It should also be noted that a successful use of the Cleric skill to invoke a Miracle only results in the deity taking a favourable interest in the immediate concerns of the supplicant; this means that the deity may require some sort of service or favour from the supplicant, at the GM's discretion.

[109.24] 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 [109.4] and [109.5].

[109.25] The experience cost to advance in Cleric is shown below

Rank	Cleric		
0	1000		
1	400		
2	1600		
		Monk	Priest
3	2600	3000	2000
4	3900	4700	2400
5	6000	8000	2800
6	7700	9500	3600
7	11000	13500	4400
8	13000	16000	5400
9	15500	19000	7000
10	18000	22000	9000

XII.

EXAMPLE PANTHEONS

These are all Pantheons of Pagan religions, that is they use magic in their religious rites. See Sections [108.] and [109.] for how a religion of the Powers of Light might be implemented

110. 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 not 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 [106.12]) under exceptional circumstances

[110.1] 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.

[110.2] 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: 4th 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:

No extra

General Knowledge Spells:

Spell of Charming (G-1 Ensorcelments and Enchantments)

Spell of Mass Charming (G-7 Ensorcelments 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:

No extra

[110.3] 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 Nymphegetes – 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: 7th 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:

Whimsight (T-1 Ensorcelments and Enchantments)

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

Predict Weather (T-1 Air Magics)

Attunement to the Spirits (T-5 Shamanism)

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)

Ritual of Reading the Stars (Q-1 College of Celestial Magics)

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 his 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: 7th 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 1 point 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:

No extra

General Knowledge Spells:

Spell of Healing (G-6 College of Earth Magics)

General Knowledge Rituals:

Remove Curse (Section [84.5])

Special Knowledge Spells:

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

note that this can only be used in its healing form, to remove mental illnesses, such as those produced from backfires

Special Knowledge Rituals:

No extra

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: 7th 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 and educating

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:

No extra

General Knowledge Spells:

No extra

General Knowledge Rituals:

No extra

Special Knowledge Spells:

No extra

Special Knowledge Rituals:

No extra

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 sentients

Holy Day: 7th 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 [204.]) 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

[110.4] 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:

No extra

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:

No extra

Special Knowledge Rituals:

No extra

[110.5] 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: 6th 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 Worshipers. 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 and priest. They may continue to serve as priestesses of Artemis, but may only do so as priestesses of other facets of Artemis. 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 remain unchanged*

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

Priestesses may not perform the Marriage ritual

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

No extra

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 16th 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 worshipers. 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 ($\frac{1}{3}$ of the moon's cycle) the priestess may in addition perform procedures available to Dark mages. When the moon is at its brightest (another $\frac{1}{3}$ 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.

[110.5] Athena

The worship of Athena is Greek, particularly within the city of Athens. The closest Romans goddess is 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: 24th 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. Her helm is as described in Arcane Wisdom

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 $\frac{1}{2}$ 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:

No extra

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: 24th 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 $\frac{3}{4}$ 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

[110.7] 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: 13th 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

[110.8] Hades

Hades is the son of Cronus and Rhea and brother of Zeus. He married (by force) 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: Encouraged, 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 priest 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)

[110.9] 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: 28th 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 priest 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: 28th 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; 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

[110.10] 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 intermediaries

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:

No extra

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:

No extra

[110.11] 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: 20th 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% chance 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:

No extra

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:

No extra

[110.12] 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: 8th 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 three 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.

[110.13] 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 his 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

No extra

Special Knowledge Spells

Spell of Fear (S-13 Celestial Magics)

Spell of Mass Fear (S-5 Necromantic Conjurations)

Special Knowledge Rituals

No extra

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: 15th 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 his 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)

111. THE CELTIC RELIGION

The Celts were a diverse group of sophisticated "barbarians" in Europe spreading to Asia Minor. Much of their way of life can be modelled easily by the standard DragonQuest rules; however their religious practices differed markedly from other ancient cultures, this section is an attempt to describe and codify these differences.

Also of relevance to a campaign set in the Celtic world is the section dealing with Faerie [126.] and the College of Fay magics [128.]

[111.1] The Celtic religion is officiated by members of the Druid cast

These men and women are highly trained and perform many different functions in Celtic society. They are split into three groups; the Bards, the Ovates and the Druids.

[111.2] Advance through the Ranks of the Druid Caste is Hierarchical

The procedure to advance in ranks in these groups is different from the standard magical religion priest procedure.

Someone who wishes to become a Druid must first become a Bard. Once they have reached level 5 they can then begin their training as an Ovate. Once they have reached Rank 5 Ovate they can then begin their training as a Druid.

It is entirely possible for a Bard or Ovate to choose not to move to the next stage, but defer their transition (possibly indefinitely) until they feel they are ready. It is also possible for a Druid to gain ranks in Ovate and Bard and an Ovate gain ranks in Bard

[111.3] The Bards are famed for their knowledge, teaching and musical ability

The Bards are the Troubadours of the Celtic world, but they have magical abilities, they have the enhanced memory of an assassin.

They do not officiate in religious festivals (although they do participate) but still need an MA above 15.

[111.4] The Ovates are Priests concerned with divination of the future

They fulfil the functions of priests and are the ones that the society will consult about questions of the future. They mediate between the people and the gods and are the ones that perform the religions rituals. They are still Bards and can still use their Bard abilities. They also need an MA of at least 15

[111.5] The Druids themselves have

the most demanding training and function

Their training lasts from childhood for 19 years (this includes time training as and being Bards and Ovates). They are healers, philosophers, theologians and are the intellectual elite of Celtic society.

They may still officiate in religious ceremonies, including divination as they are still Ovates and Bards. They are also the judges of the Celtic world and can give legal judgements based on their training and memory. They need an MA of at least 20

[111.6] The nature of the Celtic beliefs allows Ovates and Druids to officiate in rituals of all gods and Goddesses

The Celtic peoples believed that all Gods were aspects of each other, so there is no conflict for an Ovate, Druid or Druidess or to be a priest of any of the Gods and goddesses

110. THE BARD SKILL

Bards are the class of Druids in Celtic culture that fulfil the functions of entertainer, teacher, social regular, genealogist, historian and advisor. As such they are very powerful.

Some may go on to become higher members of the Druid cast such as the Ovates or the Druids themselves.

The patron of Bards is the God Ogmha

[112.1] Bards are highly skilled and versatile characters

Training to a rank 5 Bard takes 10 years and involves the learning by heart of about 20,000 verses. It is assumed that training begins in youth.

[112.2] Bards have benefits advancing the Troubadour skill

Bards pay ¾ experience point cost to advance in the Troubadour skill up to their rank (and ¾ Bard experience point cost if their troubadour skill is higher). GMs should assume that most Bards have equally ranked troubadour skill.

[112.3] A Bard is trained to improve his memory.

Whenever a Bard character wishes to recall the details of a place or routine he has surveyed or a performance he has witnessed. The GM rolls percentile dice. If the roll is equal to or less than $([5 \times \text{Perception}] + [2 \times \text{Rank}])$, the bard has a perfect memory of the performance, place or routine. If the roll is greater than the bard's success percentage, the GM should inveigle more and more erroneous information into his description as the roll approaches 100.

The GM may decrease the success percentage for difficult feats of memory.

[112.4] The Bard knows a great deal of lore off by heart

They have a 10% + 5% per rank chance of knowing any past event, genealogy, religious lore or point of law. This is doubled for widely known information and halved for the more obscure items. If the roll is failed by less than rank the Bard will be able to remember given 12-Rank hours to think. If failed by less than 2x Rank the Bard will know who to ask; if fumbled the Bard will remember incorrectly

[112.5] Bards are Good at Training

Someone taught by a Bard knowing the skill to a higher rank pays 10% less to learn the skill than if taught by a non-bard

[112.6] Bards gain access to the abilities of the college of Bardic Magic

This college is very closely guarded and is open only to bards. At Rank 0 the Bard may learn talents and the General Knowledge spells and rituals. It is possible that a beginning character would be a Bard with Bardic magic Only bards of rank 5 and above may learn Special knowledge Spells and Rituals

[112.7] Bards must spend (250 + [200 x Rank]) Silver Pennies per year for travel to meet others and research.

Much of the power of a Bard is his contacts with other Bards; they can swap new compositions especially about those who have offended them. A Bard who does not meet his expenses operates as if he were two Ranks less proficient. If his Rank is reduced to a negative number, he may not practice as a Bard.

[112.8] The experience cost to advance as a Bard is shown below

Rank	Bard
0	250
1	150
2	200
3	500
4	1050
5	1650
6	2100
7	2800
8	3900
9	4600
10	7000

113. THE COLLEGE OF BARDIC MAGICS

Inspired by: The College of Bardic Magic (ver2.1) in Alexander *et al* (1999). Rulebook for Players and Game

Masters. 4th Revision. Credit given to Jacqui Dunford-Smith and Martin Dickson in this book

Some of their power is due to their memory (see the Bard skill section), but much comes from the special magic they wield. This is the College of Bardic Magic. This is an unusual college in that music is a vital part of the college. This makes the College powerful, as music even without magic is powerful, but places restrictions on the Bard. The Bard must be heard and secondly there are not many spells. The Bard mainly works through the performance of ritual songs, tales or poems. However, it is possible for a bard to have many talents and rituals in preparation and in effect at the same time as he weaves the songs and poems around each other.

Note that a song in the rules can be many types of performance, songs, ballad poem or tale

[113.1] Adepts of the College of Bardic Magics may practice their arts with the following restrictions.

For most spells and rituals the Bard must be heard by the target of the magic, so it is possible for the target to avoid the effects of some of the magic by placing his hand over his ears.

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

For each Rank of Troubadour	+1
For each Rank of Bard	+1
Area is acoustically excellent	+5
Area deadens sound	-5
Target does not speak the Bard's language	-20
For each Talent woven into the current performance, both attempting and maintaining	-5
For each General knowledge Spell / Ritual woven into the current performance, both attempting and maintaining	-7
For each Special knowledge Spell / ritual woven into the current performance, both attempting and maintaining	-10

All modifiers are cumulative.

[113.3] Talents

1. Detect Aura (T-1)

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

2. Clandestine Casting (T-2)

Using this talent the bard can hide the fact that he is performing magic within the apparently innocuous song, tale etc. he is performing. There is a 4x PC – Rank (with this talent) chance of someone noticing this is taking place.

This Talent only functions with spells or rituals of the Bardic College, but once activated any magic abilities the bard wishes to perform are covered by this talent. The experience multiple is 150.

3. Talent of Command Attention (T-3)

The Bard may provide himself with an aura that makes him the centre of attention. All who fail a 4xWP-4x rank roll will stop what they are doing and pay attention to the bard. They will be held enthralled for as long as the bard concentrates or until the target is attacked, suffering at least one point of effective damage. The audience will not be incapable of doing anything else, they may do all the normal things an audience does, such as eat, drink and even go to the bathroom, but their main attention will be on the bard and if they do have to leave they will hurry back, paying no attention to the things they see around them. The experience point cost for this talent is 150

4. Talent of Voice Projection (T-4)

This talent allows the Adept to project their voice so that it may be heard clearly everywhere within 25 feet (+ 25 / Rank). The sound can be heard over any non magical sound (if magical who ever made the roll most predominates. The success chance is MA + WP+ (3xRank) The experience multiple for this Talent is 75

11.5 General Knowledge spells

1 Spell of Shattering (G-1)

RANGE: 5 feet + 5 / Rank

DURATION: Immediate

EXPERIENCE MULTIPLE: 200

BASE CHANCE: 25%

RESIST: Special

EFFECTS: The Adept shrieks in an unnatural and piercing fashion, creating ethereal dissonance that can destroy objects. The Adept may affect an object of no more than 0.5 pounds (+ 0.5 / Rank). Additionally, the Rank of this spell determines what material may be destroyed:

Rank Material

0–3 glass, mirror

4–6 ceramics

7–9 crystals

10–12 stone

13–14 gems

15–16 bone or ivory

17–18 hard metal (iron)

19–20 soft metal (bronze)

Note that the base MR of objects is 0. Crafted objects and those made of precious materials receive bonuses to their resistance rolls, as detailed below. Shaped magical items are immune to the effects of this spell. Possessions have their owners MR. These bonuses are cumulative:

Crafting modifier: 2 × Artisan or

Mechanic Rank; Material Modifiers:

Silver +5%

Gold +10%

Truesilver +15%

Precious gems, etc. +20%

The GM should only apply the modifier of the material that makes up the majority of the object.

2. Spell of Ventriloquism (G-2)

RANGE: 10 feet + 10 / Rank

DURATION: 5 minutes + 5 / Rank

EXPERIENCE MULTIPLE: 150

BASE CHANCE: 40%

RESIST: May not be resisted

EFFECTS: The Adept may project their voice so that it appears to be emanating from anywhere within the range of the spell. Also, it may be altered so that it sounds like any other voice or voices the Adept has heard. For every five complete ranks the Adept can project an extra simultaneous and independent voice

[113.6] General Knowledge Rituals

The procedure for the songs (Q-1 to Q-8 and R-1 to R-7) is somewhat different from normal rituals. The Bard starts his performance. After one minute he may try casting the ritual (at a low cast chance) or he may continue the performance. If the bard continues the performance he can do several things

1. Continue with the ritual to improve the cast chance at the rate of 1% per minute of performance up to one hour
2. Start another talent or ritual (note the penalties for doing so on casting [113.2]). This may be cast after 2 minutes (the number of songs being performed (talents do not count for this)). Or the chance can be improved as 1., but at the rate of 1% for every 2 minutes, ie the number of songs being attempted and maintained.
3. Once cast results of the ritual can be maintained as long as the Bard is performing (if the duration of the song is performance). The maintenance incurs the penalties in [113.2] and increases the time needed for the cast chance bonuses for rituals still being attempted as above

A performance can be a single Song poem, oration, ballad, story or tale or it can be a set of the above. The bard can have a break of no longer than 30 seconds between each song story etc in a set or the mood and the rituals (both those being attempted and those being maintained), are lost

The bard may attempt to use talent T-3 (Talent of Command Attention) to still his audience (if he does not all within range will still come under the effects of the Ritual). He may also attempt to activate T-2 Talent of Concealed

Casting if he wishes (note the 5 penalty (cumulative) to cast chance for each talent active).

1. Song of Exhortation (Q-1)

RANGE: 25 feet + 25 / Rank

DURATION: Performance

EXPERIENCE MULTIPLE: 200

SUCCESS CHANCE: MA + 3xRank

RESIST: May not be resisted

EFFECTS: By means of this performance the Adept may attempt to affect the mood of a crowd within range, inciting a riot or calming a mob. The reaction roll of the crowd is modified by +5% (+ 1 / Rank). Once the Adept ceases to play and/or sing, the effects may continue, but later events may take place to disturb the mood of the targets.

2. Song of Mockery (Q-2)

RANGE: 15 feet + 15 / Rank

DURATION: 24 + Rank hours

EXPERIENCE MULTIPLE: 200

SUCCESS CHANCE: MA + 3xRank

RESIST: Active and Passive

EFFECTS: The Adept sings or orates a song or poem, detailing the target's shortcomings and inflicting general abuse, insults and mockery. A target that fails to resist may be embarrassed, shocked, humiliated, indignant or infuriated as appropriate to their personality. Whatever the emotional effect, the character is distracted, and may do nothing other than attempt to silence the Adept (by whatever means they wish), flee or take pass actions for the duration of the performance. For the duration of the ritual the victim must make a 3xWP roll to initiate any action and a 4xWP roll to respond appropriately due to feelings of humiliation and despair. Anyone who knows the song will react at -Rank to the person hereafter, bards will swap songs and the target's infamy may spread

At rank 10 the Bard can inflict ½ rank disfiguring boils on the target's face for the rest of the duration of the ritual

3. Song of Soothing (Q-3)

RANGE: 5 feet + 5 / Rank

DURATION: until the beast is disturbed

EXPERIENCE MULTIPLE: 200

SUCCESS CHANCE: MA + 4xRank

RESIST: Passive only

EFFECTS: The Adept plays or sings soothing music which causes any living non sentient entities within or entering the area of effect to resist or be pacified. Animals that do not resist must make a check against 2 × WP - Rank of Spell to attack the Adept, and a check against 2 × WP to initiate any attack whilst in the area. The creature's reaction roll is increased by 10% (+ 2 / Rank), but the reaction roll may not be made to exceed 95 by the effects of this spell. If any soothed entity is attacked or a new

situation arises the ritual ceases to be in effect.

4. Song of Inspiration (Q-4)

RANGE: 15 feet + 5 / Rank

DURATION: Performance

EXPERIENCE MULTIPLE: 300

BASE CHANCE: MA + 2xRank

RESIST: May not be resisted

EFFECTS: The Adept sings a song of inspiration mentioning the name of each target. The spell will effect 1 target (+ 1/3 or fraction Ranks) who each gain 1 (+ 1/2 Ranks) to their Strike Chances. This can also be used on named groups for half effect. This song can be reversed, so it is possible that a bard, in one performance, can inspire his friends and confound his enemies by inter weaving two versions of this song.

5. Song of Steel Hearts (Q-4)

RANGE: 15 feet + 5 / Rank

DURATION: Performance

EXPERIENCE MULTIPLE: 200

BASE CHANCE: MA + 3xRank

RESIST: May not be resisted

EFFECTS: Allows all who hear the song and who the bard wishes, to ignore the effects of 0 fatigue (except hits which still affect endurance, and magic or skill requiring fatigue expenditure, which cannot be performed). At the end of the performance the full effects of the loss of fatigue are felt.

6. Song of Memories (Q-5)

RANGE: 15 feet + 15 / Rank

DURATION: Performance

EXPERIENCE MULTIPLE: 150

BASE CHANCE: MA + 3xRank

RESIST: May not be resisted

EFFECTS: This song improves the memory of one listener of the bard's choice (may be the bard). The target has a 2xPC+4xRank chance of remembering clearly any event of his choice he has been a part of or witnessed. In addition events that take place during this performance have the same chance of being remembered. If this magic is sung once more events happening during the previous uses of this ritual will be remembered with total recall

7. Song of Courage (Q-7)

RANGE: 15 feet + 15 / Rank

DURATION: Performance

EXPERIENCE MULTIPLE: 150

BASE CHANCE: MA + 2xRank

RESIST: May not be resisted

EFFECTS: During the performance of this ritual those targets specified by the bard within range add 1+1/Rank to their resistance rolls against fear and rally chances. Also this number is subtracted from their roll on the Fright table. This can be reversed as Q-4

8. Song of Recitation (Q-8)

RANGE: Touch

DURATION: Performance; at least one hour

EXPERIENCE MULTIPLE: 200

BASE CHANCE: MA + 2xRank

RESIST: May not be resisted

EFFECTS: During of this song the Adept will enter a trance, in which they will recite a legend or story relating to their current location, to an object held in their hands, or to an entity they are touching. If no such story exists, or the ritual fails then the Adept will recite some amusing but trivial song. If the ritual backfires the legend will be false. The amount of information received is related to the Bard's Rank with this ritual. If the GM prefers this may be played as obtaining an answer to 3 (+1/3 ranks) short questions related to the location, object or entity which will be answered in "legendary" terms. This ritual may not be repeated on a given target more than once per season.

[113.7] Special Knowledge Spells

1. Spell of Comprehending Tongues (S-1)

RANGE: Self

DURATION: 10 minutes + 10 / Rank

EXPERIENCE MULTIPLE: 300

BASE CHANCE: 15%

RESIST: May not be resisted

EFFECTS: Enables the Adept to speak and understand one language at a Rank equal to 1 + 1/4 Ranks with this spell. The Adept must have heard the language that they wish to speak. This spell allows the Adept to be understood, but confers no other bonuses, but he may now influence the people who speak this language using his Bardic magic.

2. Spell of Wounding Insult (S-2)

RANGE: 15 feet + 15 / Rank

DURATION: Immediate

EXPERIENCE MULTIPLE: 250

BASE CHANCE: 10%

RESIST: Active and Passive

EFFECTS: The Bard says a particularly nasty comment about a single person which does D-5 + 1/3 /Rank damage to fatigue (endurance once fatigue is exhausted). This is doubled if the target is well known to the bard and doubled once more if the relationship between the target is (or more likely was) intimate. If the target is unknown to the bard a detect aura on the target will reveal enough of the target's weaknesses to double the damage

3. Spell of Silver Tongue (S-3)

RANGE: Touch

DURATION: 10 minutes + 10 / Rank

EXPERIENCE MULTIPLE: 200

BASE CHANCE: 25%

RESIST: May not be resisted

EFFECTS: Everything that the Target

says becomes more convincing and believable. This ability does not force listeners to believe the Target, and obvious lies where there is evidence to the contrary will be quickly dismissed. But in the absence of such evidence, or when the lie is not blatant, listeners will tend to take the Target at their word. All natural or magical abilities that are normally able to determine whether the Target is lying or telling the truth suffer a negative modifier to their Base Chance of 20% (+ 5 / Rank). Those abilities that always work or have no BC may be presumed to have a BC of 100% for these purposes. In addition, no magical ability is able to coerce the Target to speak truthfully.

4. Spell of Whispering World (S-4)

RANGE: 100 miles + 100 / Rank

DURATION: Immediate

EXPERIENCE MULTIPLE: 250

BASE CHANCE: 20%

RESIST: May not be resisted

EFFECTS: The Adept whispers a message consisting of no more than 5 words (+ 5 / Rank) (doubled if in the form of a poem). The message travels to the recipient, who must be known to the Adept, taking D10 + (distance travelled / 100) hours. The recipient's surroundings (such as trees, waves or wind) whisper the message to the recipient. There is a one times perception chance that any Bard engaged in concentrating for this will "overhear" a whisper which passes by their location.

[113.8] Special Knowledge Rituals

1. Song of Charming (R-1)

RANGE: 50 feet + 5 / Rank

DURATION: 1 hour + 1 / Rank

EXPERIENCE MULTIPLE: 400

BASE CHANCE: MA + 4xRank

RESIST: Active & Passive

EFFECTS: The Adept can influence the actions of an entity who fails to resist, provided that the target can hear and understand the Adept. The target will see the Adept as their true friend and will readily accept most suggestions emanating from them. Sworn enemies of the Adept (or of their race) will not be affected by this ritual. Any suggestion that is not directly and obviously inimical to the target's interests (as defined by the GM, but usually limited to actions that would be injurious or fatal) will be acted upon 90% of the time. The Adept may only ensure 100% compliance with a request by making it an order in which case the target makes an immediate Resistance Check. Any suggestion that would lead to the target's injury or death results in an immediate Resistance Check. If successful the ritual is broken. Otherwise, the target accepts the order and will carry it out faithfully for the duration of the ritual.

2. Song of Satyr's Dance (R-2)

RANGE: 5 feet + 5 / Rank

DURATION: Performance

EXPERIENCE MULTIPLE: 450

BASE CHANCE: MA + 2xRank

RESIST: Active and Passive

EFFECTS: The Adept sings and dances in a hypnotic pattern, entrancing all in range who fail to resist, and forcing them to join in the dance. All dancers (including the Adept) may move at 1/2 TMR (round up), but are unable to take any other action. The area of effect moves with the Adept and all victims will attempt to stay within range. Any entity that enters the area of effect must resist or suffer the same fate. The Adept must be seen and heard for a target to be effected. Victims of this song get an additional resistance roll every pulse that they are attacked or restrained, or somehow prevented from being within the area of effect.

3. Song of Slumber (R-3)

RANGE: 5 feet + 5 / Rank

DURATION: Until waking

EXPERIENCE MULTIPLE: 250

BASE CHANCE: MA + 3xRank

RESIST: Special

EFFECTS: The Adept plays a song that affects one willing entity (+ 1 / 3 or fraction ranks) causing them to drift into a normal sleep. All affected targets fall asleep in 4 minutes (- 10 seconds / Rank, minimum of 30 seconds). The targets will remain asleep until disturbed or they awaken normally. The resulting sleep is healing and refreshing allowing the targets to regain 1 (+ 1/3 full Ranks) more FT per hour while under its effect and one endurance (+ 1/3 full Ranks) per full night's sleep.

4. Song of Enchanted Sleep (R-4)

RANGE: 15 feet + 15 / Rank

DURATION: 1 hour + 1 / Rank

EXPERIENCE MULTIPLE: 250

BASE CHANCE: MA + 2xRank

RESIST: May be actively & passively resisted.

EFFECTS: The Adept may send 1 entity which normally spends any time sleeping into a deep enchanted sleep which will last for the duration given above or until the entity is wakened by another entity (by being shaken, etc.). The target may not be wakened if the ritual is Rank 10 or higher, but must continue to sleep until the spell wears off.

5. Song of Lamentation or Joy (R-5)

RANGE: 15 feet + 15 / Rank

DURATION: Performance

EXPERIENCE MULTIPLE: 150

BASE CHANCE: MA + 2xRank

RESIST: May be actively and passively resisted

EFFECTS: By this song the bard can

reduce any targets within range who fail to resist to helpless tears or laughter. This last for as long as the performance continues and the Bard or any other may do anything they wish to the victims and may easily kill the targets

6. Song of Quickness (R-6)

RANGE: 15 feet + 15 / Rank

DURATION: Performance

EXPERIENCE MULTIPLE: 150

BASE CHANCE: MA + 4xRank

RESIST: May be actively and passively resisted

EFFECTS: The Bard plays a fast tune; those who the bard names (this can include groups) move faster in time with the music. At ranks 0-5 they go first in any combat (if they wish). At Ranks 6-10 they can have an extra action in a pulse, 11-15 another action and 16-20 yet another action. Those benefiting from this song lose one fatigue per pulse (unless this is combined with a song of steel hearts Q-4). Once they are out of fatigue they can no longer benefit from the ritual

7. Song of Doom (R-7)

The Adept marches around the structure, within earshot of the walls, playing a musical instrument. The music must be able to be clearly heard at the structure. The size of structure which may be encompassed is 50 feet (+ 50 / Rank) in diameter. The structure begins to shake and vibrate, and at the end of the ritual (1 hour walking slowly round the structure singing), if it is successful, the structure falls apart. The success chance is MA + 3 / Rank and the experience multiple 400.

8. Song of the Piper (R-8)

The Adept nominates one type of non-sentient entity which normally forms swarms, packs or herds (e.g. rats, locusts, wolves, elephants) at the start of this ritual. The size of the entity which can be affected is dependent on Rank: Rank 0-5, entities less than 1lb in weight can be affected; Rank 6-10, entities less than 10lb; Rank 11-15, entities less than 100 lb; Rank 16 and above, entities greater than 100lb. The Adept then begins to play a tune that has a compelling effect on all entities of the target type. The area of effect (30 feet (+ 30 / Rank)) moves with the Adept, and as they play and walk, all of these entities within range will begin to follow the Adept, growing into a horde. At the end of at least 1 hour the Adept gives a single command to the horde. The wording of this command may not exceed 1 word (+ 1/3 or fraction Ranks). The command will be obeyed for a period of 1 hour (+1 / Rank). The success chance is MA + 3 / Rank and the Experience Multiple is 400

114. OVATES

The Ovates are the middle class of the Druid caste. They are priests and diviners. They must be Bards and can become Druids later

[114.1] Ovates are priests and have the abilities and restrictions of [106.] and [107.]

They are not dedicated to one God/Goddess but serve the whole pantheon (as [107.13])

[114.1] Ovates Can perform Religious and divinatory magic and need an MA of 15

They can therefore perform two types of magic, their Bard and their Ovale magic

[114.2] Ovates must go through an initiation ceremony in which one MA point is sacrificed

See section [115.5] Ritual of Druidic Initiation (Q-1)

[114.3] Ovates have benefits advancing the Astrologer skill

Ovates pay ¼ experience point cost to advance in the Astrologer skill up to their rank (and ¼ Ovale experience point cost if their Astrologer skill is higher). GMs should assume that most Ovates have equally ranked astrologer skill.

[114.4] The Ovale knows a great deal of Astronomical lore off by heart

They have a 20% + 5% per rank chance of knowing any point of Astronomical lore. If the roll is failed by less than rank the Ovale will be able to remember given 12-Rank hours to think. If failed by less than 2x Rank the Ovale will know who to ask. If fumbled the Ovale will remember incorrectly.

The Ovale has a chance of correctly predicting astronomical events such as eclipses, conjunctions and comet appearances. This chance is 10 + 7x Rank.

[114.5] Ovates have access to Priestly and Divinatory Magic

They must take 1 year out of play and spend 2000 Experience points in order to gain rank 0 in all Talents and General Knowledge Spells and Rituals in sections [107.7]-[107.11] (priestly magic) and [114.6]-[114.10] (divinatory magic)

[114.6] Talents

Whimsight (T-1 Ensorcelments and Enchantments)

Ask the Dead (T-1 College of Necromantic Conjurings)

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

Predict Weather (T-1 Air Magics)

Attunement to the Spirits (T-5 Shamanism)

[114.7] 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)

[114.8] General Knowledge Rituals

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

Ritual of Reading the Stars (Q-1 College of Celestial Magics)

Ritual of Converse with the Dead (Q-2 College of Necromantic Conjurings)

[114.9] Special Knowledge Spells

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

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

[114.10] Special Knowledge Rituals:

Ritual of Magic Divination (R-1 Naming Incantations)

Ritual of Creeping Doom (R-2 Black Magics)

[114.11] Ovates must spend (250 + [200 x Rank]) Silver Pennies per year for travel to meet others and research.

An Ovale who does not meet his expenses operates as if he were two Ranks less proficient. If his Rank is reduced to a negative number, he may not practice as an Ovale.

[114.12] The experience cost to advance as an Ovale is as a priest (section [106.14])

115. DRUIDS

Druids are at the pinnacle of Celtic society. They are very powerful, magically, socially, politically and religiously. To become a Druid a person must also be a Bard and Ovale and achieved at least rank 5 in both. The whole process should take 19 years

[115.1] Druids must have an MA of at least 20

[115.2] Druids must go through an initiation ceremony in which two MA points are sacrificed

See section [115.5] Ritual of Druidic Initiation (Q-1)

[115.3] Druids is not a skill, but a status that allows access to new magic

[115.4] Druids gain access to College

Magic talents, spells and rituals.

The Druid must spend one year and 7500 experience points to gain rank 0 in all Talents and the General Knowledge Spells and Rituals of the new college

The Druid may choose either

1. the College of Illusions) **OR**
2. the College of Ensorcelments and Enchantments) **OR**
3. The College of Earth Magics (Druidic form)

All Druids gain the spells and rituals in [115.5]

[115.5] Druids gain access to some new non-college Spells and Rituals.

These are general knowledge to druids, but can be learnt as special knowledge by Bards and Ovates under very exceptional circumstances

1. Spell of Shape Shifting (G-1)

RANGE: Touch

DURATION: Concentration maximum of 1+Rank hours

EXPERIENCE MULTIPLE: 250

BASE CHANCE: 15

RESIST: Can be actively and passively resisted

EFFECTS: The Druid may change the shape of any who fail to resist into any animal or plant the druid 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.

1. Ritual of Druidic Initiation (Q-1)

This ceremony is performed by a Druid on a Bard or Ovale wishing to move up the hierarchy. The chance of success is MA of the Druid plus (3x his Rank) with this ritual. Added to this is the MA of the Bard/Ovale wanting promotion plus 5 times his Bard (Ovale for Ovates) Rank over 5. If the ritual is successful the Bard loses on MA point permanently and the Ovale 2, but he can now learn the spells and rituals necessary for an Ovale or Druid. He must still have enough MA to satisfy the requirements of his new status. If the ritual fails the MA

is still lost. A roll of 99 or 00 results in the loss of an EN point permanently also. The experience multiple for this ritual is 100.

2. Ritual of Head Ward (Q-2)

By placing severed heads of sentient beings round the perimeter of an area the druid can create a ward as [32.4]. The statistics of this are the same except the range is limited only by the availability of heads and can be any shape. The heads can be no more than one hex apart and the boundary follows a straight line between the nearest heads. The stored spell acts as if cast by the nearest head. The heads can be of any state of decay as long as the skulls are intact. Any attempt to destroy the heads results in the stored spell going off on the perpetrator (who may not be in range and therefore safe) and he must roll on the backfire table for additional effects (at any range).

3. Ritual of Head Knowing (Q-3)

By the successful use of this ritual the druid may gain information or skill ranks from the head of an individual. The head must be no more than 1 hour old, (or preserved by the Preserve dead skill of healers) and not yet had a funeral ritual performed on it.

The druid may find out any information the individual would have known in life, or gain training to gain one rank in a skill, talent or ritual. The head must comply with the caster. Once the ritual has been cast the head will remain fresh and can talk until the head has fulfilled the task. However the head has his own will and will generally seek release or a new body and often not kindly disposed to the caster, especially if the caster or his friends were the ones who caused the head's death. Once the head has supplied the information or performed the training the ritual is over and the head dies a second time and cannot be re-cast on this head.

The chance to successfully cast the ritual is $3 \times \text{MA} + 4 \times \text{Rank}$ and takes 2 hours. If the ritual is backfired the head and caster must go into Ego Combat [103.] with potentially disastrous consequences for the caster. The experience multiple for the ritual is 100

116. TUATHA DE DANANN – GODS OF THE CELTS

The Tuatha De Danann, the children of the goddess Danu, are the gods worshiped by the Celtic peoples.

These tribes were very widespread so their beliefs were varied. Little of their religion has survived conquest and conversion to Christianity. All of this makes reconstruction of the Celtic religions difficult. This is particularly true for the female deities, all of which seem to be facets, at one time or another, of a single overarching Goddess. Her name is either The Morrigan or Brigid or even Epona. Added to these difficulties is that the deities are generally known only by their titles and a single god can have many titles. Celts had a strong mystic sense, which was doubly so for their Gods. Finally their Gods were not particularly active in the mortal world, most of their power resided in the Otherworld, which can equate to Faerie.

This is an attempt to make a working belief system for a role playing system, not an accurate account of Celtic religion.

[116.1] The priestly class were members of the Druid Order

This includes Bards [110], Ovates [114.] and Druids themselves [115.]. The Priests are the Ovates, Bards are training to become Ovates, and Druids are a stage above the Ovate, but they are still Ovates and would still have priestly power if they chose to exercise it. They may be specifically requested to officiate at the more important events

[116.2] A priest may draw on the power of more than one deity, with bonuses and penalties to magic and skills

The Celtic deities do not seem to have been jealous an Ovate or Druid would naturally officiate for all gods in the pantheon. This being the case there are no particular magic talents spells and rituals associated with each deity, rather a sphere of influence for each deity that give bonuses to casting certain magic (Druids only) and performing certain skills (Druids and Ovates). There is a concomitant penalty for using magic abilities and skills outside this sphere. The priest may switch between deities by the performance of a ritual Purification (Q-8 [107.9]) or [32.2], stating at the time which deity he will serve and therefore be able to draw power from.

Ovates may purify themselves to another deity, if so they gain the bonuses (and penalties) to skills but generally cannot benefit from the bonuses to magic abilities; they do, however suffer the penalties

[116.3] Unusual sites were considered sacred, groves of Trees, Natural springs, high mountain tops or even constructs of sentient beings that were old to them

Most gods could be worshipped at any of these sites. But some were especially sacred to some gods

[116.4] The spirits associates with natural feature such as rivers, hills and wood were particularly strong in Celtic myth

These should be treated as being worshipped, so they should be twice as strong in land where the Celts live as in other areas

[116.5] Lugh

Lugh is a sophisticated, intelligent and many skilled god. He is a heroic and popular god. He is not a child of Danu, but a half Formorian, the enemies of the Tuatha De Danann. But he is still accounted one of the chief gods and widely worshipped
He has two facets
Lugh Long Arm, the hero

Lugh is also the god the Ovates appeal to for their visions
Also known as Lleu, Ludus, Lugus

Lugh – The Long Armed

The god beloved of heroes.

Activity: Lugh is active in the mortal world

Sacrifices: Accepted, including human. Captives of War

Holy Day: Lughnasa; 1st August

Description: Lugh is a young, handsome God with golden hair. He bears a long spear (base chance 85% and does D10+10 damage), the Battlehelm of the Tuatha de Dannan (Arcane Wisdom) and has inherited the Sword of Nuada

Character: A Hero god, exemplifying all that is good in heroes. He is intelligent and cultured

Worshippers and Priests: Any worshiper welcomed, only Druids and Ovates are priests of this Facet

Taboos: Breaking oaths, particularly to comrades, cowardice

Favoured Actions: Bravery, maintaining oaths at cost

Sacred Sites, Symbols and Animals: Lugh's favoured weapon is a spear. He is accompanied with two ravens and also holds eagles and lynx sacred. The tops of mountains were particularly sacred to Lugh the long armed

Skills: Ovates and Druids have no penalty or bonus to the use of any skills whilst purified for Lugh the long armed

Magic: There are no modifiers are added to the success chance of any magic of a Druid purified for Lugh. This is because Lugh is many skilled. The modifiers listed in [107.5] still apply

Lugh – Of the Ovates

The god the Ovates attribute their power to. All Ovates follow this facet of Lugh and as such gain no benefits or penalty to the use of skills and magic

Activity: Lugh is active in the mortal world

Sacrifices: Accepted, including human. Captives of War

Holy Day: Lughnasa, 1st August

Description: Lugh is a young, handsome God with golden hair. He bears a long spear (base chance 85% and does D10+10 damage)

Character: A Hero god, exemplifying all that is good in heroes. He is intelligent and cultured

Worshippers and Priests: Ovates

Taboos: Breaking oaths, particularly to comrades, cowardice, lying.

Favoured Actions: Bravery, maintaining oaths at cost

Sacred Sites, Symbols and Animals: Lugh's favoured weapon is a spear. He is accompanied with two ravens and also holds eagles and lynx sacred. The tops of mountains were particularly sacred to Lugh the long armed

Skills: Ovates are automatically follow this facet of Lugh and so receive no benefit or penalties to skill use (even when using bard abilities). Note that if an Ovate has performed a purification ritual nominating another god they must accept penalties to the use of skills if that God demands it.

Magic: Ovates follow this facet of Lugh and so receive no benefit only penalties to magic use (even when using bard abilities). Note that if a Druid has performed a purification ritual nominating another god they must accept penalties to the use of magic if that God demands it.

[116.6] Daghdha

One of the chief gods of Celtic mythology, he is also seen as somewhat crude, unsophisticated and rustic. He is the son of Danu and husband of the Morrigan. He was the god that created the underworld, Fearie for the Tuatha De Danann
Also known as Sucellus and Gwydion

Daghdha – The Good God

Activity: Will reluctantly take part in mortal affairs

Sacrifices: Accepted, including Sentient

Holy Day: Samhain; 1st November (along with Cernunnos)
Description: Daghdha was an ugly, fat man. He wears a short (too short) dirty brown tunic and horse skin boots with the hair still on He carries a club, (base chance 70% Damage D10+7), and a cauldron. This cauldron is never empty of food and can perform resurrections on any dead people placed in it. He also has two pigs one growing fat and the other being roasted, at the beginning of each day they swap. His harp is as described in Arcane wisdom.

Character: He is the wily rustic, his outward appearance hiding a sharp and cunning mind. His appetite for food is legendary

Worshippers and Priests: Any may worship Daghdha, he is particular concerned with the well being of agriculture

Taboos: No known unflavoured actions

Favoured Actions: Out witting opponents. Good husbandry of animals and crops

Sacred Sites, Symbols and Animals: Daghdha is associated with a club, cauldron and pigs. High windy mountain tops are particularly sacred to the Daghdha

Skills: Ovates and Druids purified to Daghdha act as 2 ranks higher for the Military Scientist skill, and one rank lower for all other skills

Magic: Druids purified to the Daghdha act as one rank higher for the following spells and rituals S-1, 3, 4, 5, 10, 14 and R-1 and one rank lower for all others

[116.7] The Skilled Gods

These are three related gods, and can be seen as three aspects of the same god. They are all related to craft skills and so can be worshiped together

Goibhniu, Smithying

Luchta, The Wheelwright

Creidhne, the metal worker

Other forms of these gods do not split them Govannon (or Govan) is the welsh equivalent

Goibhniu, Luchta and Creidhne – The Craftsmen

This triad of gods is poorly defined in Celtic mythology

Activity: Will not directly involve themselves in the mortal world

Sacrifices: Sacrifices only of time and products of their crafts accepted

Holy Day: none

Description: these gods will be dressed appropriately to their craft

Character: Craftsmen above all else

Worshippers and Priests: Any who toil to make things can be worshippers of these gods

Taboos: sloppy work

Favoured Actions: Hard work

Sacred Sites, Symbols and Animals: The tools of their craft are their symbols

Skills: Of the skills only Mechanician is respected by these gods. An Ovate or Druid purified to these gods act as 2 ranks higher for this skill, and 1 rank lower for all other skill rolls.

Magic: Druids purified to the Skilled Gods act as one rank higher for the College of Ensorcelments and Enchantments and G9 of the College of Earth magics (one rank lower for all other magic abilities)

[116.8] Ogmha

Ogmha is the god of eloquence and learning, as such he is the patron of Bards and therefore no benefits or penalty to the use of skills and magic

Ogmha is the son of Daghdha and Danu

Ogmha – The God of Eloquence

Ogmha also invented the Celtic alphabet, Ogham

Activity: Ogmha is active through his bards

Sacrifices: Accepted

Holy Day: none

Description: A old balding man dressed in a lion skin

Character: A scholarly figure with a dry wit, he can however be exceedingly charming

Worshippers and Priests: Any may worship, and Bards are his representatives

Taboos: Attacking Bards

Favoured Actions: Learning

Sacred Sites, Symbols and Animals: He carries a bow and a stick

Skills: Bards follow this deity and so receive no benefit or penalties to skill use. Note that if an Ovate Druid has performed a purification ritual and nominated another god they must accept penalties to the use of Bard skills if that God demands it.

Magic: Bards follow Ogmha and so receive no benefit or penalties to magic use. Note that if an Ovate or Druid has performed a purification ritual and nominated another god they must accept penalties to the use of magic if that God demands it.

[116.9] Oenghus

Oenghus – The God of Love and Youth

Oenghus, also known as Angus is a beautiful young God, note that this does not necessarily make life easy for him

Activity: He can fall in love with mortals, and vice versa

Sacrifices: Accepted, including sentiments

Holy Day: Imbolc; 1st February (along with Brigid)

Description: Young and beautiful, he has 4 birds circling round his head

Character: Young and immature, but charming. He can easily fall in love and make others fall in love with him

Worshippers and Priests: Any in love are his worshippers

Taboos: Betraying a loved one

Favoured Actions: being in love

Sacred Sites, Symbols and Animals: His four birds, swans are sacred to him

Skills: Druids and Ovates gain 2 effective ranks to the use of Bardic voice when purified to him, no benefit or penalty to other troubadour abilities, act as 2 ranks higher for the Courtesan skill and one rank lower for all other skills

Magic: Druids act as two ranks higher for the charm rituals of the College of Bardic magic when purified to him, and one rank lower all other magic ability rolls

[116.10] Bel

Bel is a Celtic Solar deity, in some tribes Lugh has taken over this role.

Also known as Belinus, Beli and Bile

Bel – The Sun

Bel is a solar deity, he is also associated with travel as the sun itself moves so he looks after travellers such a merchants

Activity: Not Active other than turning the seasons

Sacrifices: Allowed, including sentient

Holy Day: Beltane; 1st May (shared with Danu)

Description: A young man with a shining face

Character: Youthful confident and exploratory

Worshippers and Priests: Any may worship Bel, any Ovate or Druid can officiate.

Taboos: Falsehood

Favoured Actions: Banishing darkness and evil (particularly spirits

Sacred Sites, Symbols and Animals: Bel's symbol is the wheel, indicating the sun and its travel

Skills: : Druids and Ovates gain act as 2 ranks higher for the Merchant skill and one rank lower for all other skills

Magic: Druids act as two ranks higher for the College of Illusions when purified to him, and two ranks lower all other

magic ability rolls

[116.11] The Morrigan

The Morrigan is a triple goddess and a circular goddess, ie she has 3 facets that can be seen as three separate Goddesses each one has three facets, which are herself and the other 2 in the triumvirate. The goddesses here are an attempt to codify this relationship. They could all exist at the same time, and have opposing views, but somehow remain the same, one being herself and the others

Brigid is a young woman, associated with fertility and poetry and the arts

Danu is a mother figure, goddess of healing

Madb is an old woman associated with death and war.

The Morrigan shifts between them as the phases of the moon and as the year progresses. She is Brigid at the new moon ($\frac{1}{3}$ of the phase) and spring. Danu at the full moon ($\frac{1}{3}$ of the phase) and summer and autumn. Madb at the old moon (again $\frac{1}{3}$ of the phase) and winter. Thus all three may take on the appearance of the other if she chooses.

This has consequences to the role player. At times when each goddess is most active Purification rituals in which she is named have a +10 chance of success, at other times there is no bonus. Brigid and Madb oppose each other, if one is in power purification rituals naming the other have a -10 penalty to succeed. These Bonuses are cumulative. For example if Brigid is named in the spring at new moon there is a 20% bonus to the success of the purification ritual (10 for the time of year and 10 for the phase of the moon). No bonus or penalty for Danu and a -20 penalty for a purification naming Madb

Madb – The Goddess of War

Madb (Meave) is an old woman associated with death and war in particular. Also known as Macha

Activity: Very active in war and personally in the mortal world

Sacrifices: Accepted, even encouraged, sentients only

Holy Day: None

Description: An ugly crone, she can however assume the forms of the other facets of The Morrigan

Character: An unpleasant character, bitter and cruel, she never the less can represent a release from an unbearable life or an honourable death

Worshippers and Priests: All eventually come to the Madb and she may be worshipped by warriors for glory in battle (this often comes at the price of an early death)

Taboos: Cowardice

Favoured Actions: Glory in battle

Sacred Sites, Symbols and Animals: The Raven is her totemic animal and she appears wherever there is death

Skills: Ovates and Druids purified to her act as 2 ranks higher for weapon skills, and 2 ranks lower for all other skills. They may not perform any of the healer skill abilities

Magic: Druids purified to her act as two ranks higher for the following spells and rituals College of Earth Magic Abilities S-1, 3, 5, 11, 16, 17 and one rank lower on all others

Brigid – The Protector of the Hearth

The Daughter of Dagdha and Danu. She is one of the facets of The Morrigan - the fertile maiden.

Also known as Brigit, Bride, Brigantia and Aine (this name is particularly associated with the facet of The Morrigan). In many stories she is an entirely separate deity from The Morrigan, in some The Morrigan is an aspect of Brigid

Brigid is a very popular goddess, renowned for her ability to quicken crops and warmth of the fires. She is a goddess of spring.

Activity: Active in the spring she becomes more and more Danu as the year progresses, becoming (at least partially) Madb in winter.

Sacrifices: Accepted, young animals preferred

Holy Day: Imbolc 1st February (along with Oenghus)

Description: A beautiful young woman

Character: Kind and caring.

Worshippers and Priests: Any may worship, only Druidesses are allowed to officiate, but any druid or ovate may purify themselves to her

Taboos: Abuse of male power

Favoured Actions: Caring

Sacred Sites, Symbols and Animals: The fire is sacred to her, the hearth particularly so. Some special shrines are found where a fire is kept perpetually burning in a cave where only women are allowed. The cow is also associated with her

Skills: Ovates and Druids purified to her act as 2 ranks higher for the Beast Master skill, and one rank lower for all other skills

Magic: Druids purified to her act as two ranks higher for the following spells and rituals College of Earth Magic Abilities G-1, 2, 10; S-7 Q-1 and one rank lower on all others

Danu – The Mother

Danu is the mother of most of the other gods (this is what Tuatha De Danann means.

Activity: Active in the summer she becomes more and more Madb as the year progresses, becoming (at least partially) Brigid in spring.

Sacrifices: accepted, must be willing sacrifices

Holy Day: Beltane; 1st May (shared with Bel)

Description: An attractive woman, neither old nor young

Character: She is a can be kindly goddess, but can also be ruthless to do what needs to be done (as she sees it). She is also a protecting goddess

Worshippers and Priests: Any accepted

Taboos: Unfaithfulness

Favoured Actions: Fidelity and caring, particularly in the context of motherhood, and house building

Sacred Sites, Symbols and Animals: She, above all the others, is associated with features of nature, springs hills and groves

Skills: Ovates and Druids purified to her act as 2 ranks higher for the Courtesan skill, and one rank lower for all other skills

Magic: Druids purified to her act as two ranks higher for the following spells and rituals College of Earth Magic Abilities G-1, 3, 6, 9; S-12, 13 and one rank lower on all others

[116.12] Rhiannon

Rhiannon, like the other goddesses, sometimes appears as part of The Morrigan. However there is enough difference for a separate goddess to emerge

She appears as the triple goddess and can also be known as Epona

Rhiannon – The Queen of Faerie

She rides the horse that is the Moon, She is also the queen of Faerie, thus linking the moon with the Fays

Activity: Very active in Faerie, will only involve herself with the mortal world where that affects Faerie

Sacrifices: Accepted, Horses (especially white ones), preferred

Holy Day: None

Description: a stately un-ageing woman

Character: Proud and haughty

Worshippers and Priests: Any accepted and can officiate

Taboos: Disrespect to fays and those in command

Favoured Actions: Giving the dues to those who deserve it no matter what the cost

Sacred Sites, Symbols and Animals: The horse is her favoured animal, and the sites associated with her are the portals to Faerie

Skills: Ovates and Druids purified to her act as 2 ranks higher for the Horsemanship skill, they have no penalties to any other skills

Magic: Druids purified to her act as two ranks higher for the

following spells and rituals College of Earth Magic Abilities G-1, 3; S-7, 9, 14; Q-1 and one rank lower on all others.

[116.13] Manannan Mac Lir

He is "son of the sea", not one of the Tuatha De Danann, but is allied and associated with them
Also known as Manawydan

Manannan Mac Lir – The God of the Sea

Activity: Active

Sacrifices: Accepted, particularly fish

Holy Day: None

Description: He rides his horse-drawn chariot across the sea wearing a green cloak fastened with a silver brooch. Under this he has a satin shirt and golden sandals. Around his head he has a golden circlet. He has a helm (Arcane Wisdom) and a sword, the Sword of Naisi (Arcane Wisdom)

Character: A surprisingly kind character he is unlike other sea gods, his anger is still to be feared however

Worshippers and Priests: Any may worship and any Ovate or Druid may officiate

Taboos: The mariner has many superstitions associated with the sea, these had best be headed

Favoured Actions: Acquiring knowledge

Sacred Sites, Symbols and Animals: Islands are sacred to him, as are springs and pools; a pool on an island is particularly sacred. His animal is a salmon, often associated with knowledge

Skills: Ovates and Druids purified to him act as 2 ranks higher for the Navigator skill, and one rank lower for all other skills

Magic: Druids act as two ranks higher for the College of Illusions when purified to him, and two ranks lower all other magic ability rolls

[116.14] Cernunnos

This is one of the major Celtic gods

Also known as Carnunnos, Cernunnus, Gwynn, Herne the hunter, Mabon, Maponus, Silvanus (by the Romans) and Map

Cernunnos – The Hunter

Activity: Active, particularly in the wild hunt. The wild hunt is when Cernunnos rides forth with his spectral hounds on Samhain hunting down all spirits that do not belong in this plane. All who hear the sound of the hunt are under a Doom [84.4] (MA20) to die before the next Samhain

Sacrifices: Accepted, including sentients

Holy Day: Samhain; 1st November (along with Oenghus and Dagdha)

Description: He is a mature man with antlers growing from his head, his ears are like those of a deer with golden torcs in them. He is dressed roughly in animal skins, his cup is described in Arcane Wisdom as Silvanus' Drinking Cup.

Character: Cernunnos believes in balance, he will react angrily to those who set out to disturb balance, other than that he will ignore most other things

Worshippers and Priests: Any may worship, any Ovate or Druid may officiate

Taboos: Greed

Favoured Actions: Restoring balance

Sacred Sites, Symbols and Animals: The stag, ram, hunting dogs and a ram headed snake are his animals. His chief symbol are the stag antlers

Skills: Ovates and Druids purified to him act as 2 ranks higher for the Ranger skill, and one rank lower for all other skills

Magic: Druids purified to him act as two ranks higher for the following spells and rituals College of Earth Magic Abilities G-1, 4, 5, 7, 11; S-2, 8, 15, 18 and one rank lower on all others

[116.15] Dian Cecht

Dian Cecht is the grandfather of Lugh

Dian Cecht – The Healer

Activity: Active

Sacrifices: Accepted, not sentients

Holy Day: none

Description: A mature man

Character: He can be jealous

Worshippers and Priests: Any may worship and any ovate or druid may officiate

Taboos: Failing to give aid

Favoured Actions: Healing

Sacred Sites, Symbols and Animals:

Skills: Ovates and Druids purified to him act as 2 ranks higher for the Healer skill, and one rank lower for all other skills

Magic: Druids purified to him act as two ranks higher for the following spells and rituals College of Earth Magic Abilities G-6, 8; S-7, 9, 14; Q-1 and one rank lower on all others.

[116.16] Summary of the Skill benefits for each god(ess)

Skill	Deity
Alchemist	
Assassin	
Astrologer	Lugh of the Ovates
Beast Master	Brigid
Courtesan	Oenghus Danu
Healer	Dian Cecht
Horsemanship	Rhiannon
Mechanician	the 3 Skilled Gods
Merchant	Bel
Military Scientist	Dagdha
Navigator	Mannanan Mac Lir
Ranger	Cernunnos
Stealth	
Spy Thief	
Troubadour	Ogmha
Weapon	Morrigan

The skills without deities were either unknown or alien to the Celts. Lugh the long Armed has no benefits (or penalties) for any skills

[116.17] Summary of the Magic benefits for each god(ess)

College	Deity
Illusions	Bel, Manannan Mac Lir
Enforcements and Enchantments	the Skilled Gods
College of Earth Magics	
Talents	
T1 Detect Aura	Ogmha
General knowledge Spells	
G1 Speak Animals	Brigid Danu, Rhiannon, Cernunnos
G2 Speak Plants	Brigid
G3 Control Animals	Rhiannon, Danu
G4 Blending	Cernunnos
G5 Walk Unseen	Cernunnos
G6 Healing	Dian Cecht, Danu
G7 Det Traps & Snares	Cernunnos
G8 Detect Poisons	Dian Cecht
G9 Lesser Enchantment	Danu, The skilled gods
G10 Herbal Lore	Brigid
G11 Tracking	Cernunnos
Special knowledge Spells	
S1 Earth Hammer	Dagdha, Madb
S2 Hands of Earth	Cernunnos
S3 Strength of Stone	Dagdha, Madb
S4 Armour of Earth	Dagdha
S5 Diamond Weapon	Dagdha, Madb
S6 Gem Creation	Bel
S7 Animal Growth	Brigid, Rhiannon
S8 Enchant Plant	Cernunnos
S9 Bind animals	Rhiannon
S10 C&C Elemental	Dagdha
S11 Sinking Doom	Madb

S12 Wall of Stone	Danu
S13 Wall of Iron	Danu
S14 Tunnelling	Dagdha, Rhiannon
S15 Trollskin	Cernunnos
S16 Magma	Madb
S17 Diamond Javelins	Madb
S18 Transform Earth	Cernunnos

General knowledge Rituals

Q1 Summon Animals Brigid, Rhiannon

Special knowledge Rituals

R1 Bind Earth Dagdha

Lugh the long Armed has no benefits (or penalties) for any magic

117. THE NORSE GODS

These are the family of Gods best known from the Viking Sagas, but there are similar gods and goddesses worshipped by all the pagan Germanic people. The Sagas do show the clearest and most consistent characters.

The Gods and Goddesses have one of three origins, the Sky gods - the Aesir, the nature gods - the Vanir and the Giants. The giants are for the most part the enemies of the other gods. The Aesir and the Vanir fought a war, when that ended hostages were exchanged, these hostages became firm friends and allies.

The Aesir and hostage Vanir live in the plane of Asgard, in their halls. The most important one of which is Odin's hall, Valhalla

[117.1] The Norse Religion is pantheistic, as [107.13]

Norse Priests draw their power from the Norse gods, they have the College of Runic Magic as their magic. The Priestesses serve the goddesses; they have magic from a modified College of Black Magic. This magic is in addition to their Priestly Magic [107.]. This division into male and female is only concerned with those who can lead services of and draw power from a deity; worship can take place regardless of sex. So a male may participate in the worship of a goddess, and receive benefit from it via the priestess, but a priestess is the only one who may contact and directly benefit from the goddess

[117.2] Changes to the College of Rune Magic for priests

Instead of Call Totem Spirit the priest may summon one of the Valkyries (see section [117.19])

[117.3] Changes to the College of Black Magic for priestesses

1. Instead of Call Master the priestess may summon one of Frigga's handmaidens (see section [117.20])
2. There are no pacts with the Powers of Darkness, instead a pact may be made with Hel to gain access to the spells and rituals in her sphere of influence
3. The dead body, or bodies, used in The Hand of Glory (R-5) and The Dead Man's Candle (R-6) must be from a sentient sacrificial victim of one of the Norse deities.

[117.4] Odin

Odin is the leader god in the Norse pantheon. He was the son of the primordial Giants, which the later replaced Also known as Woden, Woutan, Wootan, Wodenaz and Vodin Odin has three facets

Odin – All father his facet as leader of the gods

Odin – Fjolsvidr the facet of wisdom and magic

Odin – Valfodr Father of the Valiant

Odin – All father

This is Odin as the leader of the Norse/Germanic Gods, as such he is concerned with leadership, Justice and Oaths

Activity: Odin is active in the mortal world, by his two ravens Huninn (thought) and Munin (memory) he knows most things that happen

Sacrifices: Accepted, including sentients, these will be criminals, especially oath breakers

Holy Day: Wednesdays are associated with him, but there is only a 1% benefit to Priest purified to any facet of Odin on Wednesdays

Description: A mature, vigorous man with a long grey beard. He only has one eye, something he tries to disguise, but cannot change. He normally wears a broad brimmed hat to shade the eye. He generally wears grey and blue, symbolising the sky. He carries a spear, Gungnir (see Arcane Wisdom) which can place a geas on oath breaker to fulfil their oaths, and the ring Draupnir also see Arcane Wisdom. He has two ravens already mentioned and an 8 legged horse (Sleipnir) that can run through the air and over water. Bears, wolves eagles, falcons and hunting dogs also might be around

Character: Mysterious and sometime sinister he still has the best interests of the world in mind. His final fate preys on his mind and can make him grim at times

Worshippers and Priests: Any except oath breakers may worship any priest may serve

Taboos: Oath breaking

Favoured Actions: Keeping oaths despite the cost

Sacred Sites, Symbols and Animals: High places, such as the top of hills and mountains are sacred to him. His animals are ravens, bears, wolves eagles falcons and hunting dogs

Skills: Priests purified to him act as 2 ranks higher for the Military Scientist skill, and one rank lower for all other skills

Magic: Priests purified to him act as two ranks higher for the following spells and rituals of the College of Rune Magic Abilities: All Talents; G-1, 5, 7; S-5, 6; Q-1, 2, 3; R-1, 2, 3 and one rank lower on all others

Odin – Fjolsvidr

Odin also sacrificed himself (the lost eye and injured by his own spear) in order to gain knowledge

Activity: Odin is active in the mortal world, by his two ravens Huninn (thought) and Munin (memory) he knows most things that happen

Sacrifices: Not accepted, the seeker for truth must suffer himself to gain knowledge

Holy Day: Wednesdays are associated with him, but there is only a 1% benefit to Priest purified to any facet of Odin on Wednesdays

Description: A mature, vigorous man with a long grey beard. He only has one eye, something he tries to disguise, but cannot change. He normally wears a broad brimmed hat to shade the eye. He generally wears grey and blue, symbolising the sky. He carries a spear, Gungnir (see Arcane Wisdom), and the ring Draupnir also see Arcane Wisdom. He has two ravens already mentioned and an 8 legged horse (Sleipnir) that can run through the air and over water. Bears, wolves eagles falcons and hunting dogs also might be around

Character: Mysterious and sometime sinister he still has the best interests of the world in mind. His final fate preys on his mind and can make him grim at times

Worshippers and Priests: Any except oath breakers may worship any priest may serve

Taboos: Ignorance

Favoured Actions: Keeping oaths despite the cost

Sacred Sites, Symbols and Animals: High places, such as the top of hills and mountains are sacred to him. His animals are ravens, bears, wolves eagles falcons and hunting dogs

Skills: Priests have no penalty or bonus to the use of any skills whilst purified for Odin – Fjolsvidr

Magic: There are no modifiers are added to the success

chance of any magic of a Priest purified for Odin – Fjolsvidr. The modifiers listed in [107.5] still apply

Odin – Valfodr

Odin also leads the Valkyries scouring the battle fields for the honourable dead; these are taken to Valhalla to train for the final battle

Activity: Odin is active in the mortal world, by his two ravens Huninn (thought) and Munin (memory) he knows most things that happen

Sacrifices: Accepted, including sentients, generally prisoners of war

Holy Day: Wednesdays are associated with him, but there is only a 1% benefit to Priest purified to any facet of Odin on Wednesdays

Description: A mature, vigorous man with a long grey beard. He only has one eye, something he tries to disguise, but cannot change. He normally wears a broad brimmed hat to shade the eye. He generally wears grey and blue, symbolising the sky. He carries a spear, Gungnir (see Arcane Wisdom), and the ring Draupnir also see Arcane Wisdom. He has two ravens already mentioned and an 8 legged horse (Sleipnir) that can run through the air and over water. Bears, wolves eagles falcons and hunting dogs also might be around

Character: Mysterious and sometime sinister he still has the best interests of the world in mind. His final fate preys on his mind and can make him grim at times

Worshippers and Priests: Any except oath breakers may worship any priest may serve

Taboos: Cowardice

Favoured Actions: Bravery, including suicidal

Sacred Sites, Symbols and Animals: High places, such as the top of hills and mountains are sacred to him. His animals are ravens, bears, wolves eagles falcons and hunting dogs

Skills: Priests purified to him act as 2 ranks higher for the Military Scientist skill, and one rank lower for all other skills

Magic: Priests purified to him act as two ranks higher for the following spells and rituals of the College of Rune Magic Abilities T-3; G-5; S-7, 8; Q-1, 2; R-3 and one rank lower on all others

[117.5] Thor

Thor is the son of Odin and Frigga and husband of Sif. A straight forward God he has no other facets. Also known as Donar, Ger Donner and Thrunor

Thor – The Thunderer

The lord of storms, particularly associated with thunder and lightning. A very popular god.

Activity: Active, particularly against giants

Sacrifices: Accepted, including sentients

Holy Day: Thursdays are associated with him, but there is only a 1% benefit to Priest purified to Thor on Thursdays

Description: An extremely well built young man with red hair and beard. He is armed with a hammer (Mjolnir, see Arcane Wisdom (doubled against giant, doubled once more against frost giants)) which can be thrown and always returns to the wielder. His hammer will do damage on return unless the wielder also has Thor's gloves (see Arcane Wisdom). He also wears a belt, one more see Arcane Wisdom. Thor rides in a noisy chariot drawn by two goats

Character: Thor is without guile, he tackles problems head on, sometimes without thinking. He enjoys all the things a "true" Viking likes fighting, feasting and drinking. He has however a violent temper if things do not go his way

Worshippers and Priests: Any male may worship, Only priests, not priestesses may purify themselves to him

Taboos: Abusing one's power to hurt those weaker than you

Favoured Actions: Protecting those weaker than oneself

Sacred Sites, Symbols and Animals: Thor is associated with

the Oak, his sacrificial victims were hung from these trees. His hammer was one of the most popular symbols worn by the Vikings

Skills: Priests have no penalty or bonus to the use of any skills whilst purified for Thor

Magic: Priests purified to him act as two ranks higher for the following spells and rituals of the College of Rune Magic Abilities T-3; G-5; S-7, 8; Q-1, 2; R-3 and one rank lower on all others

[117.6] Tyr

Tyr is the son of Odin and Frigga. As time when on this god declined as Odin, Thor and Frey encroached on his sphere of influence, but he was once one of the major gods. Also known as Tiwaz, Tig, Tiv, Tiu, Heru and Ziu

Tyr – The God of Honourable War

Activity: Active, can give victory in battle

Sacrifices: Accepted, including sentients, generally prisoners of war

Holy Day: Tuesdays are associated with him, but there is only a 1% benefit to Priest purified to Tyr on Tuesdays

Description: A powerful well armed and armoured man. He lacks his right hand after it was bitten off by the wolf Fenris. He had placed his hand in its mouth as a hostage to Fenris' freedom; once the wolf was bound Tyr lost his hand. He has a sword (BC 80% Damage D+10) and large round shield (protection 10% per rank)

Character: Honourable, but still prone to violence

Worshippers and Priests: Warriors may worship Tyr, and only Priests may purify themselves to him

Taboos: Dishonourable acts

Favoured Actions: Maintaining honour in war

Sacred Sites, Symbols and Animals: His symbols are a shield and sword

Skills: Priests purified to him act as 2 ranks higher for weapon skills, and 2 ranks lower for all other skills.

Magic: Priests purified to him act as two ranks higher for the following spells and rituals of the College of Rune Magic Abilities T-3; G-5; S-7, 8, 9; Q-1, 2; R-3 and one rank lower on all others

[117.7] Frey

Frey was not part of the Family of Odin, he was a hostage from a different set of Gods, the Vanir. However, he was a loyal ally

Also known as Fro and Fricco and Fridleef

Frey – The Summer God

God of the summer, and the good things that take place in it

Activity: Brings on the summer

Sacrifices: Accepted farm animals and other produce

Holy Day: The day following the winter solstice

Description: A powerfully built young man with blond shining hair and beard. He has a sword and Skidbladnir (see Arcane Wisdom for both). He also has a golden Boar and Golden Horse

Character: A peaceful god, he never the less is an implacable enemy of those who would bring darkness

Worshippers and Priests: Any with a good heart may worship him. Only priests may purify themselves to him

Taboos: Evil acts

Favoured Actions: Good acts

Sacred Sites, Symbols and Animals: Boars and horses are sacred to him, as is the holly tree

Skills: Priests purified to him act as 2 ranks higher for the skills of Beast Master, Courtesan, Healer, Horsemanship and Mechanician, and 1 rank lower for all other skills.

Magic: Priests purified to him act as two ranks higher for the

following spells and rituals of the College of Rune Magic Abilities T-3; G-5; Q-1, 2, 5; R-3 and one rank lower on all others

[117.8] Heimdall

Heimdall was the son of Odin and all nine of the wave maidens. He is one of the more magical of the gods

Heimdall – The Guardian

The god of dawn, he is the guardian of the Rainbow bridge (Bifrost) to Asgard, the home of the Gods

Activity: Active as a protector

Sacrifices: Accepted, including sentients

Holy Day: Spring equinox

Description: A tall well built man, he has flashing golden teeth. He dresses in white, including white armour. He has a glowing sword (BC 80% Damage D+9) and above all a magnificent horn. If he blows his all, even those in a coma, will wake and become alert within a 10 mile radius, and it will be heard within a 100mile radius. He himself can see to the horizon, even at night, has witch sight always on and can hear the smallest sounds

Character: A solid and dependable god, he is an implacable enemy of evil

Worshippers and Priests: Any may worship, only priests may purify themselves to Heimdall

Taboos: Breaking into homes

Favoured Actions: Defending your home/homeland

Sacred Sites, Symbols and Animals: He is the god of gates and doors, his temple will be a small enclosed room. His horn is his symbol

Skills: Heimdall does not specialise in skills, any priest purified to him can use skills as if one rank less

Magic: Priests purified to him act as two ranks higher for the following spells and rituals of the College of Rune Magic Abilities T-3; G-1, 3, 5, 6, 9; S-1, 3, 4, 6; Q-1, 2, 3, 5; R-3, 4 and one rank lower on all others

[117.9] Hermod

Hermod is the son of Odin and Frigga
His parallels with Hermes are significant enough to suggest that the Norse copied this god in his entirety from the Greeks

Hermod – The Messenger

He also conducts the souls of the dead to their ultimate resting place, as such he can deputise for Odin in the Ride of the Valkyries

Activity: Hermod 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: Autumn Equinox

Description: Hermod appears to be a young man with a staff to symbolise his protected status as herald.

Character: Full of youthful exuberance

Worshippers and Priests: Any may worship, only priests may purify themselves to Him

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

Favoured Actions: Aiding a herald or traveller

Sacred Sites, Symbols and Animals: Small roadside shrines can be found. His symbol is his staff

Skills: Priests purified to him act as 2 ranks higher for the Merchant skill, and one rank lower for all other skills

Magic: Priests purified to him act as two ranks higher for the following spells and rituals of the College of Rune Magic Abilities T-3, 5; G-5; S-2; Q-1, 2, 6; R-3, 4 and one rank lower on all others

[117.10] Njord/Aegir

These are two gods poorly characterised in myth, Njord is the god of inland seas and Aegir that of the oceans. Both of these gods are Vanir rather than Aesir
Also known as Niord Niordhr and Niorthr

Njord/Aegir – The Seas

Activity: Any sailor accepts that they are active

Sacrifices: Accepted, including sentients, death is by drowning

Holy Day:

Description: He wears a short green tunic with either a seaweed hat or a helmet of sea shells

Character: Njord is clam and placid, Aegir is raging and quick to violent anger

Worshippers and Priests: Any may worship, particularly before going on a voyage, only priests may purify themselves to them

Taboos: The mariner has many superstitions associated with the sea, these had best be headed

Favoured Actions: Adventure, and exploration

Sacred Sites, Symbols and Animals: Swans are sacred to them and temples can be found in ports

Skills: Priests purified to him act as 2 ranks higher for the Navigator skill, and one rank lower for all other skills

Magic: Priests purified to him act as two ranks higher for the following spells and rituals of the College of Rune Magic Abilities T-3; G-5, 8; Q-1, 2; R-3 and one rank lower on all others

[117.11] Loki

Loki is neither a Aesir or Vanir, rather he is descended from Giants, his father was Farbauti. He was adopted into the gods as the brother of Odin, but this did not have happy results

Loki – Fire

Loki is the fire, helpful if controlled, but dangerous if not. He is fickle, treacherous greedy and evil. These negative traits increase as time goes on

Activity: Imprisoned by the other gods he still has influence; he is destined to break free

Sacrifices: Accepted, including sentients, by burning

Holy Day: 1st of November

Description: A slight (by Norse god standards), figure with red hair and dresses in red, has the cursed ring Andvari, see Arcane Wisdom

Character: In the early stories he is mischievous but helpful to the gods, as time progresses his actions become more evil.

Worshippers and Priests: Any may worship, only priests may purify themselves to them. It is unlikely that many would chose to worship Loki, those that do, do so in secret

Taboos: None

Favoured Actions: Destruction, evil, theft

Sacred Sites, Symbols and Animals: Loki's symbol is fire

Skills: Priests purified to him act as 2 ranks higher for the skills of Assassin, Stealth, Spy and Theft, and 2 ranks lower for all other skills.

Magic: Priests purified to him act as two ranks higher for the following spells and rituals of the College of Rune Magic Abilities T-3; G-2, 4, 5; Q-1, 2; R-3 and one rank lower on all others

[117.11] Ullr

Son of Sif, father unknown, possibly Thor. Thor was his step father if nothing else

Also known as Ull, Uller, Oller, Vulder and Holler

Ullr – The Hunter

A god of winter and hunting

Activity: Winter is his favoured season, that is when he is

most likely to see about

Sacrifices: Accepted, including sentients

Holy Day: The day before Winter solstice

Description: A pale young man dresses in heavy furs. He travels using skis of snow shoes, which enable him to move freely over any surface. He hunts using a Yew long bow (Base chance 60% Damage D+5, capable of targeting 3 targets individually per pulse with no penalty)

Character: Cold and miserly

Worshippers and Priests: Any may worship, only priests may purify themselves to him

Taboos: Greed

Favoured Actions: Hunting

Sacred Sites, Symbols and Animals: The bow is his symbol and hunting dogs his favoured animal. Cold places, such as the tops of hills are sacred to him

Skills: Priests purified to him act as 2 ranks higher for the Ranger skill

Magic: Priests purified to him act as two ranks higher for the following spells and rituals of the College of Rune Magic Abilities T-3; G-5; Q-1, 2; R-3 and one rank lower on all others

[117.12] Bragi

Bragi is the son of Odin and Frigga
Also known as Brage

Bragi – God of Eloquence

Activity: Active through the actions of Skalds (the Norse equivalent of Troubadours)

Sacrifices: Not accepted

Holy Day: none

Description: A young beautiful man. He wears finely embroidered clothing in bright colours

Character: Laughing and carefree

Worshippers and Priests: Formal worship is unusual, the performance is an act of worship, but Priests may purify themselves to him

Taboos: Making overstated claims, poor performances

Favoured Actions: Good performance

Sacred Sites, Symbols and Animals: His symbol is a lap harp

Skills: Priests purified to him act as 2 ranks higher for the Troubadour skill, and one rank lower for all other skills

Magic: Priests purified to him act as two ranks higher for the following spells and rituals of the College of Rune Magic Abilities T-3; G-5; Q-1, 2; S-5; R-3 and one rank lower on all others

[117.13] Frigga

Frigga is the wife of Odin
Also known as Frig and Frija
She has three facets
Frigga – The All-knowing
Frigga – The Protectress
Frigga – The Seer

Frigga – The All-knowing

She is the mother who knows everything, but is still forgiving

Activity: Active tempering justice with mercy

Sacrifices: Accepted

Holy Day: Fridays are associated with him, but there is only a 1% benefit to Priestess purified to Frigga on Friday

Description: A beautiful, mature woman dressed in dark clothes. She has a golden girdle at her waist on which hang her household keys. Her expression as sad as she knows the future

Character: Sad and care worn. She only rarely gives clear advice, but seeks to guide

Worshippers and Priestesses: Any may worship, only priestesses may purify themselves to her

Taboos: Cruelty

Favoured Actions: Mercy

Sacred Sites, Symbols and Animals: The stork or heron are sacred to her. The hearth in any house hold is sacred, but only gives a bonus of 1% to these religious magic abilities

Skills: Priestesses have no penalty or bonus to the use of any skills whilst purified for Frigga – The All-knowing

Magic: There are no modifiers are added to the success chance of any magic of a Priestess purified for Frigga – The All-knowing. The modifiers listed in [107.5] still apply. The special knowledge spells and rituals: S-6, 9, 10, 15, 16, 17, 18, 19, 22; R-4, 5 are available only to those who have formed a pact with Hel

Frigga – The Protectress

In this aspect Frigga is the patron of Motherhood and the home, and the kind weather that make home life pleasant

Activity: Active in the home

Sacrifices: Not accepted

Holy Day: Fridays are associated with him, but there is only a 1% benefit to Priestess purified to Frigga on Fridays

Description: A beautiful, mature woman dressed in dark clothes or white as her mood changes. She has a golden girdle at her waist on which hang her household keys

Character: Motherly, and authoritative, can be deceitful to get her own way

Worshippers and Priestesses: Any may worship, only priestesses may purify themselves to her

Taboos: Infidelity in marriage

Favoured Actions: Faithfulness in marriage, couples who die happily married go to her halls after death to live in marital bliss

Sacred Sites, Symbols and Animals: The stork or heron are sacred to her. The hearth in any house hold is sacred, but only gives a bonus of 1% to these religious magic abilities

Skills: Priestesses purified to her act as 2 ranks higher for the skills Healer, Spy and Thief, and one rank lower for all other skills

Magic: Priestesses purified to her act as two ranks higher for the following spells and rituals of the College of Black Magic Abilities T-3; G-3, 4, 5, 6, 7, 11, 13, 14; S-3, 11, 13, 14; R-1, 6 and 2 ranks lower on all others. The special knowledge spells and rituals: S-6, 9, 10, 15, 16, 17, 18, 19, 22; R-4, 5 are available only to those who have formed a pact with Hel

Frigga – The Seer

She send visions to guide the future

Activity: Active by visions sent

Sacrifices: Accepted, including sentient

Holy Day: Fridays are associated with him, but there is only a 1% benefit to Priestess purified to Frigga on Friday

Description: A beautiful, mature woman dressed in dark clothes. She has a golden girdle at her waist on which hang her household keys. Her expression as sad as she knows the future

Character: sad and care worn. She only rarely gives clear advice

Worshippers and Priestesses: Any may worship, only priestesses may purify themselves to her

Taboos: none

Favoured Actions: none

Sacred Sites, Symbols and Animals: The stork or heron are sacred to her. The hearth in any house hold is sacred, but only gives a bonus of 1% to these religious magic abilities

Skills: Priestesses purified to her act as 2 ranks higher for the Astrologer skill, and one rank lower for all other skills

Magic: Priestesses purified to her act as two ranks higher for the following spells and rituals of the College of Black Magic

Abilities T-1, 2; G-4, 12, 14; Q-1; R-3, 6 and one rank lower on all others. The special knowledge spells and rituals: S-6, 9, 10, 15, 16, 17, 18, 19, 22; R-4, 5 are available only to those who have formed a pact with Hel

[117.14] Freya

She is the brother of Frey, and like him a Vanir

Freya has three facets :-

The Goddess of Love

The Goddess of Fertility

The Goddess of War

Like The Morrigan and Artemis Freya is a lunar Goddess, like them she changes with the phase of the moon. She is the goddess of love at the new moon ($\frac{1}{3}$ of the phase). The fertility goddess at the full moon ($\frac{1}{3}$ of the phase). Finally The goddess of War at the old moon (again $\frac{1}{3}$ of the phase). Purification rituals naming one of the aspects has a 10% bonus if the phase of the moon is that for that facet, and a -10% penalty if the phase of the moon is not that for that aspect. All three may take on the appearance of the other if she chooses.

Also known as Eostre – goddess of the spring, Nerthus, Mardal, Moerthall, Horn and Syr

Freya – Goddess of Love

Activity: Active in promoting love in the world

Sacrifices: Accepted, including sentients

Holy Day: First full moon following the spring equinox (Easter)

Description: A beautiful young woman dressed in the height of fashion, she has a necklace (Brising) that adds 5 to the PB of any wearer. Her silver chariot is drawn by cats

Character: Vane and promiscuous, she can be catty if she doesn't get her own way

Worshippers and Priestesses: Any may worship, only priestesses may purify themselves to her

Taboos: Being cold and impersonal

Favoured Actions: Being in love

Sacred Sites, Symbols and Animals: Cats are sacred to her
Skills: Priestesses purified to her act as 2 ranks higher for the Courtesan skill, and one rank lower for all other skills

Magic: Priestesses purified to her act as two ranks higher for the following spells and rituals of the College of Black Magic
Abilities G-4, 8, 14; S-2, 8, 12, 20, 21; R-2, 6 and one rank lower on all others. The special knowledge spells and rituals: S-6, 9, 10, 15, 16, 17, 18, 19, 22; R-4, 5 are available only to those who have formed a pact with Hel

Freya – Goddess of Fertility (Syr)

Activity: Active in growth of crops

Sacrifices: Accepted, including sentients

Holy Day: First full moon following the summer solstice

Description: A beautiful young woman dressed in the height of fashion, she has a necklace (Brising) that adds 5 to the PB of any wearer. Her silver chariot is drawn by cats

Character: Vane and promiscuous, she can be catty if she doesn't get her own way

Worshippers and Priestesses: Any may worship, only priestesses may purify themselves to her

Taboos: Destroying un-necessarily

Favoured Actions: Being fertile and producing things

Sacred Sites, Symbols and Animals: Cats are sacred to her and the ears of corn

Skills: Priestesses purified to her act as 2 ranks higher for the skills Beast Master, Horsemanship and Mechanician, and one rank lower for all other skills

Magic: Priestesses purified to her act as two ranks higher for the following spells and rituals of the College of Black Magic
Abilities G-4, 14; S-1, 2, 4, 5, 7; R-6 and one rank lower on all others. The special knowledge spells and rituals: S-6, 9, 10, 15, 16, 17, 18, 19, 22; R-4, 5 are available only to those

who have formed a pact with Hel

Freya – Goddess of War (Moertholl)

Activity: Active in choosing the best of the slain

Sacrifices: Accepted, including sentients

Holy Day: First full moon following the winter equinox

Description: A beautiful young woman dressed in the height of fashion in shining armour, she has a necklace (Brising) that adds 5 to the PB of any wearer and a magic cloak (see Arcane Wisdom). Her silver chariot is drawn by cats

Character: Vane and promiscuous, she treats with scorn warriors not worthy

Worshippers and Priestesses: Any may worship, only priestesses may purify themselves to her

Taboos: Cowardice

Favoured Actions: Bravery

Sacred Sites, Symbols and Animals: Cats are sacred to her

Skills: Priestesses purified to her act as 2 ranks higher for weapon skills, and 2 ranks lower for all other skills.

Magic: Priestesses purified to her act as two ranks higher for the following spells and rituals of the College of Black Magic
Abilities G-4, 10, 14; S-2; R-6 and one rank lower on all others. The special knowledge spells and rituals: S-6, 9, 10, 15, 16, 17, 18, 19, 22; R-4, 5 are available only to those who have formed a pact with Hel

[117.15] Hel

Hel is the Daughter of Loki and a Giantess. In some stories she is the third, crone, facet of Frigga
Also known as Hela, Holle, Huldra and Holde

Hel – Queen of the Dead

Activity: She collects the dead not worthy of going to the halls of Valhalla or Frigga

Sacrifices: Accepted, including sentients

Holy Day: First night without a moon following the winter solstice

Description: Dirty, ugly, half black and the other half bruise-blue feeding on the brains and marrow of men. She rides on a three legged horse that can still out-pace any normal horse

Character: Cold and uncharitable, she is, however, (unlike her father or brothers) not evil

Worshippers and Priestesses: Any may worship, only priestesses may purify themselves to her, but few choose to do

Taboos: None

Favoured Actions: None

Sacred Sites, Symbols and Animals: None

Skills: Priestesses purified to her act as 2 ranks higher for the Assassin skill, and one rank lower for all other skills. The pact with Hel need not be made

Magic: Priestesses purified to her act as two ranks higher for the following spells and rituals of the College of Black Magic
Abilities G-1, 2, 4, 9, 14; S-6, 9, 10, 15, 16, 17, 18, 19, 22; R-4, 5, 6 and one rank lower on all others. The special knowledge spells and rituals: S-6, 9, 10, 15, 16, 17, 18, 19, 22; R-4, 5 are available only to those who have formed a pact with Hel

[117.16] Summary of the Skill benefits for each god(ess)

Skill	God	Goddess
Alchemist		
Assassin	Loki	Hel
Astrologer		Frigga the Seer
Beast Master	Frey	Freya Goddess of Fertility
Courtesan		Freya Goddess of Love
Healer	Frey	Frigga the Protectress
Horsemanship	Frey	Freya Goddess of Fertility
Mechanician	Frey	Freya Goddess of Fertility
Merchant	Hermod	

Military Scientist	Odin All father and Valfodr	
Navigator	Niord/Aegir	
Ranger	Ullr	
Stealth	Loki	
Spy Thief	Loki	Frigga the Protectress
Troubadour	Braggi	
Weapon	Tyr	Freya Goddess of War

The skills without deities were either unknown or alien to the Germanic peoples of that sex. Odin – Fjolsvidr, Thor and Frigga – The All-knowing have no benefits (or penalties) for any skills

[117.17] Summary of the Magic benefits for each god

College of Rune Magics

Talents

T1 Read Ancient Languages	Odin – All father
T2 Read Codes & Ciphers	Odin – All father
T3 Read Runestick	All
T4 Create Codes & Ciphers	Odin – All father
T5 Summon Wand	Odin – All father, Hermod

General knowledge Spells

G1 Detect Aura	Odin – All father, Heimdall
G2 Darkness	Loki
G3 Light	Heimdall
G4 Pyrogenesis	Loki
G5 Curse	All Gods
G6 Illusion	Heimdall
G7 Control Entity	Odin – All father
G8 Purification	Njord/Aegir
G9 Runelock	Heimdall

Special knowledge Spells

S1 Rune Wall	Heimdall
S2 Summ totem Spirits	Hermod
S3 Rune Portal	Heimdall
S4 Visitation	Heimdall
S5 Truth	Odin – All father, Braggi
S6 Banishment	Odin – All father Heimdall
S7 Smite	Odin – Valfodr, Thor, Tyr
S8 Runeweapon	Odin – Valfodr, Thor, Tyr
S9 Binding	Tyr

General knowledge Rituals

Q1 Runesticks	All
Q2 Runewand	All
Q3 Warding	Odin – All father, Heimdall
Q4 Healing	Frey
Q5 Sight	Heimdall
Q6 Sending	Hermod

Special knowledge Rituals

R1 Casting Runes	Odin – All father
R2 Creeping Doom	Odin – All father
R3 Rune Sacrifice	All
R4 Dimension Portal	Heimdall, Hermod
R4 Runes Of Doom	Odin – All father

Odin – Fjolsvidr has no benefits (or penalties) for any magic

[117.18] Summary of the Magic benefits for each goddess

College of Black Magics

Talents

T1 Witchsight	Frigga the Seer
T2 Project Image	Frigga the Seer
T3 Special Alchemy	Frigga the Protectress

General knowledge Spells

G1 Fear	Hel
G2 Darkness	Hel
G3 Walk Unseen	Frigga the Protectress
G4 Damnum Minatum	All
G5 Call Storm	Frigga the Protectress
G6 Wind Whistle	Frigga the Protectress
G7 Prot vs Weres	Frigga the Protectress

G8 Summon Enchanted	Freya – Goddess of Love
G9 Putrescence	Hel
G10 Harm Entity	Freya – Goddess of War
G11 Ignite Flammables	Frigga the Protectress
G12 Hypnotism	Frigga the Seer
G13 Mind Cloak	Frigga the Protectress
G14 Call Master	All

Special knowledge Spells

S1 Speak Animals	Freya Goddess of Fertility
S2 Night Vision	All Freya's Facets
S3 Blending	Frigga the Protectress
S4 Crop Blighting	Freya Goddess of Fertility
S5 Crop Blessing	Freya Goddess of Fertility
S6 Pestilence	Hel
S7 Blessing Livestock	Freya Goddess of Fertility
S8 Cont. Animals	Freya – Goddess of Love
S9 Evil Eye	Hel
S10 Cause Diseases	Hel
S11 Bless/Curse Unborn	Frigga the Protectress
S12 Virility	Freya – Goddess of Love
S13 Restorative	Frigga the Protectress
S14 Bone Wall	Frigga the Protectress
S15 Mass Fear	Hel
S16 Agony	Hel
S17 Fire & Brimstone	Hel
S18 Animate Dead	Hel
S19 Helfire	Hel
S20 Shadow Wings	Freya – Goddess of Love
S21 Skin Change	Freya – Goddess of Love
S22 Earth Tremor	Hel

General knowledge Rituals

Q1 Tarot	Frigga the Seer
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Special knowledge Rituals

R1 Control Weather	Frigga the Protectress
R2 Summon animals	Freya – Goddess of Love
R3 Casting Runes	Frigga the Seer
R4 Creeping Doom	Hel
R5 Hand of Glory	Hel
R6 Deadman's Candle	All

Frigga – The All-knowing has no benefits (or penalties) for any magic.

The special knowledge spells and rituals: S-6, 9, 10, 15, 16, 17, 18, 19, 22; R-4, 5 are available only to those who have formed a pact with Hel

[117.19] The Valkyries

The Valkyries are the warrior women who collect the valiant slain from the scenes of fights. There are either minor deities or mortal women who have impressed the Norse gods in some way

Valkyrie

Natural Habitat: The planes of Asgard and battle fields

Frequency: Very rare **Number:** 1-19

Description: Young, beautiful women armed and armoured
Talents, Skills and Magic: All Valkyries are skilled in ranger, having rank 10 in one habitat. In addition they will have one additional skill at rank 10. They have stealth and horsemanship at 10 also. All other skills will be at rank 4. They are also shape shifters (as [6.9]), each Valkyrie having a different alternative form

Movement Rates: Running 30-35, Flying 100-150

PS: 15-20 **MD:** 17-23 **AG:** 17-20 **MA:** 5-10

EN: 16-21 **FT:** 18-25 **WP:** 13-19 **PC:** 15-20

PB: 20-25 **TMR:** 6-7 **NA:** none

Weapons: All Valkyrie are armed alike with sword, spear shield and bow. This is at maximum rank. They will wear armour giving them a protection of 5

Comments: In the ride of the Valkyries they fly around anywhere someone might have been slain in combat. They

choose any dead who they consider worthy to take to Valhalla. There they live an afterlife of fighting and feasting in preparation for the final battle to regenerate the world. In the ride they foretell death, all who hear the sound of the ride are under a Doom [84.4] (MA20) to die within a year

They can be summoned using the Summon Valkyrie Spell, this works the same as the Summon Totem Spirits S-2 and replaces it for priests of the Norse Gods. The base chance to summon any Valkyrie is 20%. Once summoned the Valkyries will demand the right to judge any slain; once judged they cannot be resurrected. Any considered unworthy go to Hel's realm and may decide (20% chance), to haunt the party as a ghost. The Valkyrie will be looking for the bravery from the caster and his companions; if this is not forthcoming they will leave immediately. If they leave either because of cowardice or being refused the right to judge the dead they will curse the party. They may be summoned elsewhere, if so they will disappear without warning.

The details of the Valkyries are below:-

SIGDRIFA Ranger Terrain: Rough. Other skill at rank 10: Navigator. Alternative form: Buzzard

SIGRUN Ranger Terrain: Field. Other skill at rank 10: Military Scientist. Alternative form: Bear.

KARA HRIST Ranger Terrain: Cavern. Other skill at rank 10: Alchemist. Alternative form: Boar

MIST Ranger Terrain: Ocean. Other skill at rank 10: Assassin. Alternative form: Narwal

SKEGGJOLD Ranger Terrain: Woods. Other skill: All weapon skills at maximum rank. Alternative form: Bear

SKOGUL Ranger Terrain: Ruin. Other skill at rank 10: Military Scientist. Alternative form: Eagle

HILDR Ranger Terrain: Waste. Other skill: All weapon skills at maximum rank. Alternative form: Raven

PRUDR Ranger Terrain: Ocean. Other skill at rank 10: Priestess of the Norse Goddesses. Alternative form: Boar

HLOKK Ranger Terrain: Plane. Other skill at rank 10: Troubadour. Alternative form: Eagle

HERFJOTUR Ranger Terrain: Waste. Other skill at rank 10: Mechanician. Alternative form: Bear.

GOLL Base Chance: 40 Ranger Terrain: Marsh. Other skill at rank 10: Troubadour. Alternative form: Wolf.

GEIRAHOD Base Chance: 40 Ranger Terrain: Woods. Other skill at rank 10: Thief. Alternative form: Bear

RANDGRIOR Base Chance: 40 Ranger Terrain: Cavern. Other skill at rank 10: Courtesan. Alternative form: Lynx

RADGRIDR Base Chance: 40 Ranger Terrain: Field. Other skill at rank 10: Healer. Alternative form: Wolf.

REGINLEIF Base Chance: 40 Ranger Terrain: Crypt. Other skill at rank 10: Merchant. Alternative form: Raven

GUNNR Base Chance: 40 Ranger Terrain: Plain. Other skill at rank 10: Military Scientist. Alternative form: Raven

ROTA Base Chance: 40 Ranger Terrain: Rough. Other skill at rank 10: Spy. Alternative form: Boar

SKULD Base Chance: 40 Ranger Terrain: Ruin. Other skill at rank 10: Astrologer. Alternative form: Lynx

GONDUL Base Chance: 40 Ranger Terrain: Crypt. Other skill at rank 10: Beast Master. Alternative form: Wolf

[117.20] The Handmaidens of Frigga

The Hand maidens are those that serve the goddess Frigga. There are either minor deities or mortal women who have impressed the Norse goddesses in some way

Handmaidens

Natural Habitat: The planes of Asgard

Frequency: Very rare

Number: 1-9

Description: Young, beautiful women

Talents, Skills and Magic: All skilled in one skill, having rank 10 in that. In addition they have stealth and horsemanship at 8. All other skills will be at rank 4. They are also Mages, each

Handmaiden specialising on one college. Within that college they will have all Special knowledge at rank 15 and all special knowledge at rank 10

Movement Rates: Running 30-35

PS: 10-20 **MD:** 17-23 **AG:** 18-21 **MA:** 15-20

EN: 15-20 **FT:** 17-24 **WP:** 15-22 **PC:** 18-24

PB: 20-25 **TMR:** 6-7 **NA:** none

Weapons: The handmaidens will use non-cold iron weapons and armour, if given them. They will have half max rank with sword, shield, spear knife dagger and bow (except Snotra who will use them at rank 7 or the maximum which ever is lower).

Comments:

Hand maidens do Frigga's bidding and attend to her and carry out her wishes. However they do have their own personality and some have disobeyed from time to time

They can be summoned using the Call Handmaiden Spell, this works the same as the Call Master spell G-14 and replaces it for priestesses of the Norse Goddesses. The base chance to summon any Handmaiden is 20%. Once summoned the handmaiden will aid the party if she feels it deserves it and if they think Frigga would support them. If they do not feel this or if during their time with the party they are dissatisfied they will leave. If they leave because of these reasons they may curse the party. They may be summoned elsewhere, if so they will disappear without warning.

The details of the Handmaidens are below:-

HABONDIA Skills: Beast Master. College of Magic: Earth, Druidic. Concerned with the bounty of earth, and the effort needed to produce it

FULLA Skills: Ranger. College of Magic: Earth, Pacifistic. Concerned with the bounty of earth, less ruthless than Habondia

HLIN Skills: Navigator. College of Magic: Water. Protectress of sailors

GNA Skills: Merchant. College of Magic: Air. Frigga's messenger

LOFN Skills: Courtesan College of Magic: Black. A sexy handmaiden

GEFN Skills: Astrology. College of Magic: Celestial, Star mage. A sorrowful, kindly woman

EIR Skills: Healer. College of Magic: Rune. A caring Handmaiden

SYN Skills: Spy. College of Magic: Celestial, Shadow mage

She is concerned with the finding of truth of about wrongdoers

VARA Skills: Assassin. College of Magic: Celestial, Dark mage. She is concerned with the punishment of wrongdoers

VOR a Priestess, with the priest skill and priestly magic. Concerned with the dealings of this and other pantheons

SNOTRA Skills: All at rank 7. College of Magic: Naming. She will know most of the generic and individual true names of everything on the mortal world (80% chance, increased if an individual is well known). She may use that knowledge, but will seldom reveal the name. Any attempt to force her to reveal a name will result in her departure and a major curse on any she holds responsible for her treatment.

XIII. PLANES OF EXISTENCE

In the DragonQuest world life exists in many different modes on many different planes, worlds and dimensions.

The material plane, also known as the mortal world, is the plane most familiar to players and all but the most unusual characters. But creatures do exist on other planes and characters may interact with them and even visit their planes. This section will introduce a frame work to allow GMs to flesh out these planes and have characters adventure within them

118. THE PLANES

[118.1] This is a list of the planes commonly found in the DragonQuest world

1. The Material World: also known as the mortal world, the world on which most adventuring will take place. This does not need description here
2. Elemental Plane of Fire: The origin plane of the Fire Elementals and a place of pure, eternal flame.
3. Elemental Plane of Water: The origin plane of the Water Elementals and the ultimate origin of all water.
4. Elemental Plane of Earth: The origin plane of the Earth Elementals. This plane is the essence of earth and stone
5. Elemental Plane of Air: The origin plane of the Air Elementals, a place of pure air.
6. Celestial Elemental Plane: This is where the Gods of Pagan Religions live and also the medium through which the celestial bodies move, having an effect in the mortal plane
7. Demonic Plane: This is where the Demons inhabit, an infernal dimension.
8. The Spirit Plane: Also known as the Spirit World. Many creatures end up in this plane as spirits of some form or another
9. Faerie: the home of the fairy folk. This is really a sub-plane of the Material World

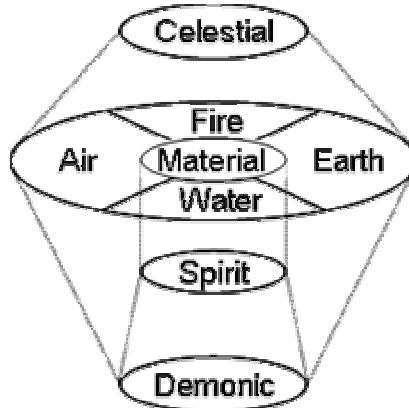
GMs should feel free to add to or remove from this list as they wish

[118.2] The manner in which these planes interact is in many dimensions

Illustration 1 attempts to show the connections between the planes; it is not how the planes actually are. The planes occupy a volume of space not a flat sheet. Also some planes have many other planes that are in contact

throughout its area. For example the

ILLUSTRATION 1



The arrangement of the planes; Note that the Material Plane and Faerie both occupy the same space and that this illustration is a two dimensional representation of a multi-dimensional space

Material World contacts the Spirit plane and the five elemental planes. Different regions of the material world do not contact the planes individually; rather all points of the Material World contact the edges (only) of all 6 other planes. This is why all of these elements and spirits can be found fairly evenly distributed within the Material World. This type of contact is a pervading boundary in that the boundary pervades all points (except cold iron) of the plane. There is an exception to this rule, see [118.5].

Other contacts (such as Air/Water) do not pervade each other, but have a clear distinct transition, in this case a region filled with spray. This is why finding other elements within the main elemental plane are rare.

[118.3] The planes are separated by tough but very thin boundaries

These keep the Dimensions separate. A boundary takes on characteristics of the planes it is separating. It is possible to move through the boundaries into the dimensions beyond. A portal is a temporary breach in the boundary. Creatures can be summoned through boundaries and it is possible to travel within the boundaries. For more information on specific boundaries see [127.]

[118.4] The size of the planes is dependant on weight of the element.

Most planes are approximately the same volume as the Material World. The exceptions are; the Plane of Fire and Air which are 1,000 times the volume of the Material World, the celestial plane which is 100,000 times the volume and Faerie which is only $\frac{1}{100}$ of the volume

[118.5] Certain very rare and violent events or unusual locations will allow the opening of short lived portals into some dimensions

These portals are natural rips in the

Boundary caused by the unusual nature of the conditions in this location. They can only occur as a result of conditions in the Material, Faerie and Demonic planes and can only open to dimensions that there is contact with.

The portals will appear in the heart of these events or locations and go to a random location within the plane the natural phenomenon is related to. These will close within D-6 (minimum 1) pulses of their opening. If the phenomenon continues another portal may open after at least 1 hour to another random location. If a ritual is performed to travel to a dimension when natural portals are spontaneously opening to that dimension the ritual gains 20 to its success chance. Rituals attempting to enter other dimensions (except demonic and faerie), will fail.

[118.6] Travelling to the planes can be accomplished by magic rituals and items

There are numerous ways to get into the other dimensions. Some involve use of rituals such as Create Faerie Portal ((R-1) [128.7] College of Fay Magics) which only allow access into one plane. Others, such as Ritual of Dimension Travel (R-2) [103.7] of the College of Shamanism, allow access to any dimension.

Travel to the other dimensions can be in body form, ie the body and certain items travel into the other dimension; or the adept's spirit to travels into another dimension, leaving the body behind

[118.7] The different modes of entry into other dimensions have advantages and weaknesses

The spirit may leave the body behind and enter other planes. The spirit has some vulnerabilities, it is open to ego combat and spells effecting spirits, but is immune to damage from non-magic and non-silvered weapons and suffers only half damage from magic doing physical damage only. However, the spirit is ejected back to the body once fatigue reaches 0.

Travellers in spirit do not have to worry about such things as keeping the body alive in a hostile environment. The body in some dimensions must be protected or it will die, also the body must have air to breathe. However, the travelling may do more in the body form.

Those entering any dimensions in spirit form may travel dependant on WP and FT in any direction they wish. The body will have to try and move as he would on the Material World, or find other methods of transport.

No items or companions may be transported with the spirit. The spirit appears as a shimmering image of the physical form, the intensity of which reflects the being's MA and colour

reflects the character and aspect.

Items of equipment and companions may be taken in to the other dimensions with the body. These items and companions will also have to be protected from the element.

[118.8] The portal outlet or spirit traveller may try to appear at a specific location

The caster may specify a location for arrival. He will arrive at the desired location if he rolls under his rank on a D100. This is modified by one of the following multiples:-

- 2x** if he is able to read a description of the location in a book.
- 3x** if he can get a description and question someone who has been there
- 4x** If a picture by a competent artist is provided
- 5x** If the caster has previously visited the area, or can get a direct mind reading of someone who has
- 6x** if the caster has specifically scouted the area with the view to using it as a destination
- 10x** if the caster has left a personal item at the desired location. The arrival point will be at the item if that has been moved and the multiple halved

These modifiers are not cumulative Double the chance if the location has been previously used as an arrival point by the caster when he was also the caster. This is cumulative with the other modifiers.

If the roll is over the modified location roll the arrival point is in a volume of space or in an area. The size of this are or volume depends on the dimension travelled to:-

1. The Material World: within an area on the surface of 30-rank miles radius
2. Elemental Plane of Fire: within a volume of 15-(rank/2) miles radius.
3. Elemental Plane of Water: within a volume of 15-(rank/2) miles radius.
4. Elemental Plane of Earth: within a volume of 15-(rank/2) miles radius. Portals can open into solid rock (99% chance, roll 01 to arrive in a cavern or tunnel), if so any traveller who is solid and not an Earth Elemental suffers D Damage and is spat out of this plane to his starting location.
5. Elemental Plane of Air: within a volume of (15-(rank/2))x10 miles radius.
6. Celestial Elemental Plane: within a volume of (15-(rank/2))x100 miles radius.
7. Demonic Plane: within an area on the surface of 30-rank miles radius
8. The Spirit Plane: within an area on the surface of 30-rank miles radius
9. Faerie: within an area on the surface of (30-rank)/10 miles radius

[118.9] Characters may encounter the natural inhabitants of a Dimension

For each plane there are natural inhabitants, such as the elementals and demons. These can be met and interacted with

[118.10] Pockets of the Material World may be found in other planes

These have either been brought in by violent events or by sentients. These are used by the inhabitants to live in and to support life in the plane. They are generally tolerated by the elementals and some may be used by them, but if they get too many the elementals will exclude them and any unfortunates that happen to be in the pockets.

In these pockets conditions will be the same as the Material world.

[118.11] Special Knowledge Spells

1. Spell of Air Creation (S-1)

RANGE: Adept must touch target's chest

DURATION: 10 minutes + 10/Rank

EXPERIENCE MULTIPLE: 250

BASE CHANCE: 25%

RESIST: None

EFFECTS: Regenerates the air within the target's lungs supporting life for the duration of the spell. For entities larger than human adjust the duration proportionately, something 2 times the size halving the duration. Combat and heavy work will double the rate of use

[118.12] Special Knowledge Rituals

1. Boundary Surfing (R-1)

The adept (and rank/3 companions) may enter the boundary and may travel along the boundary but may not emerge in to another plane. They only arrive at the boundary of the destination plane and may not leave it other than at the original entering location on the starting plane. This is not a problem where the boundary pervades the destination plane, but is severely restrictive in the elemental planes where the boundary is only at the edges. The target of the spell and those objects he can carry on his person may enter. The adept may not step out of the boundary other than at the origin.

For rules for interactions and movement within the boundary see section [127.]

The ritual takes one hour to perform and has a success chance of 20 + MA + 3/Rank. The duration of the spell is D10 + Rank hours. At the end of that time the travellers will be returned to the starting point and dimension. The travellers take damage proportional to the distance he is away from the starting location. Less than 10 miles (16km) there is no damage, every 10 miles over that gives D10-5 (minimum of 1)

damage. Endurance is removed once fatigue is exhausted. However, the travellers will not die from this, they will remain in a coma for 1 day for every point of endurance point loss and must be cared for to avoid death. They will then awake on 1 endurance point (healing will not speed recovery from the coma). The experience multiple is 250exps.

1. Ritual of Spirit Journey (R-2)

The adept must spend one hour in preparation at the end of that time he makes a cast check under MA+(3xRank) (halved if already in spirit form). If successful the adept's spirit will be transferred through a spinning vortex to another plane the he knows of, the journey taking 1minute travelling time. The transfer lasts as long as the adept keeps his concentration 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 adept can return to his home dimension any time he wishes without penatly, but must re-cast the ritual if he wishes to return to the other planes once more. The traveller cannot take any items with him as he travels only in spirit. Any items picked up (if possible) while in the other worlds will be left behind.

While in the other plane the adept can move at ((WP + Ft) /8) miles per hour ((WP+ Ft)/5 kmph), and act normally, but without the physical body. While separated from the body the spirit is open to spells effecting spirits and also to ego combat. If damage is inflicted on the spirit he must make a concentration check to keep his concentration and therefore stay in the dimension. Any damage received while in the other world has the same consequences as in this plane and carries over back to this plane.

In order to cast spells and rituals while in the other plane the adept must make a concentration check to maintain the ritual's effects, failure having the same consequences as before.

The spirit can be trapped in the other planes by having a special knowledge counterspell to the adept's College cast over him (either the spirit or the body). In this case concentration and fatigue loss will not return the adept to his own plane. The adept 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.

If the ritual backfires a creature from the plane the adept wishes to travel to will appear and immediately attack. The experience multiple for this ritual is 500.

2. Ritual of Dimension Portal (R-3)

The adept must have the True Name of another dimension from a Namer in order to perform this ritual. He writes the name of the dimension on the ground where he wants the portal to appear. After an hour a check is made to determine if the ritual has been successful. The Base Chance of success is 15% + 3/Rank. If the ritual succeeds a portal immediately appears leading into the dimension written on the ground. Anyone entering that portal will be in the other dimension (after a travel time of one minute). The portal will be a two way terminus, and those in the other dimension will be able to cross into this dimension through the portal. The portal remains open for a number of hours equal to 3 plus the rank of the adept with this ritual plus the results of a D10 roll (made by the GM). It, and the writing, is destroyed permanently at the end of that time or when ever the special knowledge counterspell of the creating adept's college is cast over the area it occupies. If the ritual backfires, an entity native to that dimension (GM's choice) enters the adepts dimension and will immediately attack the adept and his companions. The experience multiple for this ritual is 600

119. THE ELEMENTAL PLANE OF FIRE

This is a plane composed of the swirling energies of fire. Death by burning happens at the rate of D10 damage points per pulse. This is pure fire and no noxious fumes are given off

[119.1] This Dimension is a high Mana Level area

Fire mages receive +30% to the use of their college talents, spells and rituals. Mages of all other elemental colleges may not perform talents, spells or rituals.

[119.2] Protection is needed from the heat and fires of this plane and a supply of air is needed in order to survive in this plane

Spell of Fire Proofing (G-7) and Spell of Protection Against Magical Fires (G-8) and Spell of Self Immolation (S-5) all of the College of Fire Magics [42.] give full protection

The talent Resist Temperature (T-1) of the College of Sorceries of the Mind [37.] reduces the damage done by half

The traveller's body needs to breathe. This can be done by holding breath, supplied air (eg bottled air) or by magic such as the Spell of Air Creation (S-1) [118.11].

All unprotected flammable items immediately burst into flames on entry to this plane.

[119.3] Movement by a visitor is very difficult

There is nothing solid in this plane, other than at the boundaries, but all travellers may try move around using the currents of flame. The traveller may use a sail or vessel with sails that can blow into different currents (or even use himself as a sail), to reach the desired destination. These currents can be read by a roll of 40 + 3 x Navigator Skill rank.

The elementals can transport the adept if they choose or are compelled to

[119.4] Natural portals are found in volcanoes and fires big enough to create a fire storm

The fire must be at least small city size and the volcano must be erupting.

[119.5] Fire Elementals, Efreet [73.] and Salamanders [69.] can be found here

The fire gods can also be found here along with their servants

[119.6] There are features of this plane that are permanent

There are particularly intense areas of burning that can be used as landmarks and meeting places on this plane. Important Fire elementals will make their home here

[119.7] The inhabitants live in cities made of metal in Material world pockets.

These areas are just as hot as the rest of the plane. They float in the energies drifting in the currents

120. THE ELEMENTAL PLANE OF WATER

This is a plane composed of pure water. Death is by drowning. As there is only water, with no up or down the extreme pressures found in earth's oceans do not occur here

[120.1] This Dimension is a high Mana Level area

Water mages receive +30% to the use of their college talents, spells and rituals. Mages of all other elemental colleges may not perform talents, spells or rituals

[120.2] A supply of air is needed in order to survive in this plane

The traveller's body needs to breathe. This can be done by holding breath, supplied air (eg bottled air) or by magic. Spells providing air such as Spell of Water Breathing (G-12) of the College of Water Magics [41.] will support life here

[120.3] Movement in this plane is by swimming and using the currents

There is nothing solid in this plane, other than at the boundaries, but all travellers

may swim freely. There are strong currents in the water that will take the adept ultimately to any location within this plane if they can be navigated correctly. These can be read by casting the Spell of Navigation (G-5) of the college of Water Magics or a roll of 50 + 3x Navigator Skill rank.

The elementals can transport the adept if they choose or are compelled to

[120.4] Natural Portals to this plane exist.

Natural portals are found at the greatest depths of the oceans

[120.5] Water Elementals, Merfolk and Aquatics [68.] can be found here

The Sea/Water gods can also be found here along with their servants

[120.6] There are permanent vortexes here that are land marks in this dimension

Powerful Water elementals make their home here. Anyone sucked into these vortexes takes D10 damage per pulse until he can get out (successful swimming roll or less than 2xPS roll)

[120.7] The inhabitants can live in cities in pockets of Material World in this plane

There are mats of weed and corral reefs floating in this plane. These are centres of the non-elemental inhabitants on this plane. There is no air to breathe in these pockets for visitors unless it held in place for their use

121. THE ELEMENTAL PLANE OF EARTH

This is a plane composed of Stone and earth. Death is by asphyxiation as the solid nature of this plane makes entry impossible without some form of tunnelling. Natural caverns and tunnels do exist, made by the earth dwellers [70.3] living in this plane. Although they occupy only 1% of the total volume of the Element

[121.1] This Dimension is a high Mana Level area

Earth mages receive +30% to the use of their college talents, spells and rituals. Mages of all other elemental colleges may not perform talents, spells or rituals.

[121.2] A supply of air is needed in order to survive in this plane

The traveller's body needs to breathe. This can be done by holding breath, supplied air (eg bottled air) or by magic such as the Spell of Air Creation (S-1) [118.11]

In the caverns and tunnels there is air, although away from the junction with

the boundary of the Material or air planes the air can be stale or cut off from a fresh supply by rock falls

[121.3] Everything solid in this plane so to get about the travellers have to tunnel or use the natural caverns.

The elementals can transport the adept freely if they choose or are compelled to, and the Earth Dwellers have tunnels that can be used for travelling

[121.4] Natural portals can be found in the deepest caves or at the surface during earthquakes

Portals can open into solid rock (99% chance, roll 01 to arrive in a cavern or tunnel), if so any traveller who is solid and not an Earth Elemental suffers D Damage and is spat out of this plane to his starting location.

[121.5] Earth Elementals and earth dwellers [70.3], can be found here

The Earth gods(esses) can also be found here along with their servants

[121.6] The tunnels and particularly impressive gemstones can be used as landmarks

These gemstones can be the home of powerful elementals. In addition the earth dwellers have created cities and mines that are permanent.

The rock in this plane are all different, a Ranger specialising in the Elemental plane of Earth will know where he is by the rocks alone on a 30+(3xRank) roll.

[121.7] The caverns are pockets of the Material World in this plane

These are fixed in place in the plane and often form the cores of cities in the plane

122. THE ELEMENTAL PLANE OF AIR

This is a plane composed entirely of air and clouds. As there is only air, with no up or down the visitor will not fall

[122.1] This Dimension is a high Mana Level area

Air mages receive +30% to the use of their college talents, spells and rituals. Mages of all other elemental colleges may not perform talents, spells or rituals.

[122.2] Protection is needed from the violent winds

There is no problem in breathing here, but the currents are very fast and storms severe, with wind gusts able to do D10-2 damage. The traveller also has to protect against the cold, winter clothing at least is recommended.

[122.3] The traveller can fly to his

destination

There is nothing solid in this plane, other than at the boundaries, but all travellers may try move around using the winds. The traveller must use himself as a sail or have a vessel with sails that can move into different currents. These can be read by a roll of 30 + 3 x Navigator Skill rank. Bird-like wings or gliders can also be used to fly.

The spells: Spell of Mage Wind (G-3), Wind Whistle Spell (G-5) and Spell of Windwalking (S-15) of the College of Air Magics [40.] will propel the traveller with the created wind in any direction he wishes to go.

The elementals can transport the adept if they choose or are compelled to

[122.4] Natural portals are found at the centres of great storms of at least hurricane level

[122.5] Air Elementals, Djinn [73.] and Avians [67.] can be found here

The Sky and/or Storm gods can also be found here along with their servants

[122.6] There are no fixed locations inside this plane

As there is nothing solid in this plane all the inhabitants have a nomadic existence. There are features at the boundary with other elemental planes that can be used as reference points and meeting places. There are also some long lived storms that act as moving but semi-permanent markers and are the homes of powerful elementals

[122.7] Cloud cities occupy pockets of the Material World.

These are built in the same fashion as the cloud giant's cloud castles [6.5] and drift freely in the winds

123. THE CELESTIAL ELEMENTAL PLANE

This is the plane in which the Celestial Bodies move. In order not to impede the transit of these bodies there is no air in this plane. It is also the region many of the gods have chosen to make their home in material world pockets. In these regions conditions may be the same as the Material world.

The Celestial Bodies themselves are the Great Powers that impose predestination on all but the strong willed and determine the aspects of each being by investing a small amount of mana into the soul or life force. The Sun, the Moon(s) and planets regularly cause perturbations in the flow of mana; the mighty stars affect a world across the vast reaches of space by their position relative to it.

[123.1] This Dimension is a high Mana Level area

Adepts of the College of Celestial Magic receive +30% to the success chance of their college talents, spells and rituals. Mages of all other elemental colleges may not perform talents, spells or rituals.

[123.2] A supply of air is needed in order to survive in this plane

The traveller's body needs to breathe. This can be done by holding breath, supplied air (eg bottled air) or by magic for example the Spell of Air Creation (S-1) [118.11]

[123.3] Travel in this plane can be achieved by momentum and inertia

There are a few solid things in this plane, the boundaries, the Celestial Bodies, the home worlds of the gods and those items brought here by travellers. Some of these are large enough to walk on. Away from these the traveller must adopt other means of transport.

The some of the natural inhabitants can transport the adept if they choose or are compelled to.

The traveller can also use his momentum to go places. He can by launching himself from a solid object, or through a portal achieve momentum (at TMR). He will travel in a straight line at the same speed until he hits something.

He may change direction, or even stop by launching item in the opposite direction from which he wishes to travel.

An arrow fired from a bow, or quarrel from a crossbow, will increase speed in the opposite direction (reduce if fired in the direction of travel) by a maximum of one TMR /20 per point of PS (for a normal human, increase or decrease proportionately for smaller or bigger persons). Reduce this to a third if thrown; increase appropriately if mechanical devices are used.

[123.4] Natural Portals to this plane exist.

Natural portals are found at the highest levels of the atmosphere

[123.5] The Pagan Gods and their servants can mostly be found on this plane

Pantheons of gods may have chosen to create worlds here that mimic the conditions found on the material world. These areas will be heavily warded and all inhabitants loyal to the Pantheon that has created the special area. They may also include certain selected spirits of the dead. These may not be summoned, resurrected or made into undead (other than skeletons or zombies).

The Celestial bodies are also here. These are the equivalent of elementals

in other planes; however they are passive in their own plane, directing their attention to influencing entities on the Material World. They cannot be interacted with, but are solid and can be walked upon or used as a launching point. The largest glow, and are seen as planes from the Material World, these are the planets. The very largest shine brightly, but are a very long way from the Material World, these are the stars and will burn any unprotected travellers at D10 per pulse within one mile and 10D10 to any who land on the surface. Spells used to protect from fire will protect at a distance, but will be swamped on the surface. The sun and moon are also here; the moon glows, but the sun will burn as a star.

Many see the celestial bodies as pagan gods, but they are the bodies that influence the area of life that a god or facet of a god represent.

[123.6] The only fixed things in this plane are the orbits of the celestial bodies.

The bodies move along these orbits, but the track is fixed and predictable. All other objects move with constant speed in one direction until they hit something (as [123.3]).

[123.7] The god's realms occupy Material World pockets in this plane

124. THE DEMONIC PLANE

This is the dimension where the demons come from; it is a realm of torment. It is often depicted as having several areas arranged in rings where the torment is tailored specifically to the victim

[124.1] This Dimension is a high Mana Level area

Adepts of the College of Black Magics receive +30% to the cast chance of their college talents, spells and rituals. Adepts of the College of White Magics have a -30 penalty to the cast chance of their college talents, spells and rituals. Clerics of the Powers of Light suffer a -30 penalty to the use of all their clerical abilities.

[124.2] The visitor needs no special protection from the conditions found in the plane itself

However, the inhabitants are numerous, dangerous, magical, armed and aggressive

[124.3] The traveller may move normally in this plane

The traveller to this plane may use any form of travel he could use on the Material World.

[124.4] There are no natural portals, into this plane

Although some backfires can create them

[124.5] Creatures and servants of the powers of Darkness abide here

Creatures of night and shadow [72.], Demons, Devils, imps and succubae [47.], Hellhounds [73.] and the dead who have sold their soul to the demons are the natural inhabitants of this plane. The demons, devils, imps and succubae have 5 times the statistic value stated in [47.] on their own plane. However, if killed here they are dead permanently.

[124.6] This is a highly structured dimension, where landmarks rarely change

The areas of torment are fixed and navigable, cities and roads leading to them exist.

125. THE SPIRIT PLANE

[125.1] This Dimension is a high Mana Level area

Shamans receive +30% to the cast chance of their college talents, spells and rituals.

[125.2] Only the spirit may travel to this plane

As travel is in the form of a spirit no protection is needed in order to keep the body alive.

[125.3] Travel in the spirit plane is as for a naked spirit, ie $(WP + FT)/8$ mph ($(WP + FT)/5$ kmph)

In any direction the spirit wishes

[125.4] Natural portals exist where a great number of spirits and souls are released

Such an occurrence would be in the middle of a battle or natural disaster. At least 1000 sentients must have died within one hour and one square mile. Some conditions, such as an earth quake, will open portals to both the Spirit Plane and an Elemental Plane (in the example above, Earth).

[125.5] The spirits listed in [99.] and [100.1] exist in this plane. Also the Gods of the Dead of various pantheons can be found here.

The spirits in [99.] actually exist in the boundary and not exclusively in the Spirit plane or mortal world as detailed in the rules of [99.]. They can however be perceived from the Spirit Plane

Many pantheons (but not all) choose to have their dead here. If this is the case the gods of the dead will be found here as will their servants.

If the spirits of the dead encountered

here they will be ghost like spirits, but will not have the powers to induce fear as a ghost as they are not in the boundary. They are not as driven by needs, but they may ask for aid or information on still living loved ones or relatives. They will be willing to trade for this and may haunt like ghosts if the deal is broken

[125.6] The features of this plane will represent the beliefs of the dead that are here.

The dead souls and spirits will be gathered into regions of the spirit world where theirs is the exclusive religion. The features of this region will correspond to the beliefs of the inhabitants. Non believers will inhabit a grey wasteland.

126. FAERIE

Faerie is the only one of the other Dimensions 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.

Faerie is in many ways an alternative Material Plane, and is actually pocket within the Material World. Faerie, therefore, occupies the same location in the Dimension space, despite this they are separate dimensions.

[126.1] This Dimension is a high Mana Level 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 found here. 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, backfires occur on rolls 30 above the cast chance (20 in combat), also any rolls on the backfire table are increased by 10%.

Adepts of the College of Fay Magics receive +30 to the cast chance of their college talents, spells and rituals

[126.2] The visitor needs no special protection from the conditions found in the plane itself

The inhabitants of Faerie are very powerful and have a code of conduct that the visitor would be advised to learn quickly, death is very easy here. They have been described as capricious and fickle, but their honour is just different from that followed by most cultures of the material plane. Some actively dislike humans, but others will choose them as mates or use them for their own ends.

[126.3] The traveller may move normally in this plane

The traveller to this plane may use any form of travel he could use on the Material World

[126.4] There are no natural portals, into this plane

Portals can be detected, used and made by the operation of the talents, spells and rituals of the collage of Fay Magics, See section [128.] I am indebted to Andrew South and John Kahane for this collage.

The Fairy Folk might know of portals into Faerie (10% chance). However they cannot be forced into revealing its location.

[126.5] 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

[126.6] 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.

[126.7] 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 x (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 2x50), so in reality his family has missed him for 100 years, and they are probably now all dead.

127 THE BOUNDARIES

This is not a plane in its own right but is a thin layer that separates all of the planes from each other. It is counted a plane as it allows access to other planes and has certain properties of other planes.

It is two dimensional, but the person within the boundary can see into the planes on either side, and from within it appears to be one hex wide.

[127.1] This Dimension is a high Mana Level area

[127.2] The traveller's needs in the

boundary depend on the planes he is between

If a plane he is next to requires protection from that plane the traveller in the boundary needs it also. Unless one of the planes is the Material, Demonic or Faerie, in which case the traveller needs protection as that plane only. If at least one of the planes can supply air then the traveller does not need an additional supply of air.

[127.3] Movement within the plane depends on the planes forming the boundary

Inside the boundary the traveller may move using whatever of the methods usable in the planes forming the boundary he wishes. But he will move at half speed.

[127.4] There are no natural portals, into the Boundary

[127.5] The inhabitants of the boundary are listed in [99.]

[127.6] The boundary has different degrees of penetration into all the planes

The degree of penetration determines how much of the other plane may be found here. For example the Material World which contacts all other planes except the Demonic has all the elements present in its make up and a great many spirits. Where as the Elemental plane of Fire does not have boundaries running through it (they occur only at the edges) so the plane only consists of fire

1. Material World. The boundary extends throughout the whole of the material plane (except cold iron), and through this all of the other planes can be reached with the exception of the Demonic Plane. This is why all the elements can be found in the material world. At areas where natural portals can be found the boundary is only between the material plane and the plane the portals connect to. In areas where an adept is surrounded by an element (such as in the sea) that element predominates in the boundary (in the example above Water would predominate). As all contacting planes merge here no special protection is needed in this boundary.

A boundary from any plane to the Material World is also a boundary with all the other planes that pervade the Material World

2. Elemental Plane of Fire. Boundaries at the edges of this plane are with Earth (Magma), Air (Fumes), Celestial, Demonic and the Material Plane.
3. Elemental Plane of Water. Boundaries exist only at the edges

with Earth (Mud), Air (Spray), Celestial, Demonic and the Material Plane

4. Elemental Plane of Earth. Boundaries exist only at the edges with Fire (Magma), Water (Mud), Celestial, Demonic and the Material Plane.
5. Elemental Plane of Air. Boundaries exist only at the edges with Fire (Fumes), Water (Spray), Celestial, Demonic and the Material Plane. However, the boundary with these other planes is very weak, due to the nature of air, and some pockets of air can be found in these other elemental Planes. In Water it dissolves and allows life and in Fire it produces sweet smelling smokes. In the Celestial Plane it extends only about a mile into the other dimension so as not to impede the passage of the Celestial bodies. At no point is there enough air to support life on this plane other than the pockets
6. Celestial Elemental Plane. Boundaries exist only at the edges with Fire, Water, Earth, Air and the Material Plane. However where the Pagan gods have created a home for themselves in pockets there will be boundaries containing all of Air, Earth, Fire, Water, the Spirit Plane and others that the gods choose simultaneously. This will create conditions like that of the Material World.
7. Demonic Plane. Boundaries pervade this entire plane from the Fire, Water, Earth, Air and the Spirit Plane. Therefore conditions in this dimension (and its boundary), resemble the Material World in many ways.
8. The Spirit Plane. Boundaries exist only at the edges with Demonic, Faerie and the Material Plane.
9. Faerie. Faerie is like the Material World as far as the boundaries are concerned.

[127.7] The traveller has limited interaction with those not within the boundary

The traveller is visible from all dimensions as a shadowy full size image of himself.

He can see into all planes as if he were there. This is a confusing image where many planes interact, a pervading boundary, such as the Material World. In this case he sees the Material World (Demonic and Faerie also) on one side and all the other planes superimposed on each other on the other side. Objects in these dimensions will appear transparent and many objects can appear to occupy the same space.

He may interact with any individuals on any side visually and by magic only, sound does not transmit across the

boundary. He may not give or receive objects across the boundary nor may he physically touch (or be touched) by anything not in the boundary. This makes physical combat impossible for combatants who are not both within the boundary.

[127.8] A traveller within a boundary may cast spells into any dimension and the Boundary.

The spell will only have effects in one dimension. There is a chance that the spell will affect the wrong dimension. Elemental Spells and Shamanic spells will, 50% of the time, be drawn to their home dimension (Spirit for Shamanic magic). When there are multiple planes superimposed on each other and the target dimension is not the Material World (Demoniac Plane or Faerie), there is a 70 – 3 x PC chance that the adept will be confused and cast the spell in a random dimension (superimposed planes only). This confusion cannot arise when the plane is clearly visible, as the sole dimension without superimposition. Spells cast at targets within the boundary do not suffer from confusion and are limited to the boundary.

[127.9] Spells can be cast on the individual from any contacting dimension.

This can either be as the target or within the area of the effects of the spell. Ego combat can also be engaged in across and within the boundary.

[127.10] The boundary from within it is one hex wide.

From without the boundary it appears to be tissue thin.

128. THE COLLEGE OF FEY MAGICS

From: Andrew South and John Kahane

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.

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

[128.2] 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

[128.3] 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.

[128.4] 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%
RESIST: None

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 Witchesight (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 $\frac{1}{3}$ rank, round up, minimum 1) to notice its effects. The spell's cast chance and duration are halved if cast 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. The spell's cast chance and duration are halved if cast 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. The spell's cast chance and duration are halved and cannot be made permanent if cast 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. The spell's cast chance and duration are halved if cast on Faerie Folk, and cannot be cast over oneself. Its duration is dependent on the caster's Rank, as shown below:

Rank	Duration
0-4	7 Days
5-8	7 Weeks
9-12	7 Months
13-16	7 Years
17-20	Until Dispelled

[128.5] General Knowledge Rituals

1. Create Faerie Ring (Q-1)

This ritual may be used to create a Faerie ring in any grassy area that is not poor in mana. A faerie ring appears as nothing more than a circle of lush grass and 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.

[128.6] Special Knowledge Spells

1. Ventriloquism (S-1)

RANGE: 60 feet + 10/Rank
DURATION: 5 minutes + 3/Rank
EXPERIENCE MULTIPLE: 100
Base 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 chimeras 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: 40%
 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. The spell's cast chance and duration are halved if cast 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). The spell's cast chance is halved if cast 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 any kind as long as it is created by a Troubadour who has made the required success rolls for the performance. 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 or sing. 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 only half the success chance if cast on another 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.

Comments to
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[128.7] Special Knowledge Rituals

1. Create Faerie Portal (R-1)

This ritual may be used to open a magical doorway to Faerie (see section [126.]). 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. The location in the other plane will be in any place the caster knows and cannot miss. 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.