

RUNE MASTER

BOOK 4

by Tim Doty

Introduction.....	1
Alchemy.....	9
Elementalism.....	25
Elementalism.....	29
Religion.....	35
Arlios.....	57
Helios.....	58
Ilthmar.....	60
Mentos.....	62
Thrim.....	63
Baldskirkja.....	67
The Church.....	107
Druids.....	139
Arlios.....	145
Helios.....	146
Ilthmar.....	148
Mentos.....	150
Thrim.....	151
Arlios.....	155
Helios.....	156
Ilthmar.....	158
Mentos.....	160
Thrim.....	161
Shamanism.....	165
Spell Casters.....	171

Introduction.....	1	Druids.....	157
Principles of Magic.....	1	Rituals.....	157
Tuppus.....	4	Arlios.....	163
Alchemy.....	9	Divine Favor.....	163
Research.....	9	Ceremonies.....	163
Production.....	9	Divine Magic.....	163
Elementalism.....	25	Helios.....	164
Elements in Detail.....	25	Divine Favor.....	165
Elementalism.....	29	Ceremonies.....	165
Elements.....	29	Divine Magic.....	165
Religion.....	35	Ilthmar.....	166
Divine Visitations.....	39	Divine Favor.....	167
Akkadia.....	39	Ceremonies.....	167
Achaia.....	39	Divine Magic.....	167
Ossynian.....	41	Mentos.....	168
Middle Kingdoms.....	42	Thrim.....	169
Aphrodite.....	47	Divine Favor.....	170
Apollo.....	47	Ceremonies.....	170
Ares.....	49	Divine Magic.....	170
Artemis.....	51	Shamanism.....	173
Zeus.....	53	The Path.....	173
Arlios.....	57	Powers.....	173
Divine Favor.....	57	Limitations.....	173
Ceremonies.....	57	Spells.....	175
Divine Magic.....	57	Spell Casters.....	179
Helios.....	58	Hedge Wizardry.....	185
Divine Favor.....	59	Spell List.....	185
Ceremonies.....	59	Sorcery.....	197
Divine Magic.....	59	Charm List.....	197
Ilthmar.....	60	A Sorcerous Duel.....	198
Divine Favor.....	61	Witchcraft.....	217
Ceremonies.....	61	Craft.....	217
Divine Magic.....	61	Brewing.....	217
Mentos.....	62	Weaving.....	218
Thrim.....	63	Summoner.....	227
Divine Favor.....	64	Chaos.....	227
Ceremonies.....	64	Chaos Spirits.....	230
Divine Magic.....	64	Powers.....	230
Baldskirkja.....	67		
Divine Ceremonies.....	85		
Ceremony List.....	85		
The Church.....	121		
Skills.....	121		
Ceremony List.....	123		
Divine Powers.....	123		
Ceremony List.....	131		
Infernal Powers.....	133		

INTRODUCTION

There are many different types of magic. From the necromantic sorcerer to the holy priest to the spiritual shaman to the religious ascetic to the combat mage; a different magical path for each path that a person might follow. As might be suspected with these many different types of magic there is not one unifying system by which they can all be described. Each has its own strengths, its own weaknesses, its own boundaries.

What does hold between these various types of magic are some common principles. Magical skills deal with the mechanics of shaping magical energy into magical effects. The spells are formulas, recipes essentially, which are instructions to follow in accordance with the associated skill to achieve the stated effect.

Paths

Alchemy

The art of alchemy is a particularly human pursuit. Neither elves nor dwarves have ever pursued the art as a species and few of any species have even sought to learn it from the humans. It was founded some scant two hundred years ago by Hargon, a member of the Realist movement of that period. The Realists were accused of being atheists by priests and commoners alike, though in truth they were not that foolish—just proud. The Realists did not quibble with the existence of gods, but rather with their position in the scheme of things. Failing to be impressed by the standards of godhood, they pursued the theology of reality. Although the movement was dominated by intellectual types who loved to debate the nature of reality there were a few, led by Hargon, who pursued the nature in a very practical way.

Hargon's greatest contribution to the art of alchemy was the Emerald Tablet. Although the original was reputedly carved on a slab of emerald it has long since been lost and few alchemists have an engraved copy, preferring instead to have a parchment copy prominently displayed in their workshop. This is the first text given to a student

As a matter of choice, Rune Master offers several different forms of magic. Each has a different system and a different set of spells which carefully follows a basic premise. This is done so as to allow the referee to choose the system or systems that best fit, by feel of system and selection of spells, the game they will run. Further refinements can be made by expanding the selection of spells, restricting those available, or even tweaking the system provided. However, every effort has been made to provide a balanced magic system.

To make magic commonplace and more powerful in general the Meditation skill difficulty can be reduced. But as it is a key for many things doing so has sweeping effects. If the Wizardry skill were of Average, or even Hard, difficulty then its practice would overshadow that of other magics because of the scope and flexibility Wizardry provides. Eliminating or weakening Thaumaturgic list prerequisites allows powerful spells to be readily learned. If this is the intention all well and good, but it will result in a magic dominated game.

and they are expected to memorize it and delve into its hidden meanings.

While the Emerald Tablet establishes the basic principles of alchemy, the more mundane details and methods have been set down by Hargon and his followers in a multitude of texts, the volumes of which have been added to by others over the centuries as they build on the original genius. The methods consist of metaphysical transformations through metaphysical means which produce magical results.

Elementalism

The practice of elementalism is largely restricted to primitive peoples and a few scholars who study the properties, powers and interactions of the elements. Personal power plays no small part in what amounts to mind-over-matter manipulation of the environment.

Perhaps mirroring the seven-fold way of alchemy there are seven elements

Hedge Wizardry

A few hundred (or thousand) years ago the elf-mage Vitruvius began research into what is now known as

The Emerald Tablet

True, without falsehood, certain, most certain.

What is above is like what is below, and what is below, like that which is above. To make the miracle of the one thing.

And as all things were made from contemplation of one, so all things were born from one adaptation.

Its father is the Sun, its mother is the Moon.

The wind carried it in its womb, the earth breast fed it.

It is the father of all works of wonder in the world.

Its power is complete if turned towards earth, it will separate earth from fire, the subtle from the gross.

With great capacity it ascends from earth to heaven. Again it descends to earth, and takes back the power of the above and the below.

Thus you will receive the glory of the distinctiveness of the world. All obscurity will flee from you.

This is the whole most strong strength of all strength, for it overcomes all subtle things, and penetrates all solid things.

Thus was the world created.

From this comes marvelous adaptations of which this is the procedure.

Therefore I am called Hargon Thrice-Crowned because I have three parts of the Wisdom of the whole world.

And complete is what I had to say about the work of the Sun.

hedge wizardry. Although his motivations have been obscured by the passage of time it is believed by many that he sought to find some minor magics suitable for human adepts. Some argue that he was a speciest and did not believe humans truly capable of learning high magic. Others say that he simply needed to arm as many of his followers as possible with magic. Some scholars assert that his discovery arose because of a need to record spells. Regardless of the why, he is the Father of Hedge Wizardry.

Vitruvius' research uncovered a family of

reduction formulae by which some of the rather convoluted magical patterns that make up wizardry spells could be reduced into a relatively simple symbolic language. While this eased the recording of some spells, the reduction process removed the facilities by which wizards would normally control the spell—such as to increase its power, duration or range. Instead, the first became fixed and the second two a function of the caster's inherent power. Although creating low power cantrips proved simple enough it was soon discovered that the complexity of the conversion formula increased geometrically with the power and that for higher level cantrips the conversion formula was unique. Some wizards have spent years of research to discover the conversion formula (or disprove its existence) for these more potent cantrips. Furthermore, many wizardry spells were completely intractable and could not be reduced.

However, his discovery and the subsequent practical research in converting wizardry spells created a new field of magic which was more accessible than high magic. It was soon realized that most anyone could learn and cast converted spells, known as cantrips, by simply learning the symbolic language and certain rote formula. Humans, in particular, took quickly to this form of magic and gave it its name (though, again, time has obscured the reason).

Finding a cantrip can be a difficult task if it is of high level or just plain rare. The scarcities given in the *Hedge Wizardry* chapter are based solely on spell level and the referee should feel free to make any cantrip either more or less scarce as he sees fit. As a rule of thumb these frequencies apply to large cities. A small city would increase the relative scarcity by one level. A town would increase it by two levels and a village by three. Good luck finding much of anything in rural areas, though again it is always up to the referee.

Religion

Priests serve important and varied roles: some priests are ministers of the cloth tending to their flock, others seek to impress the will of their god on others and a very few wander the land trying to do what good they can.

Whatever their role, however they became a

priest, for whatever purpose, one thing alone makes a priest and that is the link to the divine. By virtue of this link a priest is able to draw on some portion of the divine power.

The most common sort of priest is that devoted to a specific god and the link is with that god in particular. Each god is associated with certain powers and has certain stipulations for remaining a priest, their earthly representative. Normally a priest is a devoted worshipper who joins the church of their god and works their way up in the ranks. A priest is expected to live in a certain fashion. If he doesn't he risks losing his standing with his god.

However, there are also holy men who are not associated with any particular divinity. These are far less common and, unlike the more common priests, are made by the gods. No one chooses to become a holy man, it simply happens. Some are born that way, others are claimed late in life.

Shamanism

The realm of the spirit belongs to the shaman who communes with spirits on a regular basis. Although most shamans are associated with a specific clan or tribe some few roam the land seeking to work their will, not for the betterment of the fellow tribesmen, but for some grander purpose. A shaman who loses his sense of purpose and follows only his ego loses his shamanic powers as well. This is not a path commonly followed by adventurers (who lack this sense of a higher purpose), but is more often found among non-player characters.

Sorcery

Sorcery is the art of invocation and evocation and is polarized by the morality of its powers. In sorcery there is truly white magic (invoking of higher powers) and black magic (evoking of lower powers) with a certain amount of morally neutral grey magic (evoking of lesser powers).

The art of sorcery is of unknown origins and has been around as long as humans have. Its practitioners vary from good hermits who live in harmony with nature to evil cabals who deal in necromancy. Regardless of the form, the techniques are the same: calling on other powers to accomplish certain effects through verbal and mental invocation or evocation.

The use of a wand amplifies the sorcerer's own native magical talent allowing him to work faster and more powerful magics.

Thaumaturgy

The art of thaumaturgy involves the manipulation of magical forces through an exercise of will focused by gestures and incantations. The approach of thaumaturgy is to take a basic principle and expand on it in a methodical way. It is very much like engineering and there is little creativity in its application.

Drakkonians are generally credited with the development of thaumaturgy. This may be so as the oldest thaumaturgic texts are of drakkonian origin and the elves eschew its practice in favor of wizardry. These days, however, most thaumaturges are human.

Witchcraft

Witchcraft utilizes the magical principles of sympathy and contagion to work its effects. Consequently it is more rite and ceremony oriented than any other form of magic. Like sorcery, spells have morality with some magic being white (good) and others being black (evil).

Wizardry

Also known as high magic or the high art wizardry is an ancient lore long used by elves. Its origins are lost in the distant depths of time, but elves have a long tradition of its practice and all human traditions of wizardry can be traced to elvish origins. It is a very difficult art to master and its practice is divided into different areas, each describing some area of mastery and understanding.

Unlike other forms of magic, wizards do not learn or use set spells or formulae. Instead, they use their understanding of the very nature of magic to prepare their spells as needed. This gives them a greater versatility and an accomplished wizard is a dangerous opponent.

A wizard's spell is accomplished through the use of incantations and gestures which manipulate magical energy into patterns for the accomplishment of specific effects. Though the chant and the handsign are the hallmark of wizards, the best do not need them and work their magic through mental focus alone.

Principles of Magic

All magic in *Rune Master* is subject to the same operating principles. Unless noted specifically to the contrary the following guidelines to the use and limitation of magic should be considered absolute rules. These principles serve to provide a basic balance and to establish some ground rules up front so they aren't repeated endlessly.

Presence

A spell cannot be cast into or immediately surrounding a character unless the spell description explicitly allows it. For example, a wizard cannot simply create stone in the same hex as a character and form fit it to him so as to immediately cause asphyxiation. The principle behind this is the presence of living creatures which interferes with magical effects.

Normally a character can resist any area effect spell cast into his hex. This is a rule of thumb and should be applied sensibly. A warding spell cast on an area including people is not resisted by them. This is primarily an issue for spells which create something (fire) and are threatening to the character. If the spell is successfully resisted then it does not take effect in that one hex, though it may take effect in surrounding hexes. If the character moves the damping effect of their resistance is lost.

A character can resist spells whose area of effect would be directly injurious to him and falls within the character's Strong presence range. Typically the effect, if he resists, will not happen within the character's Strong presence range. This only pertains to spells that are cast on areas, not on objects or creatures.

Resistance

Any spell that is cast on a person or animal, or on an object in their immediate possession, which may have an adverse effect can be *resisted* be the target. At the referee's discretion, immediate possession may include something within the target's very strong presence range. Unless otherwise specified a resistance roll is resolved by matching the spell caster's WIL + SL against the target's WIL.

This restriction on spell casting is necessary to avoid spell casters using relatively innocuous spells to achieve considerable effect. For example, casting

a Lessen Attack cantrip on an enemy's sword with no chance of a saving throw—or perhaps worse using a Blink cantrip to take the sword from him.

Target

Any spell that may cause an adverse effect on a distant target by means of the consequences of a spell's effect requires a Target skill roll to successfully focus the spell on the target. Generally this refers to offensive magics that are cast at, but not on, the target.

An example of this type of spell is *Matu*: it creates a magical creature which attacks the designated target. The Target skill roll reflects the caster's designation of the target.

Line of Sight

Regardless of the form of magic the caster *must* be able to see the target of the spell (or the matter compensated for as set out explicitly in the rules, e.g., psychic Clairvoyance or sorcery ritual magic). No spell can be cast through walls, around corners, or into impenetrable darkness. If the spell caster is able to see the target in some fashion, and the range requirement of the spell is satisfied, then the spell can be cast. For example, hearing a shuffle behind the caster is insufficient information to cast a spell, but *Scrying* or *Locate Caster* spells can be used.

There are a very few exceptions to the requirement for having to see the target for certain spells (notably *Scrying* and those that detect). These exceptions are explicitly identified as such in their description. Also, only the target hex of an area effect spell must be visible. If the area of effect is a circle then the caster *must* be able to see the hex which will be the center of the effect, but the spell spreads out from that point to affect the rest of the area which need not be visible to the caster.

Target

It is worth noting that a spell can *never* create an effect unsupported in the air (a *Fly* spell is cast on a creature, not in the air). The closest thing to an exception would be a weather spell such as *Rain*—however, unless such behavior is explicitly stated or implicit in the spell's description it is expressly forbidden. Nor can a spell ever be cast inside of a creature or object. For example, an object cannot be created in the open mouth of an attacking tiger

regardless of any resistance rolls.

Area of Effect

Some spells affect an area, others affect a creature and some affect a given weight or volume of some substance. Creatures and objects cannot be affected in parts: if the object weighs 12 pounds and the spell can only affect 11 pounds then the spell fails to have any effect whatsoever. It is up to the referee to determine what makes up a whole object. For simple objects, such as a door, this may seem obvious, but for complex objects, such as a lock and a telekinetic spell, it may not be obvious. It is strongly suggested that if the referee is unsure what constitutes a whole object that he make the object part of some larger whole. For example, a rivet in a helmet would be part of the greater whole of the helmet.

Spells affecting an area fall into two types: those affecting a diameter and those affecting a flexibly defined region. In the case of a diameter the spell caster's target is the center of the circle they wish to affect. For regions the spell caster should be able to see the entire region to be affected. Allowable exceptions are regions that form circles, squares or lines—though under no circumstance can a spell caster cast such a spell without being able to target at least one hex of the region to be affected.

All area effect spells are relative to the surface of the target area. For game purposes the spell should be considered to start in the middle of the targeted area and spread outward. The effect will stop when the edge of the surface is encountered or the limit of the spell's area is reached, whichever happens first.

This has two notable consequences. First, a spell can only affect contiguous hexes. Attempts to the contrary will automatically fail. Second, a spell may affect a substantially smaller area due to the edge of the targeted surface being encountered.

The two simplest examples of edges are cliffs: a diameter area of effect cast at the base of a cliff with the center of the circle abutting the cliff itself will only form a semi-circle of effect as the surface of the ground at the base of the cliff ends when it reaches the cliff. The second case is casting a diameter area of effect at the edge of a cliff: the spell will effect only the top of the cliff, not the air

adjacent to it, nor the ground at the base of the cliff. This is why a Fire spell cast in the woods doesn't create fire running up the bark of trees (though if the fire is hot enough the tree will catch fire and burn in the natural way).

However, there are more subtle distinctions between surfaces than the simple cliff. For example, a hillside forms a sloped surface that can be targeted by an area spell. Indeed, the crown of the hill can normally be targeted as well. But if there is a sharp division, such as a ridge line, then only one side or the other can be targeted with a single spell, even if both sides are visible to the spell caster (such as when flying). Another example is a castle wall: casting a spell on the wallwalk with a large diameter may cause the spell to affect the wallwalk around the entire castle, but under no circumstances would the spell affect the stairs leading up the wall—much less the courtyard below or any buildings in the courtyard.

If the spell caster wants to have a spell affect the courtyard then they must either gain a vantage point from which the courtyard is visible or cast a spell on a projectile (subsequently hurled over the wall by conventional means) which will then act as the center of effect for the spell (this would require wizardry Meta magic to achieve)—of course if the projectile landed in the castle well or was hurled back over the wall before the spell took effect it might not have the desired effect.

As a rule of thumb if the elevation changes by more than five feet between hexes it is considered to be a surface change. This means that a hillside with a constant slope of more than 45° can only be affected in one-hex same-elevation strips. A shallow or gradual depression doesn't count as a surface change, but a pit, ravine or draw would. A slope steeper than about 75° is too steep for a spell to affect it (unless the ability to affect such a slope is implicit in the spell description—such as Landslide in wizardry).

Combining Effect

When multiple spells are cast on or are otherwise affecting the same target questions may arise as to how their effects are considered. The general rule of thumb is if the spells can be resolved separately then do so. If they cannot be resolved separately but

are different spells then their effects are combined. In the case of the same spell being used multiple times where the effects cannot be resolved separately then only the effect of the most potent spell is considered. This general rule is only superseded when explicitly declared in the rules. For example, some Hedge Wizardry cantrips are declared to be *cumulative* which means their effects can be combined.

Healing spells can be resolved separately: each is applied in turn until there is no more damage. Their effects are not combined, they are resolved in series.

Both the witchcraft Clarity spell and the Bless divine ritual increase the chance of success any time the character makes a roll. These have the same effect, but are different spells so they can be combined. However, if two Clarity spells are cast on the same target only the most potent one has any effect.

For example, as an initiate of Baldskirkja with 40% in Ceremony Baldskirkja, Hauk has a permanent Bless of 2%. If the priestess Thórsdóttir gives him a Bless of 4% then for the duration of her blessing he has a bonus of 4% to any roll. Once the blessing ends his 2% bless is still in effect.

It is important to note that Hedge Wizardry

Tuppus Example

Hildegard the rune mage decides that he wants to make himself effectively invulnerable to physical attack. To do so he spends ten years in tuppus, gaining 520 MP towards this effect—he is emulating the Protection wizardry spell Protection.

To get the desired duration of 1000 years leaves him with SL 494, sufficient to block most any sort of normal damage indeed. If he had, instead, targeted the Warrior rune power of Protection the 520 MP would have earned him 104 rune points, sufficient to only block 104 points of damage. While having an indefinite duration, 1000 years is close enough for Hildegard, and targeting the wizardry allows him to block even more damage.

Tuppus Meditation

<i>Skill</i>	<i>Time Extension</i>	<i>Nominal Time†</i>	<i>Maximum Time†</i>
01–03	×1.125	0.16 weeks	0.6 weeks
04–06	×1.5	0.2 weeks	0.8 weeks
07–09	×3	0.4 weeks	1.7 weeks
10–12	×8.5	1.2 weeks	4.8 weeks
13–15	×31	4.4 weeks	17.7 weeks
16–18	×121	17.3 weeks	69.1 weeks
19–21	×481	68.7 weeks	274.8 weeks
22–24	×1440	205.7 weeks	822.8 weeks
25–27	×3840	548.5 weeks	2194.2 weeks
28–30	×9600	1371.4 weeks	5485.7 weeks
31+	<i>indefinite</i>	<i>indefinite</i>	<i>indefinite</i>
<i>† multiply by (CON × 10) to find actual time</i>			

cantrips are considered to be the same spell for purposes of combining even if they are of different spell levels. Thus a sword already having an Attack Boost SL 4 cast on it would gain no benefit for having an Attack Boost SL 2 cast as well.

Tuppus

The practice of ascetics achieving mystic results through directed meditation is known as tuppus. Tuppus requires uninterrupted meditation—the practitioner cannot eat, drink or sleep. Anyone can practice tuppus, but unless the character has Meditation at a high level, and is thus able to suspend physiological needs and functions (though not aging), it is not all that practical.

To perform tuppus the character decides on what he desires as the outcome and designates a time for the performance. If the tuppus is interrupted for any reason before completion the whole effort was wasted. At the end of a successful tuppus the character has a number of MP towards the object of his meditation equal to the number of weeks years squared spent in tuppus. The results of a tuppus are usually appropriate to some spell, but tuppus can be used to create objects as well as magical effects. The skills (other than Meditation for the actual performance of tuppus) of the character are insignificant—a character desiring to achieve a wizardry spell effect need not know any form of wizardry, nor does his POW or TAL have any effect on the result. However, the MP available through tuppus are scaled to the desired effect. It takes 2 MP

from tuppus to equal 1 MP for a spell deriving from a hard difficulty spell, 3 MP from tuppus for 1 MP of spell for one deriving from a very hard difficulty spell and 5 MP from tuppus for 1 level of rune magic. For each prerequisite skill the number of MP derived from tuppus required to make 1 MP goes up by one.

Thus a tuppus to gain the use of a thaumaturgy-style fireball would require 2 MP per 1 MP from difficulty, plus 1 for the Fire List requirement, plus 1 for the Heat List requirement gives 4 MP from tuppus per 1 MP realized. A fifty year tuppus would provide 130 actual MP for the effect—a truly incinerating fireball doing 20d12 damage to everything inside of it. It should be noted that the thaumaturge fireball has a range and a radius of effect dependent on the thaumaturge's skill in the Combat-Fire list. It is recommended that, regardless of the character's actual skill in the list the level should be the minimum required to use the spell. MP could be exchanged for level, however, to create the desired effect that the tuppus is being practiced for. In our example the diameter would have been a mere 40 feet, but by reducing the damage to a “mere” 10d12 the diameter could be increased to a not inconsiderable 365 feet.

However, wizardry spell effects are generally better for this sort of thing as they scale better. A fifty-year tuppus would provide 173 MP, using 130 for SL to get 20d12 damage would leave 43 to balance between area and duration. For a modest duration of one hour this would allow for a circle of 9,975 mile diameter. Not a ball of fire, but much more devastating.

Tuppus is something not typically performed by player characters, but by NPCs to bring strange artifacts into the game (the object of a tuppus is not limited to those spells or effects found in *Rune Master*) or to kick off some scenario. It is not expected that, in a normal campaign, a player character would take 100 years of game time to perform a powerful tuppus. However, it is not unreasonable for an ascetic in a remote location to, during the time frame of a campaign, complete (or be nearing completion of) a 1000 year tuppus.

ALCHEMY

There are three forms which alchemy can take, each a different skill. Regardless of form, all alchemy revolves around the transmutation of a *prima materia* into its pure form. The promise of mineral alchemy to transmute a base metal, such as lead, into gold is the example that captures the imagination and allows charlatans to relieve the naive of their money. Some alchemical products have commercial and military use, such as black powder. True alchemy is the pursuit of spiritual transmutation and is above such petty notions.

The methods of alchemy vary by form, but all follow the basic premise outlined by the *Emerald Tablet*. In mineral alchemy the operations are calcination, dissolution, separation, conjunction, fermentation, distillation and coagulation. Each operation is designed to be a physical process as described by the *Emerald Tablet* and is intended to be accompanied by meditation and inner working as the alchemist pursues enlightenment.

One of the principles of alchemy, “that which is above is like that which is below,” is a statement that the macrocosm (the universe) affects and is affected by the microcosm (the self). The relationships that have been discovered come in groups with seven members, hence another name for alchemy is the Seven-Fold Way and the fourteen pointed star is a symbol for it. An example of correspondences is Sunday, which corresponds to the Sun, which corresponds to gold.

Each group also has an ordering—for example, Monday follows Sunday—but the ordering depends on the group. The week starts with Sunday, the

sequence of planets starts with the moon (it being the closest sphere to the earth) and the metals begin with iron. All end with Saturday (or its equivalent), but the intermediate steps differ.

The overt goal of animal alchemy is the creation of a homunculus, that of mineral alchemy the alkahest and that of plant alchemy the Elixir. Each of these is a physical manifestation of the goal of spiritual and metaphysical perfection which is the true goal. Upon successful completion of a Great Work the character may, at the referee’s discretion, gain mastery of runes. The completion of any Great Work only counts once towards rune mastery, to continue the alchemist must complete the Great Work of another form of alchemy. The first will master the first seven runes mastered by the first god, the second will master the second seven runes mastered by the first god and the third will master the remainder of the lesser runes and the Quest run as well. Rune levels are gained the normal way so the alchemist is likely to master runes for which he has no rune levels and thus no power.

There are two modes of alchemical work: research and production. A pure alchemist conducts various researches to uncover the path to the final work and along the way produces the various substances necessary for it. However most alchemists produce substances for sale—whether to pay for the costs of research or purely for commercial gain.

Research

Research can be general where the alchemist simply conducts new experiments. Such research can only uncover a base formula, a related formula in a known group or a next step in a known formula. For

The Seven-Fold Way

Weekday	Planet	Metal
Sunday	Sun	Gold
Monday	Moon	Silver
Tuesday	Mars	Iron
Wednesday	Mercury	Quick Silver
Thursday	Jupiter	Tin
Friday	Venus	Copper
Saturday	Saturn	Lead



	Accuracy on Discovery						
<i>Success</i>	<i>Simple</i>	<i>Average</i>	<i>Hard</i>	<i>Complex</i>	<i>Multiplex</i>	<i>Omniplex</i>	<i>Transcendent</i>
Failure	—	—	—	—	—	—	—
Miss	1	0	0	—	—	—	—
Normal	2	1	0	0	—	—	—
Special	3	2	1	0	0	—	—
Critical	4	3	2	1	0	0	—
Critical ²	5	4	3	2	1	0	0
Critical ³	5	5	4	3	2	1	0

each week of research a roll against the appropriate alchemy skill is made. A fumble indicates some laboratory disaster, a failure indicates a lot of work with no result, a miss indicates a near result: the alchemist identifies a new formula (selected by the referee) and further research to elucidate it can be performed. A success indicates

the alchemist identifies a new formula (selected by the referee) with the level of success determining how well the alchemist has defined the procedure for its attainment. See the *Accuracy on Discovery* table for more information. If the accuracy is not rated then the alchemist does not comprehend the result sufficiently to pursue it.

An alchemist can only try to determine procedures for known formulas or formulas for which one in the group is known. He can discover a formula through general experimental research (as above) or through researching the work of other alchemists (primarily through reading alchemical workbooks). The degree of accuracy to which the alchemist knows the procedure is rated from 0 to 5. If the formula is merely known it is with degree 0.

For each week of research a roll against the appropriate alchemy skill is made. A fumble indicates some laboratory disaster while levels of success are added to the degree of accuracy, up to 5. The difficulty is determined by the complexity of the formula being refined. A simple formula is 5, an average formula is 10, a hard formula is 15, a complex formula is 25, a multiplex formula is 40, an omniplex formula is 60 and a transcendent formula is 90.

An alchemist can also try to further a line of research to uncover a formula which requires one specified and known to the alchemist and for which he has met all prerequisites. For each week of research a roll against the appropriate alchemy skill is made. A fumble indicates some laboratory disaster. If there is no further formula in that line of research then a success reveals that fact. If there are one or more formulas in a next stage then they are discovered as per general research.

The Emerald Tablet

True, without falsehood, certain, most certain.

What is above is like what is below, and what is below, like that which is above. To make the miracle of the one thing.

And as all things were made from contemplation of one, so all things were born from one adaptation.

Its father is the Sun, its mother is the Moon.

The wind carried it in its womb, the earth breast fed it.

It is the father of all works of wonder in the world.

Its power is complete if turned towards earth, it will separate earth from fire, the subtle from the gross.

With great capacity it ascends from earth to heaven. Again it descends to earth, and takes back the power of the above and the below.

Thus you will receive the glory of the distinctiveness of the world. All obscurity will flee from you.

This is the whole most strong strength of all strength, for it overcomes all subtle things, and penetrates all solid things.

Thus was the world created.

From this comes marvelous adaptations of which this is the procedure.

Therefore I am called Hargon Thrice-Crowned because I have three parts of the Wisdom of the whole world.

And complete is what I had to say about the work of the Sun.

Laboratory Req.

<i>Required</i>	<i>Basic</i>	<i>Field</i>	<i>Standard</i>
Field	-3	-	-
Standard	-12	-8	-
Comprehensive	-48	-20	-8

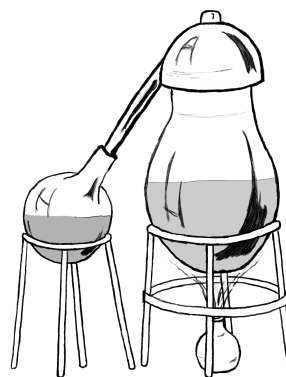
Production

An alchemist generally works from a recorded formula as there is little benefit to memorizing the procedure. Should an alchemist desire to, the memory complexity of a procedure is equal to one for simple, two for average, four for complex, eight for multiplex and sixteen for omniplex. The number of passages required to make a written record is four times the memory complexity.

Each production run takes an alchemist a length of time to perform determined by its complexity and how careful he wants to be. A quick production takes less time, but is at a penalty of 6. A slow production takes more time, but has a bonus of 6. The times are summarized in the Procedure table. A working day is twelve hours, a working month is twenty six working days and a working year is 312 working days. The degree of the alchemist's understanding of the procedure also affects the likelihood of success as shown on the following table.

A procedure also has laboratory and material component requirements. Having a laboratory less extensive than required gives a penalty as per the *Laboratory Requirements* table. All material components are required for the procedure to have any chance of working at all.

Ingredients are rated for the "measure" of their use. The cost of one measure, generally four ounces, is governed by the relative scarcity of the ingredient. In the case of named ingredients the size of the measure is either stated or implied if is the output of

**Degree of Accuracy**

<i>Degree</i>	<i>Adjustment</i>
Zero	-30
One	-10
Two	-6
Three	-
Four	+6
Five	+10

verum, sine mendacio, certum et verissimum:

quod est inferius est sicut quod est superius, et quod est superius est sicut quod est inferius, ad perpetranda miracula rei unius. et sicut res omnes fuerunt ab uno, meditatione unius, sic omnes res natae ab hac una re, adaptatione.

pater eius est sol. mater eius est luna. portavit illud ventus in ventre suo. nutrix eius terra est. pater omnis telesmi totius mundi est hic. virtus eius integra est si versa fuerit in terram. separabis terram ab igne, subtile ab spisso, suaviter, magno cum ingenio.

ascendit a terra in coelum, iterumque descendit in terram, et recipit vim superiorum et inferiorum. sic habebis gloriam totius mundi. ideo fugiet a te omnis obscuritas. haec est totius fortitudinis fortitudo fortis, quia vincet omnem rem subtilem, omnemque solidam penetrabit.

sic mundus creatus est. hinc erunt adaptationes mirabiles, quarum modus est hic. itaque vocatus sum hermes trismegistus, habens tres partes philosophiae totius mundi.

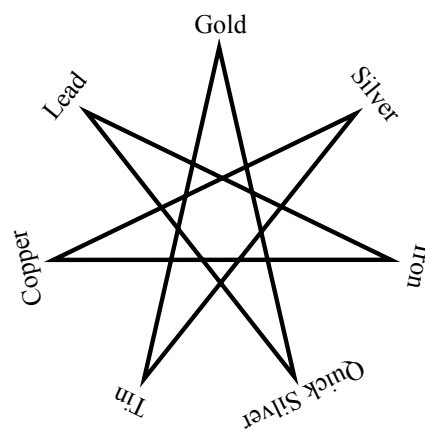
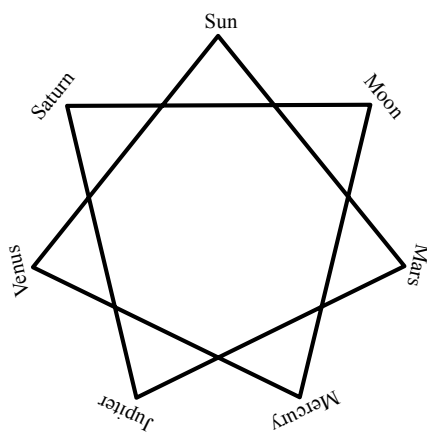
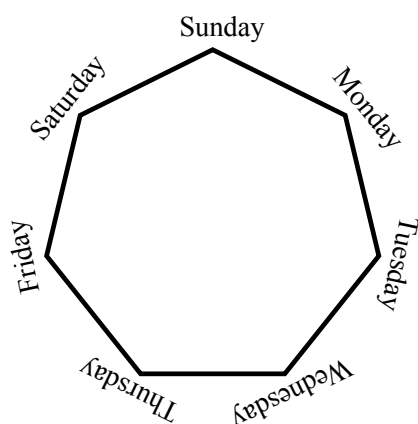
Procedure

<i>Difficulty</i>	<i>Level</i>	<i>Diff.</i>	<i>Quick</i>	<i>Normal</i>	<i>Slow</i>
Simple	1-4	5	1 minute	4 minutes	15 minutes
Average	5-8	10	10 minutes	40 minutes	2½ hours
Hard	9-12	15	1½ hours	6¾ hours	2 days†
Complex	13-16	25	16¾ hours	5½ days†	21 days†
Multiplex	17-20	40	13 days†	2 months‡	8 months‡
Omniplex	21-24	60	5½ months‡	21 months‡	6¾ years*
Transcendent	25-28	90	4½ years*	17¾ years*	66¾ years*

無，名天地之始；
有，名萬物之母。

*Nameless, it is the origin of the universe;
named, it is the mother of all creation.*

— Tao Teh Ching



another formula. For example, Essential Earth requires 5 measures of Purified Earth—as the output of Purified Earth is one pound this would be five pounds of Purified Earth.

Equipment

Equipment is graded as Basic Equipment, Field Equipment, Standard Laboratory and Comprehensive Laboratory. The first two are portable, the last two have to be installed in a building. A Standard Laboratory requires 100 square feet and a Comprehensive Laboratory requires 250 square feet.

Basic Equipment is a composite which the alchemist is expected to buy from various sources as appropriate. It includes the bare essentials of beakers, alembics, a small oven, an open burner, stands, glass coils and so on. The net value of the equipment is about 2 gp.

A Field Laboratory is very much the same as Basic Equipment, except for having a custom carrying case, a few additional items and generally sturdier components to allow more wear and tear. The net value of the equipment is about 5 gp.

A Standard Laboratory is a more elaborate setup requiring 100 square feet of room and includes work tables, shelving and lamps in addition to the regular equipment. The net value of the laboratory, not including the building in which it is housed, is about 20 gp.

A Comprehensive Laboratory is the same as a Standard Laboratory except for including all manner of strange and esoteric equipment, some that is little used, the entire setup requiring 250 square feet of room. The net value of the laboratory, not including the building in which it is housed, is

about 50 gp.

Ingredients

There are two kinds of ingredients for alchemical procedures: specific and generic. Specific ingredients are named while generic ingredients are specified by their scarcity. They range from common to infrequent to rare to very rare.

Vegetable Formulas

The following are the methods and formulas of vegetable alchemy.

Animal Formulas

The following are the methods and formulas of animal alchemy. Any formula that produces an animal requires its alchemical components in proportion to the size of the animal being produced. To advance in a line of work, e.g., *Grow Mouse* to *Spawn Mouse*, requires a successful production of the base formula. An alchemist cannot progress from *Grow Mouse* to *Spawn Dragon*—he can only do so from *Grow Dragon*.

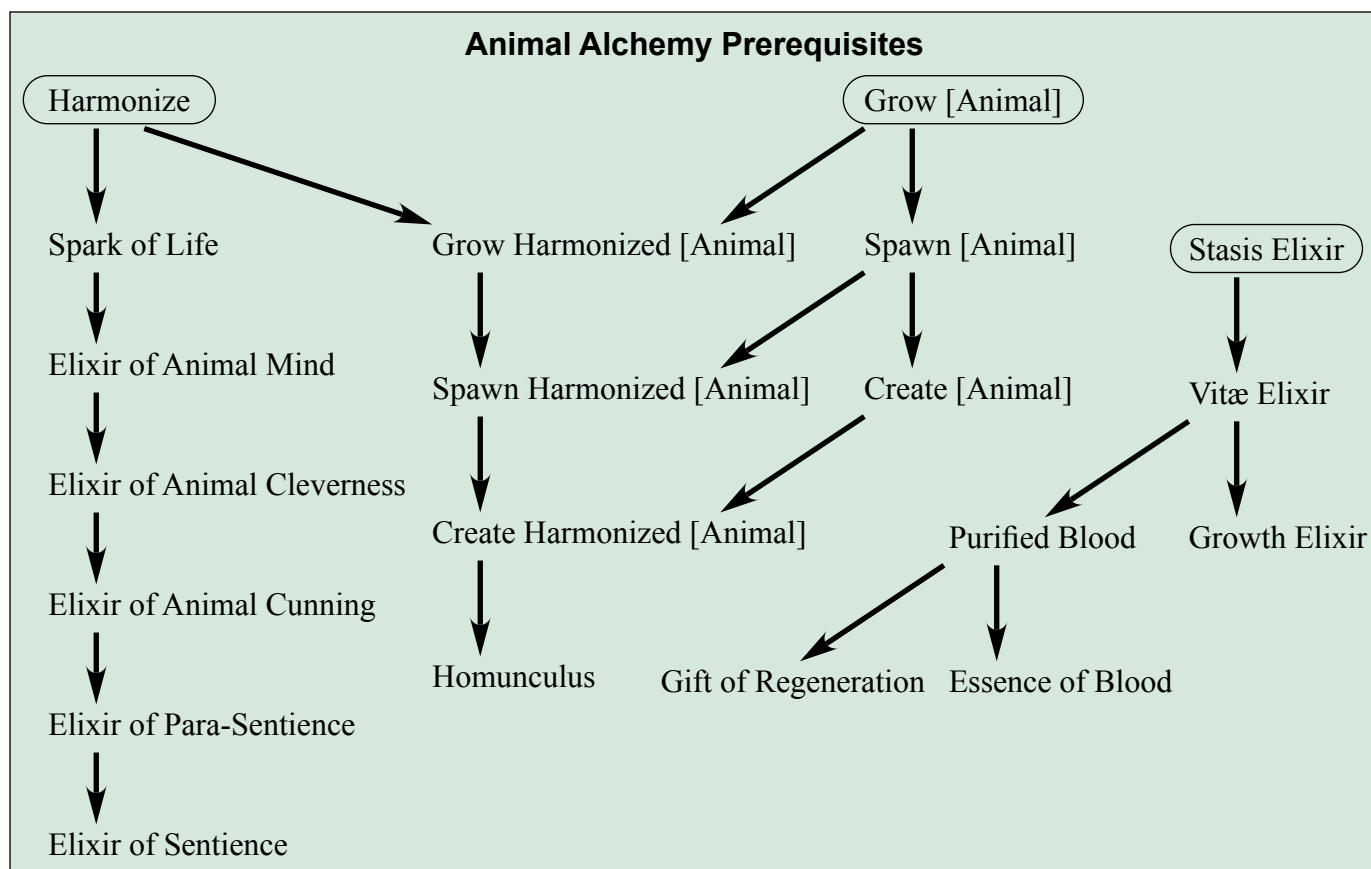
The Prometheus Process refers to a series of elixirs that grant sentience. This is a critical part of animal alchemy as it deals with the intangible aspect of purity: the mind. A mindless creature, like the giant amœba, has no mind and is the absence of this purity. But it can be elevated in stages to full sentience. It is the understanding of the full meaning of sentience which underlies the Prometheus Process.

Create [Animal]

variable complexity

Prerequisite: Spawn [Animal]

Ingredients: Spark of Life, Rare and Very Rare animal alchemy



This describes a group of formulas whose function is to create the animal from developed, separate components in an incubator. The end product is a mature specimen. It can be used to create any physical creature, mundane or magical.

The basic function of this formula is to use developed, separate components to birth an animal of adult age from an incubator.

Create Harmonized [Animal]

variable complexity

Prerequisite: Create [Animal], Spawn

Harmonized [Animal]

Ingredients: Purified Blood, Very Rare (and Unique?) animal alchemy materials

This describes a group of formulas whose function is to create a mature hermaphrodite of the animal in an incubator from base ingredients as per the *Create [Animal]* formula. There are only formulas for creatures which procreate.

Essence of Blood

Level 10

Prerequisites: Purified Blood

This formula produces an essence of blood. Such

blood is necessary for creating magical creatures such as dragons, drakes, gryphons and vorpal rabbits.

Gift of Regeneration

Level 20

Prerequisites: Purified Blood

Ingredients: Purified blood, Rare animal alchemy

This formula produces an elixir that grants regeneration such that injuries that resulted in loss of limb or function are restored to full, original functionality. This is an all-or-nothing process requiring a number of doses equal to the serious wound level of the injured character for impairing injuries and a number of doses equal to HP for crippling injuries. The elixir is applied directly to the wound to be regenerated. This elixir restores no HP, but if consumed each dose will restore one temporary point of CON and END or five doses will restore one point of permanent CON and END loss.

Grow [Animal]

variable complexity

Prerequisites: —

Ingredients: fetus of animal, Common and Uncommon animal alchemy

This describes a group of formulas whose function is to grow an animal from fetus to birth in an incubator. Only mundane animals can be grown with the formula as presented: magical animals require uncommon and rare animal alchemy materials.

Grow Harmonized [Animal]

variable complexity

Prerequisites: Grow [Animal] and Harmonize

Ingredients: fetus of animal, Purified Blood,

Common and Uncommon animal alchemy

This describes a group of formulas whose function is to grow a hermaphrodite of the animal in an incubator and grow it to infancy as per the *Grow [Animal]* formula.

Growth Elixir

Level 14

Prerequisites: Vitæ Elixir

Ingredients: Vitæ Elixir, Rare animal alchemy

This formula produces a gallon of elixir having the property of causing tissue immersed in it to grow. There is no differentiation of tissue and only exposed edges grow. Drop a strand of hair in this elixir and it will grow longer and thicker, drop a scrap of skinned hide and the hair will grow as will the underlying tissue.

Harmonize

Level 8

Prerequisites: —

Ingredients: Common and Uncommon animal alchemy

This formula is used to bring tissues from different creatures into harmony with one another and is a necessary part for making hybrids.

Homunculus

Level 24

Prerequisites: Create Harmonized [Animal]

Ingredients: Essence of Blood, Spark of Life, Prometheus Process Sentient, Very Rare animal alchemy

This formula represents the final goal of animal alchemy: the creation of a miniature human, perfect in form and in harmony (a hermaphrodite). For more information see the entry in the Creature descriptions of Book 3.

Produced Animals

The level of success, or lack thereof, indicates the result of the formula as follows. Note that fumbles produce the result of a failure along with some sort of lab disaster according to the general alchemical rules for laboratory disasters.

Production is considered a success if the animal has been produced to its native level of intelligence and abilities—that is, a special success. Mindless creatures can be successfully produced with a normal success.

Failure: *Result is protoplasmic goo.*

Miss: *Result is a non-living creature. Perhaps its digestive system doesn't work, or perhaps it digests itself. Maybe it can't breathe or lacks a beathing heart. The causes will vary, but the result will be a lifeless form.*

Normal: *Result is a living, breathing creature that is incapable of any action other than autonomous functions and will die from lack of sustenance unless cared for, such as through immersion in Vitæ Elixir, unless its natural state is mindless.*

Special: *Result is a living, breathing creature that is as functional as a natural creature of that type and having the appropriate level of sentience.*

Critical: *Result is a living, breathing creature that is fully sentient if its native intelligence is at least para-sentient. Other creatures have their native level of sentience increased one step.*

Critical²: *Result as above except that is fully sentient if its native intelligence is at least semi-sentient. Quasi-sentient creatures are gifted with native para-sentience, non-sentient creatures are gifted with native semi-sentience and mindless creatures with quasi-sentience.*

Critical³: *Result as above except that is fully sentient unless the creature's native sentience is mindless, in which case it is gifted with native para-sentience.*

Critical⁴: *Result is a living, breathing creature that has full natural intelligence and ability, regardless of its native level of sentience.*

Prometheous Process*variable complexity**Prerequisites: Spark of Life**Ingredients: Rare animal alchemy*

This is really a series of formulas, each requiring the previous, for increasing the sentience of the subject. The formulas are Elixir of Animal Mind, Elixir of Animal Cleverness, Elixir of Animal Cunning, Elixir of Para-Sentience and Elixir of Sentience. A creature's sentience can only be increased by one step. That is, a deer having non-sentience can be increased to quasi-sentience with the Elixir of Animal Cleverness, but the Elixir of Sentience would have no effect.

<i>Level</i>	<i>Sentience</i>
8	Non-Sentient
12	Quasi-Sentient
16	Semi-Sentient
20	Para-Sentient
24	Sentient

Purified Blood*Level 6**Prerequisites: Vitæ Elixir**Ingredients: Blood*

This formula produces a purified blood. Such blood is quite useful in transfusions and for vampires as it is guaranteed to be free of disease or any other impurity.

Spark of Life*Level 8**Prerequisites: Harmonize**Ingredients:*

This formula produces an elixir that animates the subject. Such animation only produces a mindless activity. For sentience see the Prometheus Elixir. It grants nothing other than an animating life. For example, someone in a vegetative coma lacks the spark of life which can be restored using this elixir.

Spawn [Animal]*variable complexity**Prerequisites: Grow [Animal]**Ingredients: Spark of Life, Uncommon and Rare animal alchemy*

This describes a group of formulas whose function is to spawn the animal and grow it to infancy in an incubator. Only mundane animals can be spawned with the formula as presented. Magical animals that are produced by the normal process of breeding can also be produced, but require rare and very rare animal alchemy materials. Magical creatures which do not procreate cannot be produced with a Spawn formula.

The basic function of this formula is to use basic ingredients alone to birth an animal from an incubator.

Spawn Harmonized [Animal]**Complexity by Size**

<i>Size</i>	<i>Grow</i>	<i>Grow Harmonize</i>	<i>Spawn</i>	<i>Spawn Harmonize</i>	<i>Create</i>	<i>Create Harmonize</i>
Extremely Tiny	1	3	5	7	9	11
Very Tiny	2	4	6	8	10	12
Tiny	3	5	7	9	11	13
Very Small	4	6	8	10	12	14
Small	5	7	9	11	13	15
Medium Small	6	8	10	12	14	16
Medium	7	9	11	13	15	17
Medium Large	8	10	12	14	16	18
Large	9	11	13	15	17	19
Very Large	10	12	14	16	18	20
Huge	11	13	15	17	19	21
Enormous	12	14	16	18	20	22
Titanic	13	15	17	19	21	23
Gargantuan	14	16	18	20	22	24

variable complexity

Prerequisites: Spawn [Animal], Grow

Harmonized [Animal]

Ingredients: Purified Blood, Uncommon and Rare animal alchemy

This describes a group of formulas whose function is to spawn a hermaphrodite of the animal in an incubator and grow it to infancy as per the *Spawn [Animal]* formula.

Stasis Elixir

Level 2

Prerequisites: —

Ingredients: Common animal alchemy

This formula produces a gallon of elixir capable of perfectly preserving the animal organism immersed in it. The elixir loses potency when exposed to sunlight or environmental extremes. Generally the elixir is rendered useless to a depth of one inch for every cumulative five minutes. Thus it would take fifty minutes to lose the top four inches. If the elixir is mixed then the whole batch is rendered useless if there has been five minutes of exposure. Careful skimming or siphoning is required to avoid contaminating the rest of the elixir.

Vitæ Elixir

Level 4

Prerequisites: Stasis Elixir

Ingredients: Common alchemical

This formula produces a gallon of life promoting elixir. Living tissue immersed in this elixir will continue living indefinitely. The elixir loses potency when exposed to sunlight or environmental extremes.

Mineral Formulas

The following are the methods and formulas of mineral alchemy.

Acid

Level: 1

Prerequisites: ?

Ingredients: Common × 10, Infrequent × 2

Basic Equipment

This formula produces four ounces of a normal acid which will damage most things it comes into contact with. Exceptions are primarily ceramics. Damage is 1 point per minute, up to 20 points of

Batteries

These are wet-cell affairs without nearly the capacity of modern batteries. They are rated in tenths of a point of charge for capacity, discharge rate and recharge rate. Attempting to overcharge a battery is risky and can cause combustion. A “typical” mundane battery would have capacity of 1.0, a discharge rate of 0.1 per minute and a charge rate of 0.1 per hour. Batteries are generally recharged by “reconstructing” them—providing new electrolyte. If overcharged by rate compare the two numbers on the resolution table, e.g., if it can be safely recharged at 0.1 per hour and receives 0.2 in an hour there is an 87% chance of a mishap. A success lowers maximum capacity by 0.1. A special destroys the battery and a critical causes the battery to combust doing fire damage for adjSTR of current charge times critical level to its environment as well as destroying itself. Thus a double critical with 1.0 battery uses adjSTR 2.0.

Overcharging capacity has a risk calculated as charge rate plus current overcharged capacity against the safe charge rate with results interpreted as above. For example, if the battery were fully charged without mishap and continued charging at 0.2 per hour then an hour later there would be 2 / 1 or 87% chance of a mishap in the first hour. If it was successful and continued charging there would be an over charge of 0.2, plus the 0.2 per hour, against a safe charge of 0.1, for a 97% chance of a mishap. If this was successful and charging continued there would be an over charge of 0.4 plus the 0.2 per hour against a safe charge of 0.1, for a 99% chance of a mishap. Overcharged capacity is lost to the environment at the discharge rate.

An unused battery will still lose charge. As a rule of thumb a battery will lose at the slower of a hundred times its recharge rate or a hundred times its discharge rate. So a battery with capacity of 1.0, a discharge rate of 0.1 per minute and a charge rate of 0.1 per hour will completely discharge just sitting on the shelf in 1000 hours or 41⅓ days.

damage. It is negated by an equivalent amount of base (e.g., having the same amount of remaining potential damage). Note that damage is cumulative against AP until one point of damage is done, but not for quantity of the acid. For example, if a long sword were immersed in an acid bath it would take one point of damage at the end of every fifth minute (4 AP plus one point of damage). It would take 85 minutes and use up 17 ounces of acid to completely dissolve.

Base

Level: 1

Prerequisites: ?

Ingredients: Common × 10, Infrequent × 2

Basic Equipment

This formula produces four ounces of a normal base which will damage most things it comes into contact with. Exceptions are primarily ceramics.

Damage is 1 point per minute, up to 20 points of damage. It is negated by an equivalent amount of acid (e.g., having the same amount of remaining potential damage).

Battery

Level: ?

Prerequisites: ?

Ingredients: ?

Equipment?

This formula produces a battery having a capacity, discharge and recharge rate determined by the

degree of mastery and level of success. The capacity per pound is equal to degree of mastery times level of success.

Thus a special success at third degree of mastery gives a total capacity of 6.0. A miss yields half the expected capacity. The

maximum discharge rate is equal to the sum of degrees of mastery and level of success rated in tenths per minute. Thus using the previous example the maximum discharge rate would be 0.5 points per minute. The maximum recharge rate is equal to the maximum discharge rate, but in hours instead of minutes. A twelve pound battery made with first degree of mastery and a normal success would have 12.0 point capacity, 0.2 points per minute maximum discharge and 0.2 points per hour maximum recharge.

Blacksmith's Oil

Level: 5

Prerequisites: ?

Ingredients: Common ×2, Infrequent ×1, Purified Metal ×1, Purified Water ×1

Basic Equipment

This formula produces four ounces of oil that, if applied to a metal object, repairs damage and if un-

Shrapnel Damage

<i>Range</i>	<i>Damage</i>
0'–5'	1d10 Crush
6'–10'	1d8 Crush
11'–20'	1d6 Crush
21'–40'	1d4 Crush
41'–80'	1s6 Crush
81'+	1s6–1 Crush

Shrapnel Attack

<i>Target</i>	<i>to 10'</i>	<i>to 20'</i>	<i>to 30'</i>	<i>to 45'</i>	<i>to 65'</i>	<i>to 90'</i>
Extremely Tiny	2%	—	—	—	—	—
Very Tiny	3%	1%	—	—	—	—
Tiny	6%	2%	1%	—	—	—
Very Small	12%	3%	2%	1%	—	—
Small	25%	6%	3%	2%	1%	—
Med-Small	50%	12%	5%	3%	2%	1%
Medium	100%	25%	10%	5%	3%	2%
Med-Large	2× 100%	50%	20%	10%	5%	3%
Large	4× 100%	100%	40%	20%	10%	5%
Very Large	8× 100%	2× 100%	80%	40%	20%	10%
Huge	16× 100%	4× 100%	2× 80%	80%	40%	20%
Enormous	32× 100%	8× 100%	4× 80%	2× 80%	80%	40%
Titanic	64× 100%	16× 100%	8× 80%	4× 80%	2× 80%	80%
Gargantuan	128× 100%	32× 100%	16× 80%	8× 80%	4× 80%	2× 80%

damaged improve its durability. Normal potency is 1d10, that is the amount of damage that can be repaired per pound. If excess potency equals or exceeds the object's full HP the object's HP are increased by one. Remember, this oil only works on metal objects and the HP for many weapons, such as polearms, spears, axes and clubs, are based on their wooden hafts.

Bomb

Level: 5

Prerequisites: ?

Ingredients: Common ×6, Fire Powder ×4, Fuse ×1

Basic Laboratory

This formula produces a self-contained one-pound bomb that can be thrown like a rock. When it detonates it does 2d6 Crushing damage to whatever it is in contact with. Everything within the same hex takes 2d6 Stun and everything in the adjacent hex takes 1d6 Stun.

Carpenter's Oil

Level: 5

Prerequisites: ?

Ingredients: Common ×2, Infrequent ×1, Purified Wood ×1, Purified Water ×1

Basic Equipment

This formula produces four ounces of oil that, if applied to a wooden object, repair damage and if undamaged improve its durability. Normal potency is 1d10, that is the amount of damage that can be repaired per pound. If excess potency equals or exceeds the object's full HP the object's HP are increased by one. Remember, this oil works on wooden objects and the HP for many weapons, such as polearms, spears, axes and clubs, are based on their wooden hafts.

Corrupt Metal

Level: 10

Prerequisites: ?

Ingredients: Common ×5, Infrequent ×3

Field Laboratory

This formula produces four ounces of metal that is weak and extremely brittle. It is difficult in the extreme to work with and any object made of it will crumble to dust if damaged.

Essence of Acid

Level: 15

Prerequisites: ?

Ingredients: Purified Acid ×1, Rare ×2, Very Rare ×1

Comprehensive Laboratory

This formula produces four ounces of acid that will eat through any normal substance. Containers can be made of non-normal substances, such as Purified Metal. Essentially, with normal potency it does 1 point of damage every round to whatever it is touching. Unlike normal acids there is no limit to how much damage it can do. It is only countered by a similar quantity of essential base.

Essence of Air

Level: 5

Prerequisites: ?

Ingredients: Purified ×5, Rare ×1

Field Laboratory

This formula produces 1 cubic yard of essential air. A bladder is required if the air is to be retained for future use, such equipment is found in Standard or Comprehensive Laboratories. There is nothing better for breathing: each cubic yard of essential air counts as 10 cubic yards of normal breathing air.

Essence of Base

Level: 15

Prerequisites: ?

Ingredients: Purified Base ×1, Rare ×2, Very Rare ×1

Comprehensive Laboratory

This formula produces four ounces of base that will eat through any normal substance. Containers can be made of non-normal substances, such as Purified Metal. Essentially, with normal potency it does 1 point of damage per round to whatever it is touching. Unlike normal bases there is no limit to how much damage it can do. It is only countered by a similar quantity of essential acid.

Essence of Earth

Level: 5

Ingredients: Purified Earth ×5, Rare ×1

Field Laboratory

This formula produces one pound of essential earth. Its most common use is as an ingredient for another

formula.

Essence of Fire

Level: 5

Ingredients: Purified Wood ×5, Rare ×1

Field Laboratory

This formula produces essential flame which, unfortunately, cannot be contained or preserved. Its most common use is production to furnish a requirement for another formula. Essential flame burns without fuel or air with a white-hot flame for thirty minutes. It has cleansing properties.

Essence of Water

Level: 5

Ingredients: Purified Water ×5, Rare ×1

Field Laboratory

This formula produces one pint of essential water which is the best possible thing for drinking, each pint being as refreshing as 10 pints of normal water. Its most common use is as an ingredient for another formula, or to provide a compact water supply for desert travellers. Because it is stable and non-reactive it is sometimes also used as a base for something else. One pint of essential water will immediately extinguish one unit of essential fire.

Fire Powder

Level 3

Ingredients: Common ×2, Uncommon ×1

Basic Equipment

This formula produces four ounces of a coarse, greyish powder which burns fiercely if ignited. If it gets damp it is ruined. Its most common use is as an ingredient for another formula.

Foulsbane

Level 5

Ingredients: Common ×2, Uncommon ×1

Basic Equipment

Usually made in batches of a dozen or more, this formula produces a treated paper which, when burned, releases a powerful but pleasing aroma. The treated paper burns slowly and coolly, but cannot be extinguished without great effort. The paper will burn for 3d6 × 3 minutes. At normal potency the aroma will spread over and permeate 1,000 square feet. Ten minutes of burning provides an hour of potent masking. The exact aroma can be varied by altering the

exact common ingredients.

Fuse

Level 2

Ingredients: Common ×1, Uncommon ×2, Fire Powder ×1

Basic Equipment

This formula produces six inches of fuse that will burn at the rate of one inch every round. This is of particular use when making rockets or bombs.

Liquid Metal (Quick Silver)

Level 5

Ingredients: Purified Metal ×1, Essential Water ×1, Rare ×1

Standard Laboratory

This formula produces a metal that is liquid at room temperature. Due to the density of the fluid produced, this has distinct possibilities in terms of traps. Its most common use is as an ingredient in another formula.

Mine

Level 7

Ingredients: Common ×20, Infrequent ×4, Fire Powder ×40, Fuse ×2

Basic Equipment

This formula produces a 10-pound tamped bomb that will send shrapnel out in a 60° arc. The explosion will do 10d6 Crushing damage to whatever it is in contact with, 10d6 Stun to everything in the same hex, less 1d6 Stun per hex farther away, but only on the 180° dangerous side. In addition the shrapnel attacks with a score depending on the size of the target and it attacks everything within the 60° shrapnel arc. A critical hit with four pieces of shrapnel, a special with three, a normal success with two and a miss with only one.

Oil of Durability

Level 10

Ingredients: Blacksmith's Oil ×1, Carpenter's Oil ×1, Uncommon ×1

Standard Equipment

This formula produces four ounces of oil that, if applied to an object, repair damage and if undamaged improve its durability. Normal potency is 1d10, that is the amount of damage that can be repaired per pound. If excess potency equals or ex-

ceeds the object's full HP the object's HP are increased by one.

Purified Acid

Level 5

Ingredients: Acid ×5, Common ×2

Field Laboratory

This formula produces four ounces of purified acid which will damage most things it comes into contact with. Exceptions are primarily ceramics. Damage is 1 point per round, up to 100 points of damage. It is negated by an equivalent amount of base (e.g., having the same amount of remaining potential damage). A prudent alchemist keeps a quantity of base handy when working with acid.

Purified Air

Level 1

Ingredients: Infrequent ×1

Basic Equipment

This formula produces one cubic yard of purified air. The alchemsit must provide some means of trapping it unless it is to be used immediately as part of another formula. Standard and Comprehensive Laboratories provide bladders for this purpose. This is pure, clean and wonderfully breathable air. Breathing it doubles the FP recovery rate.

Purified Base

Level 5

Ingredients: Base ×5, Common ×2

Field Laboratory

This formula produces four ounces of purified base which will damage most things it comes into contact with. Exceptions are primarily ceramics. Damage is 1 point per round, up to 100 points of damage. It is negated by an equivalent amount of acid (e.g., having teh same amount of remaining potential damage). A prudent alchemist keeps a quantity of acid handy when working with base.

Purified Earth

Level 1

Ingredients: Infrequent ×2

Basic Equipment

This formula produces one pound of purified earth: it is extremely fertile and of a pfect moisture for growing anything. Its most common use is as an ingredient to another formula.

Purified Metal

Level 10

Ingredients: Common ×5, Infrequent ×3

Field Laboratory

This formula produces four ounces of purified metal which has the properties of extreme malleability while being worked and extreme durability after tempering. It is easier to work than gold, but if forged properly is more durable than steel. Its most common use is as an ingredient to another formula, but sometimes such metal is used to make highly decorated yet functional knives.

Purified Stone

Level 2

Ingredients: Common ×2, Infrequent ×2

Field Laboratory

This formula produces four ounces of purified stone which is denser and harder than normal rock. Its most common use is as an ingredient to another formula.

Purified Water

Level 1

Ingredients: Common ×3

Basic Equipment

This formula produces one pint of purified water which has no impurities. It can be used to flush wounds and is wondrously refreshing drinking water. Its most common use is as an ingredient to another formula.

Purified Wood

Level 2

Ingredients: Common ×2, Uncommon ×1

Field Laboratory

This formula produces eight ounces of purified wood which is light yet strong and hard. Its most common use is as an ingredient to another formula.

Rocket

Level 5

Ingredients: Common ×10, Fire Powder ×2,

Basic Equipment

This formula produces a fin-stabilized 6" rocket with a 2" diameter that can be launched with a fuse. The rocket trails sparks to a maximum altitude of 300 feet. If launched from a 45° angled trough the

rocket will reach a maximum height of 150 feet and have a range of 300 feet. A completely horizontal launch has no range. If the rocket becomes wet or the fire powder used in its construction so much as damp it will fail to work. The rocket itself has only a small lifting capability (about four ounces is enough to keep it from launching) and could easily be held down by a chield. If it is significant assume that the rocket travels 30 feet per SR.

Sharpening Oil

Level 10

*Ingredients: Blacksmith's Oil ×2, Uncommon ×1
Standard Equipment*

This formula produces four ounces of oil that, if applied to a metal edged weapon, immediately gives it a razor edge such that armor counts half normal. However, this effect only survives for a number of hits equal to potency. Normal potency is 1d10. It takes four ounces per pound of the blade to coat it sufficiently for the oil to take effect. Note that the weight of an arrow's shaft, fletching and nock are negligible—a typical arrow weighs $2\frac{2}{3}$ ounces, or six to the pound.

Stink Paper

Level 5

*Ingredients: Common ×2, Uncommon ×1
Basic Equipment*

Usually made in batches of a dozen or more, this formula produces a treated paper which, when burned, releases a powerful stench. The paper will burn for $3d6 \times 3$ minutes. At normal potency the aroma will spread over and permeate 1,000 square feet with $3d6$ potency. Ten minutes of burning provides an hour of potent stench. To breathe the contaminated air requires a CON/ potency roll every round. If this roll is missed then the character gags and is unable to breathe for that round. If the roll is failed the character is unable to stay in the contaminated area and will flee it as fast as possible. If the roll is fumbled the character vomits while fleeing. A character unable to breathe for CON + Swim skill level rounds passes out.

Transmute Lead into Gold

Level 20

*Ingredients: Common ×1, Essential Fire ×1,
Purified Metal ×1, Liquid Metal ×1, Very Rare*

×5

Comprehensive Laboratory

This formula transmutes four ounces of lead into one ounce of gold and three ounces of corrupt metal. However, given that one ounce of gold is only worth about 3 gp this isn't a very efficient way of becoming wealthy.

Universal Antitude

Level 20

*Ingredients: Essence of Water ×1, Very Rare ×3
Comprehensive Laboratory*

This formula produces four 1-oz. doses of an antitude for any poison.

Universal Solvent

Level 20

*Ingredients: Essence of Acid ×1, Essence of Base
×1, Very Rare ×2
Comprehensive Laboratory*

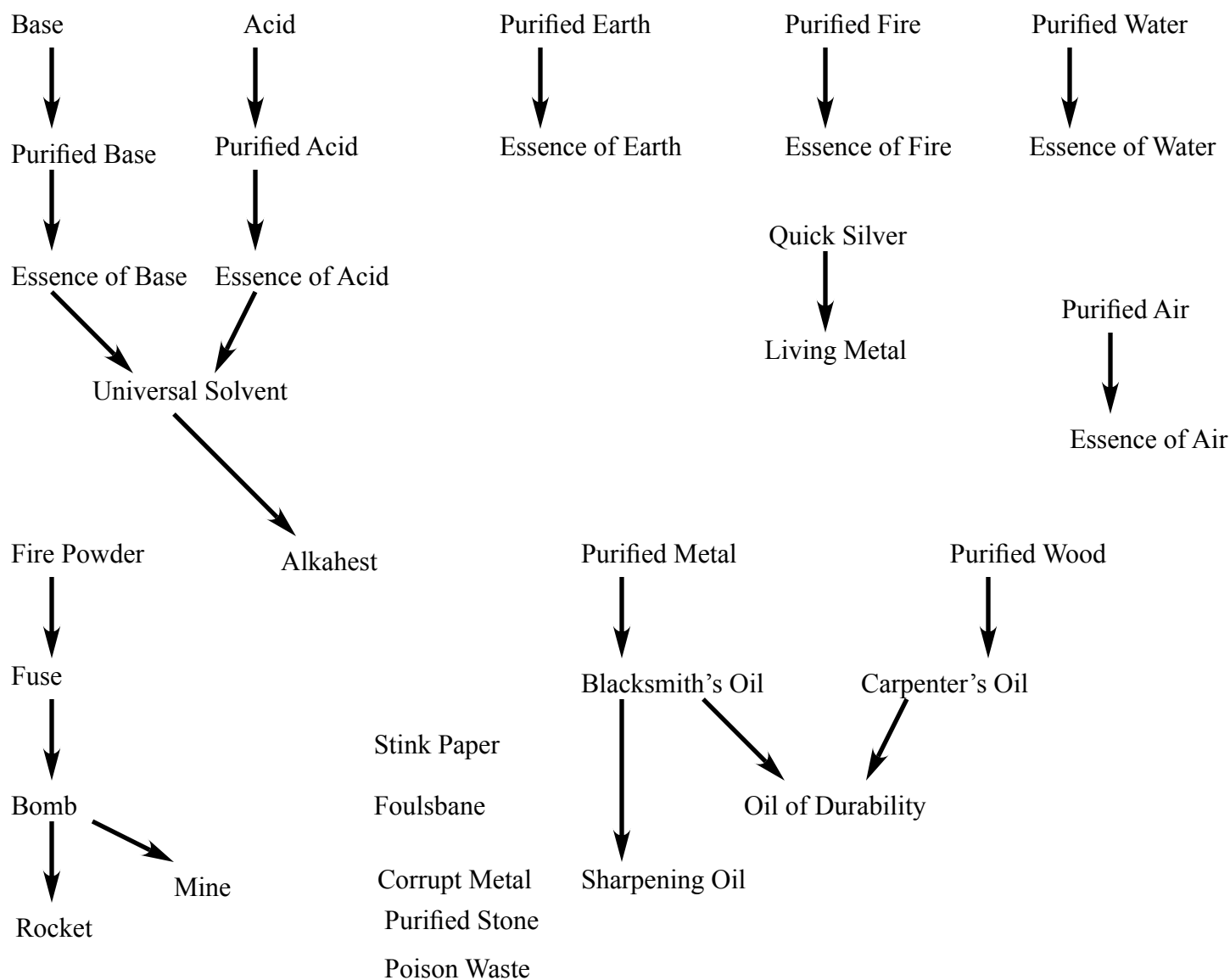
This formula produces four ounces of a fluid that will dissolve anything it comes into contact with at the rate of 1 point per SR (on strike ranks 10 through 1, or 10 points per round). There is no counteragent and no substance which it does not affect. This means that a container must be magical, and even then of a sort specifically designed to hold the universal solvent.

Water of Lethe

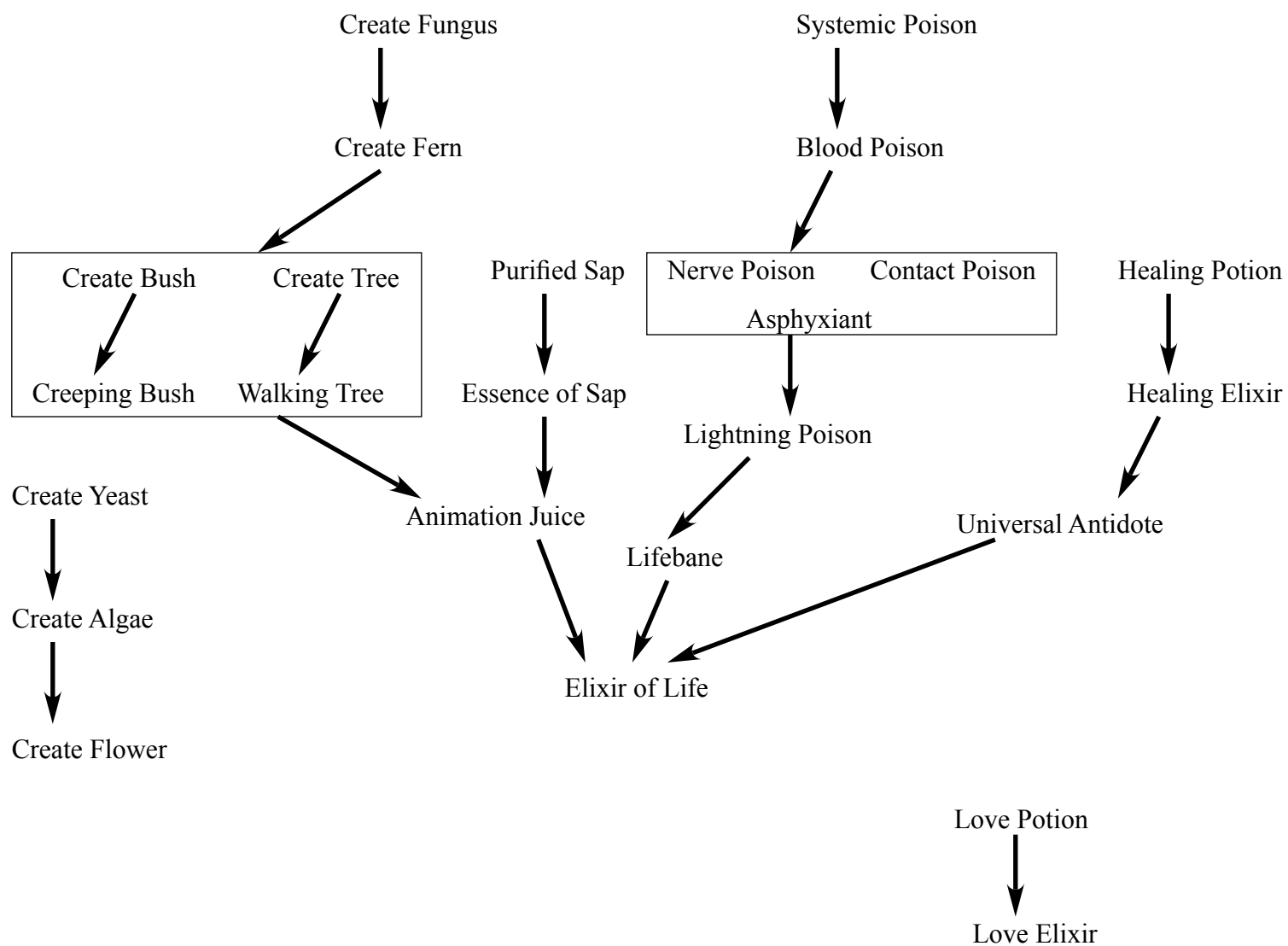
Level 5

*Ingredients: Purified Water ×1, Uncommon ×3
Field Laboratory*

This formula produces four ounces of fluid that, when consumed, put the drinker into a deep sleep from which he cannot be awakened by normal means for a length of time determined by matching the potency of the formula against the CON + WIL of the target. Normal potency is $3d6$. A critical success indicates that the deep sleep will last four hours, a special success indicates two hours, a normal success indicates one hour and a miss that the sleep is entirely normal. A failure means that the drinker does not fall asleep and a fumble that they are unable to sleep for four hours.



Water of Lethe



RELIGION

Although the role of the priest varies between religions all priests have some connection with the divine. By virtue of religious ceremonies this connection can be used to channel divine energy through the priest to work magic. Doing so fatigues the priest, though the more experienced the priest and the better aligned he is with the divinity invoked the more divine energy can be channeled and the less fatiguing it is.

A priest's ability to effectively perform his religion's ceremonies is his skill in the religion's ceremony, though to perform a ceremony he must first learn it and to learn it requires a minimal understanding of the religion's mysteries. This last is represented by a required skill level in the religion's lore. The lore skill represents a priest's understanding of doctrine and implies the degree of his practical knowledge of its mysteries.

Each religion normally has four groups of ceremony skills: layman, initiate, priest and high priest. Layman and initiate ceremonies are usually of Average difficulty while priest ceremony is usually Hard and high priest ceremony is usually Very Hard.

There are usually at least two lore skills: one for laymen, Lore [Religion] Layman, that is of Average difficulty and one for those initiated into the sect, Lore [Religion], that is of Hard difficulty. There may be additional lore skills specified by a religion. For example, in Baldskirkja in addition to Lore Baldskirkja (H) and Lore Baldskirkja Layman (A) there is Lore Baldskirkja Óðin (H).

Not all priests have equal status, but there are two kinds of status to consider: hierarchical position

Priest Ceremony			
<i>Skill</i>	<i>Rank</i>	<i>FP/SL</i>	<i>Max SL</i>
0–5	0	5	1
6–11	1	4	3
12–17	2	3	6
18–23	3	2	10
24–29	4	1½	15
30+	5	1	21
	6	¾	28
	7	⅔	36

and relation with the divine. The difference is deceptively simple: position in the hierarchy is a social construct while relation to the divine determines the range of powers which the priest can channel.

Confusion arises from mixing the two. A character advancing in his church of choice may go from being bishop to archbishop to cardinal while having a relation to the divine of a priest the entire time. Some religions have elaborate hierarchies whose complexities are difficult even for the initiate to unravel. As for divine relation there six possible rankings in *Rune Master*: layman, acolyte, initiate, minor priest, priest and high priest. Both acolyte and initiate usually use the same skills and draw from the same set of ceremonies. Similarly minor priest and priest usually use the same skills and draw from the same set of ceremonies. Not all religions will have all of these divine relations, nor make the same distinctions between them, but this is the basic framework.

In game terms four things define the capabilities of a priest: ceremony (efficiency in performing ceremonies), lore (depth of theological study), relation to the divine (determines which ceremonies that can be performed) and END (determines how

Divine						
<i>Position</i>	<i>Standing</i>	<i>Relation</i>	<i>Lore</i>	<i>min</i>	<i>Ceremony</i>	<i>min</i>
Layman	Layman	0	[Religion] Layman (A)	6	[Religion] Layman (A)	6
Acolyte	Acolyte	1	[Religion] (H)	6	[Religion] Initiate (A)	6
Initiate	Initiate	2	[Religion] (H)	12	[Religion] Initiate (A)	12
Minor Priest	Minor Priest	3	[Religion] (H)	18	[Religion] Priest (H)	6
Priest	Priest	4	[Religion] (H)	24	[Religion] Priest (H)	12
High Priest	High Priest	5	[Religion] (H)	30	[Religion] High Priest (VH)	6

much fatigue can be expended in performing ceremonies).

A character's Ceremony Rank (CR) is the skill rank of the appropriate ceremony skill. A character's Lore Rank (LR) is the skill rank of the appropriate lore skill. A character's Divine Relation (DR) score is quantified by a numeric score. A character's effective CR is adjusted for similarity with the divine alignment being channeled.

Learning Ceremonies

For a character to learn a particular ceremony requires that he have sufficient understanding of doctrine to truly comprehend it and that he spend sufficient time memorizing it. As a rule of thumb it takes five hours to learn a new ritual.

In the absence of a character who already knows the ceremony and can teach it a ceremony can be book-learned if the character has in his possession a book that describes it, but doing so takes ten times as long as normal.

Quick Ritual Learning

If the player has spent one experience point on the appropriate Ceremony skill since the last ritual was learned then the time required to learn one ceremony ritual is waived. However, the character must still have a source for learning the ritual.

Performing Ceremonies

A character can perform a ceremony he knows at any time if he has sufficient relation to the divine, lore, freedom of movement, can speak and there is sufficient time. Also, some ceremonies have additional requirements that must also be fulfilled. In most cases a character must be ritually pure in order to perform a ceremony. While performing a ceremony a character can take no other action excepting a slow walk (one hex per round). If the character is interrupted during performance of the ceremony then the effort begun is wasted and the character must begin again.

Acting as a vessel for divine magic is physically exhausting, but this only occurs at the end of the ceremony when the divine power pours through the priest. An interrupted ceremony has no associated FP cost.

Divine Alignment

<i>adjCR</i>	<i>Description</i>
+2	At least two major alignment traits shared, at least one major alignment trait in agreement per divine alignment, no alignments in contradiction
+1	At least one major alignment trait shared, no alignments in contradiction
0	No alignments in contradiction
-1	At least one major alignment trait in contradiction <i>or</i> all divine alignments opposed
-2	At least one major alignment trait in contradiction with all divine alignments opposed <i>or</i> at least two major alignment traits in contradiction
-3	At least two major alignment traits in contradiction, at least one per axis

Ritual Purity

Although details of what constitutes ritual impurity differ between religions, all have the same concept. A character is said to be tainted if he has any impurity and to be polluted if the impurity reaches divine tolerance. A polluted character can no longer channel divine power.

If a character is guilty of a minor transgression or accumulates a minor taint then he adds one point to his pollution score. A major transgression or taint adds five to his pollution score and a capital transgression or taint adds twenty five to his pollution score.

The effect of the pollution score is to reduce the efficiency of the character's channeling of divine power. The maximum SL is directly reduced by the pollution score and if the maximum SL is reduced to a lower effective CR then the number of FP per SL increase accordingly.

For example, Thórsdóttir is a Baldskirkja priestess and as such is subject to the Doctrine of Sin. If she comes into physical contact with a practitioner of *seiðr* having BMP 12 then her pollution score is increased by 12. If Thórsdóttir's CR was 4 and she was ritually pure before hand this will reduce her maximum SL from 15 to 3 and the cost to channel divine power goes up from 1½ FP per SL to 4 FP per SL. She is effectively CR 1.

A character's pollution score can only be reduced through use of the appropriate ritual. Such rituals are commonly unaffected by pollution score and so can be performed at the character's untainted CR. Note that a character's DR is not affected by pollution.

Ceremony Descriptions

Like all magic each ceremony is described by a spell level, range, duration, target, area of effect, linking and resistance. In addition ceremonies are characterized by having a rank and speed. Divine magic is not normally cumulative. A character receiving multiple blessings from one or more priests only gains the benefit of the most potent blessing. Divine magic is also not normally dispellable. As an expression of divine will it is not so easily dismissed, even if the level of power expressed is not great. Divine magic can normally only be influenced by moralistic magic, that is sorcery and witchcraft. It is also immune to most rune magic manipulation: it cannot have its power increased, diminished or altered by rune powers.

Spell Level

The SL of a ceremony is determined by the character at the beginning of the ceremony's performance. The SL cannot be greater than that allowed for the character's ceremony skill. The FP cost of performing the ritual depends on the selected SL and the character's ceremony skill. For example, if a character having the appropriate ceremony skill at 15 performs a ritual at SL 3 it will cost him 9 FP.

Range

The maximum distance between the character and the target of the ceremony is given as a range. A range of Touch requires that the character by physically touching the target with his dominant hand or with an appropriate ritual implement held in that hand.

Duration

The length of time which a ceremony's effect lasts is given as duration.

Target

A ceremony is targeted either at a person, item or area as specified in its description. There are four common types of targets: Self, Layman, Clergy and

Infidel.

Self refers to the character performing the ritual, that is the practitioner can only target himself.

A layman is anyone who is a member of the religion regardless of rank. This includes laymen, acolytes, priests, high priests and so on.

Clergy is anyone with clerical standing in the religion. It works on anyone with DR 1 or greater in the religion.

An infidel is someone who belongs to another religion.

Area of Effect

Most ceremonies affect a single object or creature—unless stated otherwise this is the case. Some only affect creatures of up to a given size. The score for determining the largest size that can be affected is as follows:

Score	Size
1	Extremely Tiny
2	Very Tiny
3	Tiny
4	Very Small
5	Small
6	Medium Small
7	Medium
8	Medium Large
9	Large
10	Very Large
11	Huge
12	Enormous
13	Titanic
14	Gargantuan

Resistance

Some ceremonies must overcome a resistance to take effect. This is noted in the description as appropriate. The normal resistance roll is the WIL of the character performing the ritual, plus SL, against the WIL of the target.

Linking

Divine magic is linked to the character who worked the ceremony and to the divinity empowering him. This is not something that can normally be altered or affected. By definition if any part of the link is broken the ceremony's effect ends immediately. If a rune mage, for example, successfully takes over a

link then this breaks the chain and terminates the effect.

Speed

Each ceremony has a speed rating which determines how quickly it can be performed. Many ceremonies have a fixed time to perform because it simply takes that long to perform. Others have a variable length of time to perform as they are repetitive in nature—in such cases increased repetition allows the character to build additional power.

A ceremony rated as variable can be performed with an SL up to CR in a single unit of the indicated time. Each additional SL requires another unit of the indicated time. For example, a character with CR 3 performing a Variable rounds ceremony could perform it at SL 1, SL 2 or SL 3 in a single round, but SL 5 would take three rounds to perform.

Note: if a ceremony is a Variable action then it can be performed with an SL up to CR in a single action, an SL of CR + 1 in a single round with each additional SL requiring an additional round. So at CR 3 an SL 5 ritual would take two rounds to perform.

Divine Aspect

Whether there is one god or several in a religion the various divine aspects are represented by one or more divinities. Each divinity has certain ceremonies available to adherents depending on the divinity's aspect or aspects.

When constructing a religion determine which gods have which aspects and the ceremonies fall into place accordingly. The aspects are the same as for demigods. Namely, they are: Agriculture, Animal, Craft, Dark, Death, Destruction, Discord, Fertility, Forge, Guardian, Healing, Hearth, Herding, Hunting, Inspiration, Justice, Light, Love, Magic, Malevolence, Marine, Plant, Protection, Ruler, Sleep, Thunder, Trade, Travel, Trickster, Vengeance, Youth, War, Wealth, Winter and Wisdom.

GENERIC DIVINE MAGIC

The generic divine magic ceremonies are grouped by aspect and, within each aspect, by rank needed to use them. That is, all agricultural aspect ceremonies are listed together, grouped by layman, initiate, priest and high priest.

In addition the General heading is used for ceremonies not unique to any one aspect and available to all. The rituals available to members of a religion are general plus those for each divine aspect governed by the god.

In some cases the religion as a whole is used which generally means that all aspects are available—however the adjustment for alignment should not be neglected in such cases.

General

As previously noted these ceremonies are usually appropriate for every religion as they form the basis for religious conduct.

Layman

Range by CR			
CR	Close	Normal	Distant
0	Touch	Touch	1 foot
1	Touch	1 foot	10 feet
2	5 feet	5 feet	100 feet
3	10 feet	50 feet	1000 feet
4	20 feet	500 feet	2 miles
5	40 feet	1 mile	20 miles
6	80 feet	10 miles	200 miles
7	160 feet	100 miles	2,000 miles

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Range by DR			
DR	Close	Normal	Distant
0	Touch	Touch	10 feet
1	5 feet	5 feet	100 feet
2	10 feet	50 feet	1000 feet
3	20 feet	500 feet	2 miles
4	40 feet	1 mile	20 miles
5	80 feet	10 miles	200 miles
6	160 feet	100 miles	2,000 miles

Speed:

Range:

Duration:

Target:

Area:

asdf

Make Oath

Speed: SL rounds

Range: Self

Duration:

Target: Self

Area: Self

This ceremony makes an oath binding. It can only be performed by the oath-taker. If the oath is broken then the oath breaker suffers divine retribution to the extent of the SL of the ceremony. The more terrible the oath sworn the longer it takes to spell out the dire consequences of breaking it and hence the longer it takes to perform.

Such oaths are binding whether or not they are taken under duress.

Initiate

Duration by CR			
CR	Brief	Normal	Term
0	Instant	Instant	1 action
1	Instant	1 round	1 minute
2	1 action	1 minute	15 minutes
3	1 round	10 minutes	4 hours
4	3 rounds	1½ hours	2½ days
5	1 minute	16 hours	1 month
6	3 minutes	1 week	1 year
7	10 minutes	2½ months	10 years

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Speed:

Duration by DR			
DR	Brief	Normal	Term
0	Instant	1 round	1 minute
1	1 action	1 minute	15 minutes
2	1 round	10 minutes	4 hours
3	3 rounds	1½ hours	2½ days
4	1 minute	16 hours	1 month
5	3 minutes	1 week	1 year
6	10 minutes	2½ months	10 years

Range by SL			
SL	Close	Normal	Distant
1	Touch	7'	8'
2	Close	10'	13'
3	6'	14'	20'
4	10'	19'	33'
5	15'	27'	52'
6	21'	38'	84'
7	28'	53'	134'
8	36'	74'	215'
9	45'	103'	344'
10	55'	145'	550'
11	66'	202'	880'
12	78'	283'	1¼ mi
13	91'	397'	½ mi
14	105'	556'	¾ mi
15	120'	778'	1 mi
16	136'	1,089'	1¼ mi
17	153'	1¼ mi	2¾ mi
18	171'	½ mi	4½ mi
19	190'	½ mi	7¼ mi
20	210'	¾ mi	11 mi
21	231'	1 mi	18 mi
22	253'	1½ mi	29 mi
23	276'	2¼ mi	47 mi
24	300'	3 mi	75 mi
25	325'	4¼ mi	120 mi
26	351'	6 mi	192 mi
27	378'	8¼ mi	307 mi
28	406'	12 mi	492 mi
29	435'	16 mi	787 mi
30	465'	23 mi	1,259 mi
31	496'	32 mi	2,014 mi
32	528'	45 mi	3,222 mi
33	561'	63 mi	5,156 mi
34	595'	88 mi	8,249 mi
35	630'	123 mi	13,199 mi
36	666'	173 mi	21,118 mi

Duration by SL			
SL	Brief	Normal	Term
1	1 action	1 action	1 action
2	1 round	8 rounds	2 minutes
3	3 rounds	5 minutes	16 minutes
4	5 rounds	20 minutes	1¼ hours
5	7 rounds	1 hour	4¾ hours
6	9 rounds	2 hours	13 hours
7	1 minute	4 hours	1½ days
8	1½ minutes	8 hours	2½ days
9	2 minutes	14 hours	5 days
10	2½ minutes	1 day	9½ days
11	3 minutes	1½ days	16 days
12	3½ minutes	2 days	3½ weeks
13	4 minutes	3 days	6 weeks
14	4½ minutes	5 days	9 weeks
15	5 minutes	7 days	13 weeks
16	5½ minutes	9 days	19 weeks
17	6 minutes	11 days	26½ weeks
18	7 minutes	2 weeks	36½ weeks
19	8 minutes	2½ weeks	49 weeks
20	9 minutes	3½ weeks	1 year
21	10 minutes	4 weeks	1½ years
22	11 minutes	5 weeks	2 years
23	12 minutes	6½ weeks	2½ years
24	14 minutes	8 weeks	3 years
25	15 minutes	9½ weeks	4 years
26	16 minutes	11½ weeks	5½ years
27	17 minutes	13½ weeks	7 years
28	18 minutes	16 weeks	8½ years
29	20 minutes	19 weeks	10 years
30	21 minutes	22 weeks	12 years
31	22 minutes	26 weeks	15 years
32	24 minutes	30 weeks	18 years
33	25 minutes	34 weeks	21 years
34	27 minutes	39 weeks	25 years
35	28 minutes	45 weeks	29 years
36	30 minutes	51 weeks	34 years

Range:

Duration:

Target:

Area:

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Bless

Speed: SL rounds

Range: Touch

Duration: SL hours

Target: Creature

Area: Single

This ceremony blesses the recipient such that all actions gain a bonus equal to Ceremony Rank. A blessing lasts MP squared days. If the recipient is

subject to a curse levied by a priest of the same religion then this ceremony has no effect.

Hallow/Desecrate

Speed: SL rounds

Range: Touch

Duration: Permanent

Target: Location

Area: one hex

This ceremony attempts to make the target holy or unholy, as the case may be. An object or area can only be one or the other, not both. This is generally done with altars and religious paraphernalia. It is required to purify a holy place that has been desecrated. The worse the desecration the more SL required. Generally an enemy of the divine cannot enter a hallowed place (unless SPI exceeds the SL of the hallowing).

Priest

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Speed:

Range:

Duration:

Target:

Area:

asdf

Ascension (15)

Priest

This ceremony enhances the connection between the recipient and the divine. It can only be performed on a willing recipient who is already a priest. It normally requires multiple priests to administer.

Bind Oath (1–21)

Priest

This ceremony allows the priest to make the oath sworn before him binding such that breaking it will incur divine retribution to the extent of the MP of the ceremony.

Curse (1–21)

Priest

This ceremony curses the recipient. The form the curse takes is specified when it is made. There are three types of curses: doom, geas, jinx. A doom is something that the recipient can not do. A geas is some directive that the recipient is compelled (with

a strength equal to MP) to fulfill. A jinx is a general punishment, a penalty to all actions equal to Ceremony Rank. A doom lasts until a specified condition is accomplished. A geas lasts until fulfilled. A jinx lasts MP squared days. A curse cannot be put on someone of the same religion or who is not present.

Declare Blasphemer (1–21)

Priest

This ceremony can be used on anyone, whether they belong to the religion or not. The recipient must be present and the transgression named as part of the ceremony. Divine retribution normally takes the form of a Curse having effective MP equal to 5 plus the MP of this ceremony.

Initiate (5)

Priest

This ceremony creates a divine link between the recipient and the divine. It can only be performed on a willing recipient who has at least 10% in the appropriate Ceremony skill. This link binds the recipient to the religion and normally will break any other such linkage. When an initiate dies they go to the appropriate afterlife for this religion.

Lift Curse (1–21)

Priest

This ceremony is used to lift a curse of any sort other than one levied by a priest of the same religion. The only way to get such a curse lifted is for the one who gave the curse to use this ceremony. For the ceremony to be successful the MP of this ceremony must equal or exceed that of the cursing magic or ceremony.

Marriage (1)

Priest

This ceremony binds the couple in blessed union. The blessing helps with marital bliss and increases the fruit of the union.

Ordinate (10)

Priest

This ceremony enhances the connection between the recipient and the divine. It can only be performed on a willing recipient who is already an initiate.

High Priest

asdf

Speed:

Range:

Duration:

Target:

Area:

asdf

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Declare Heretic (1–21)

High Priest

This ceremony breaks the connection between the recipient and the divine, but not only does it cast the recipient out of the religion it delivers divine retribution. The recipient need not be present and in fact rarely is. Divine retribution normally takes the form of a Curse having an effective MP equal to 20 plus the MP of this ceremony.

Excommunicate (15)

High Priest

This ceremony breaks the connection between the recipient and the divine, casting the recipient out of the religion. The recipient need not be present, and in fact rarely is.

General

Common Divine Magic

The following magics are commonly found in all religions, however their usage may be restricted to particular deities or sects.

Raise Dead (1–21)

Priest

This ceremony is used to animate a corpse.

Speak With Dead (1–21)

Priest

This ceremony is used to summon the spirit of someone who is dead to the corpse and force them to answer questions (resisted, MP/POW).

Lay To Rest (1–21)

Initiate

This ceremony is used to lay the undead to rest. It does MP damage to all undead within Ceremony Rank times five feet.

Minor Heal (1)

Initiate

This ceremony heals Ceremony Rank damage.

Heal (1–21)

Initiate

This ceremony heals MP damage.

Resurrect (21)

High Priest

This ceremony heals all damage and brings the recipient back to life. This ceremony can only be used on someone of the same religion.

Cure Disease (1-21)

Initiate

This ceremony will cure a single disease whose potency is not greater than the MP put into this ceremony.

Remove Poison (1-21)

Initiate

This ceremony eliminates a single poison whose potency is not greater than the MP put into this ceremony.

RITUALS

These are all the rituals available under the generic religion rules. They are organized by divine aspect with the rituals being shared by all divinities being given first.

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Common Rituals

These rituals are available to followers of all divinities and represent the basic framework of religion.

Ascension

Priest

This ritual is used to select a high priest and generally requires a consensus among elevated priests, divine approval, or both. It takes three priests to perform this ritual on a fourth.

Bind Oath

Initiate

This ritual is used to make an oath binding and is functionally equivalent to Make Oath except that it is performed on another person making an oath.

Bless

Initiate

Duration for SL

This ritual is used to bless someone, effectively improving the chance of success in endeavors. The bonus is DR as a percentage add and thus can improve the chance of success above 100%. Duration depends on CR.

Cleanse

Initiate

This ritual is used to remove the effect of desecration or tainting. Note that a place must be cleansed before there can be any thought of hallowing it. Cleanse is effective if SL at least equals the effect of desecration or taint.

Dedicate

Layman

This ritual is used to strengthen the character's bond to one particular aspect of a divinity at the expense of the rest. This can only be used if the divinity has at least three aspects.

Desecrate

Initiate

This ritual removes the effect of hallowing if SL + CR + DR exceeds the SL of the original hallowing.

Desecrate is effective against

any divinity's

hallowing. If an area or object has been desecrated at all it must be cleansed to restore ritual purity.

Elevate

Priest

This ritual is used to promote a minor priest into an ordinary priest.

Hallow

Initiate

Duration for SL by CR

This ritual is used to bless some thing or place. The effect is to make the object or place holiy, such as holy grounds for building a church. SL is the effective spirit barrier to ethereal entities inimical to the purpose of the divinity invoked in the hallowing. For example, ground hallowed with SL 10 could not be entered by spirits having less than SPI 10.

Initiate

Priest

This ritual is used to promotion an acolyte into an initiate.

Make Oath

Layman

This ritual is used to make a binding oath. SL is the strength of the oath, the statement becomes a bond which, if broken, curses the oath breaker for SL.

Nominate

Priest

This ritual is used to promote a layman into an acolyte.

Ordinate

Priest

Duration for SL

CR	DR	Duration
0		SL rounds
1	0	SL minutes
2	1	SL × 10 minutes
3	2	SL × 2 hours
4	3	SL days
5	4	SL weeks
6	5	SL months
7		SL years

This ritual is used to make an initiate into a priest.

Purify

Layman

This ritual is used to make the person performing it ritually pure. It is only effective if SL at least equals the effect of any taint.

Taint

Layman

This ritual is used to taint an object or area.

A tainted object cannot be hallowed. A hallowed object or area is ritually impure, and thus useless for the conduct of rituals, until it has been cleansed.

Agriculture

These rituals are particular to divinities possessing the agriculture aspect. They are concerned with the planting, tending and harvesting of crops, cultivation, grains in general and the fertility of land in particular.

Some Ritual

some level

This ritual does something.

Animal

These rituals are particular to divinities possessing the animal aspect. They are concerned with beasts, particularly wild animals, and animal rage.

Call

Initiate

Range for SL by CR

This ritual is used to call to the priest an example member of the species named when the ritual is performed. If there is none within the ritual's range this ritual has no effect. Only nonsentient and quasisentient creatures who are aerial, arborial or terrestrial can be called with this ritual—it has no effect on marine creatures or those that are mindless or have at least semisentience. As a rule of thumb the odds that a creature is within range is found by comparing $SL \times CR$ to a difficulty determined by how commonly the creature in question is to be found. It takes the animal a number of rounds to reach priest equal to range in hexes divided by the creature's

Animal Frequency		Range for SL		
<i>Frequency</i>	<i>Difficulty</i>	<i>CR</i>	<i>DR</i>	<i>Range</i>
Very Common	2	0		SL feet
Common	4	1	0	SL hexes
Frequent	10	2	1	$SL \times 5$ hexes
Infrequent	25	3	2	$SL \times 100$ feet
Uncommon	64	4	3	$SL \times \frac{1}{4}$ miles
Rare	160	5	4	SL miles
Very Rare	400	6	5	$SL \times 4$ miles
Unique	1000	7		$SL \times 20$ miles

movement rate. Note, if the referee determines that there are no specimens of the specified species within range then there is no chance that this ritual will be effective. Similarly if he determines that there is such a specimen it is automatically successful.

Call [Animal]

Layman

Range for SL by CR

This ritual is the same as Call except that each species requires a different ritual.

Calm Animal

Layman

This ritual reduces the targeted animal's rage by SL. calms a single animal if SL at least equals the amount of rage. As a rule of thumb a domestic animal is normally rage 1 (inconsequential), a feral animal is rage 3 and a wild animal is rage 5. If the animal is actually upset then the number increases. Rage 20 would be a mother bear separated from her cub.

SHAMANISM

The shaman is perhaps the most feared member of his tribe because he represents the supernatural and is in fact a conduit connecting the physical plane with that of the spirits. The shaman himself can travel between the planes, gain esoteric knowledge and learn of things hidden from the best scout.

In part because a shaman is so feared few dare to try and become an apprentice. The remaining part is because of the nature of such apprenticeship. After long years of study under the shaman an apprentice may be judged ready for the trial which can easily enough be the death of the apprentice.

A shaman who stays with a tribe will be provided for and accorded respect mixed with fear. He is, however, expected to protect and empower them. A tribe frustrated by hard times may well turn on their own shaman, convinced that his ineptitude is the source of their difficulties.

The Path

The path to becoming a shaman is usually long and hard, and not without danger. It begins with an apprenticeship and is capped by the Test.

Apprenticeship

Few shaman will take on an apprentice until they feel their time is coming. They see no purpose in training more than a single shaman who will be their replacement. This attitude keeps the number of shaman rather low, though at times a shaman will train additional apprentices.

The term of the apprenticeship is indefinite, lasting until the shaman decides that the apprentice is ready. In normal circumstances this won't be until the shaman feels death knocking at his door. But it usually takes at least five years for the training to be sufficiently thorough anyway.

A shaman is trained in Divination, Herbalism, Shamanism and Spirit Lore, sometimes in Animal Lore and other skills as well.

The Test

Once an apprentice is deemed ready he is prepared by the shaman for his ordeal. Although there are dif-

ferent shamanic traditions the essentials remain the same. The apprentice is ritually killed and if he finds a way to heal his body and bring himself back to life then he has mastered the Great Secret and becomes a shaman. Note that a shaman is alive, not undead.



Followers of Óðinn hang the apprentice, the Myrda drown the apprentice in ice water, the Ossynian shamans bury the apprentice alive and the Koflu give the apprentice a poisonous draught. However it is done the killing is ritual and carried out with ceremony.

Once dead the shaman's spirit struggles against death, often personified as a horned man. The secret to defeating death is for the shaman to awaken his fetch. To do so requires five levels of success with Spirit Lore. Rolls are cumulative, but for each skill roll made the apprentice must match his WIL against a resisting score of 10 to resist death. The roll costs a number of MP determined by the level of success. If MP are reduced to zero the apprentice dies.

Note that this struggle against death is not available to those killed in other circumstances, only to those ritually killed in a shamanic ceremony.

Resisting Death			
<i>Success</i>	<i>MP Loss</i>	<i>Success</i>	<i>MP Loss</i>
Critical ³	1	Miss	6
Critical ²	2	Failure	7
Critical	3	Fumble	8
Special	4	Fumble ²	9
Normal	5	Fumble ³	10

Powers

A shaman has three interconnected powers: his fetch, the ability to travel to the spirit world and the ability to bind spirits to himself.

The Fetch

All shaman have a fetch which is a separate part of themselves. The fetch is an ethereal spirit: it has no physical form and is normally invisible. It can cast spells on behalf of the shaman and protects the shaman's body when he goes into the spirit world. They share between them the same pool of magical

energy and possess all the same knowledge and skills, but with separate awarenesses.

The fetch is able to use the shaman's eyes and ears to see and hear, although the shaman must be conscious and awake for the fetch to do so. If the shaman is not awake or not in his body the fetch can see and hear by manifesting its presence as the shaman's totem animal. Such a manifestation is visible but not physical. The fetch starts with an SPI equal to one-fifth the new shaman's POW.

Spirit Travel

By achieving a trance state either through meditation or herbs or some other means a shaman is able to send his spirit out of his body and into the spirit world. Such an endeavor is not without risk, but is an intrinsic part of being a shaman. It is by finding and binding spirits in the spirit world that a shaman gains and increases his power. On departing the body the shaman's spirit enters the base plane of the outer realm. On return it goes to the shaman's body unless the body has been moved in which case the spirit remains disembodied and in the mortal realm.

Binding Spirits

A shaman can bind spirits by exerting his will over theirs. This is most commonly done to gain magic spells or magic powers. A gargun bound to the shaman gives the shaman knowledge of its spell. However, a shaman cannot bind more spirit levels (SPI) to himself than he has POW.

The way around this is to bind the spirit into a charm, sometimes known as a fetish. This requires magic, but allows the shaman to have a virtually unlimited number of spirits. However, to take advantage of a spirit bound into a charm requires that the charm be in physical contact with the shaman. And charms can be stolen—though to be useful to another shaman they must be attuned through the use of Meditation. Activating a fetish requires five rounds spent solely on the task—this time can be reduced by increasing the degree of mastery with Operate Artifact. If a bound spirit's power is activated it takes one action and a Shamanism skill roll.

To bind a spirit involves a struggle that can span multiple rounds in which the Shamanism skill is matched against the target spirit's POW. Five levels

of cumulative success are required to bind the spirit to the shaman. Only adjacent spirits can be bound.



A miss means that the shaman may try again, a failure means that the level of success is reduced by one. If the level of success ever falls below zero the spirit escapes. If any roll is fumbled the spirit escapes and the shaman loses a number of points of POW equal to the level of the fumble. This loss is permanent.

Each attempt to bind the spirit costs the shaman 1 MP. Once the binding process has started the spirit can fight back but it cannot move in any round the shaman attempts to bind it.

In the meantime most spirits will fight back according to the rules found in the *Spirit World* chapter. And a spirit may well have friends so a shaman might find himself outnumbered. Binding a spirit is somewhat similar to a mugging: get the victim alone and surprise attack him.

Increasing POW

A shaman can attempt to increase his spiritual power. The specific methods vary by tradition but always involve lengthy meditation. The shaman must spend an amount of time in a meditative state after which time his POW is increased by one point. The amount of POW gained in this manner must be tracked separately as it is limited to the shaman's skill level in Shamanism.

The amount of time required to gain the increase is found by dividing the base time by the percent chance of success in Shamanism against an average difficulty. The base time is equal to the total bonus to be obtained by this method, squared, in days.

For example, a shaman with Shamanism 13 cannot obtain more than 4 POW in this manner and to obtain the first point of POW would require 1 day (a total bonus of 1, squared) divided by 0.7 (his chance of success with Shamanism 13 against a 10 is 70%) or 34 hours and a bit more than 17 minutes. To then obtain a total bonus of 2 would require an additional 137.143 hours—5 days, 17 hours and 9 minutes.

Losses to permanent POW first reduce any points obtained via this method before reducing

characteristic POW. A shaman can in this fashion recover from permanent losses of POW by increasing the bonus from this method yet again. To continue the example if the shaman then lost one point of permanent POW he could recover it by meditating for 5 days, 17 hours and 9 minutes.

Limitations

Metal interferes with spirits and hampers the activity of a shaman. Each pound of iron, eight ounces of steel or lead, or two pounds of bronze, copper, gold or silver in the shaman's possession gives a penalty of -1 POW for purposes of binding spirits and increases the difficulty of casting magic by one. This only applies to the shaman while he is in his body. In the spirit world it doesn't matter how much iron is on his body. However, a bound spirit may escape when he returns if there is too much metal.

Because of the adverse effect of iron most shamans shun it in favor of "natural" materials like bone, stone and wood. Even coins are displeasing with other forms of payment preferred.

Spells

The spells that can be gained by a shaman are listed here along with a description of their powers. Remember, the spirit which the shaman bound to gain the spell knowledge is able to use this spell as well.

Only spells considered to be common are listed. The referee should feel free to create new spells as desired using those presented as a guide. Keep in mind that the spell level of a spell is equal to the SPI of the gargun which knows it. Thus to get a 6th level spell the gargun would have SPI 6 meaning WIL 18 and POW of 31 to 36.

Spell Attributes

Spells have different attributes such as touch, duration and resisted. If a spell is specified as "touch" then the shaman must be able to touch the target (or the target be within his strong presence) for the spell to take effect. If a spell is specified as "range" then the target must be within the shaman's weak presence or visible (even through scrying). A spell specified as "self" can only be cast on the shaman whether cast by the shaman or on his behalf.

A spell specified as "instant" takes effect in-

stantly and has no residual magical effects. A spell specified as "duration" will apply its effect to the target for a period of time proportional to the shaman's POW. If not otherwise specified, the unit of time is one minute. a spell specified as "permanent" never ends unless it is dispelled by some magic.

Some spells are specified as being "resisted." These spells require that the shaman overcome the target's WIL with his own WIL + SL on the resistance table when the spell is cast or the spell fails to work and ends immediately.

Spell Casting

When a shaman casts a spell what he is actually doing is causing a bound spirit to cast it. Doing so takes one action (for a bound spirit) or a length of time determined by degree of mastery. In either case it costs the shaman a number of magic points equal to the SL of the associated spell (the SPI of the bound spirit). His chance of doing so successfully is equal to his Shamanism skill score, reduced for any metal carried with a resisting score of the spirit's SPI. The chance of success can be improved by ritually calling on the bound spirit. This lowers the difficulty by one, but the ritual takes one minute per SPI of the bound spirit. Each additional performance of the ritual lowers the difficulty by one. Thus a shaman who performs a ritual six times with an SPI 6 spirit has an automatic success though it takes him 36 minutes to complete. Note that the magic points are expended at the conclusion of the rituals whether or not the spell is actually cast.

Spell Descriptions

Afflict

Touch, Instant, Resisted

Afflicts the target with a disease of the shaman's choice having a potency of $SL \times 3$.

Animal Eyes

Range, Duration



Allows the shaman to see through the eyes of the targeted animal when concentrating. The shaman is unable to control the animal and has no telepathic link. The clarity of the sight is proportional to SL with full clarity occurring at SL 5. If the SL is greater than five there is a bonus to any Scan skill roll equal to $SL - 5$. At lower clarity there is no penalty per se, but the amount of detail that can be perceived is lowered per the referee's interpretation. For the duration of the spell the gargun inhabits the targeted animal undetected by the animal.

Animal Head

Self, Duration

Allows the shaman to make his head appear as if that of some animal. This is usually done when dealing with spirits in the physical realm as a method of disguise or respect. The spell can only create the appearance of certain animal heads, those being fixed and unchangeable. The number of animal heads in the selection is equal to SL^2 .

Animal Spy

Range, Duration, Resisted

The shaman is able to control the targeted animal, see through its eyes and hear through its ears by concentrating.

Call Earth Spirit

Range, Duration, Resisted?

This spell allows the shaman to call up a spirit of the earth.

Control Animal

Range, Duration, Resisted

The shaman is able to control the targeted animal by giving it simple orders. "Walk over to that guard and bite his ankle" is okay, but "Infiltrate the castle, find the king and bite his ankle" is not. The first is definite without ambiguous or general statements. If the question "How will I...?" can be asked by the animal about any part of the order it is too general. New orders can be given throughout the duration of the spell if the shaman concentrates.



Keep in mind that the orders are not literally being given and there is no telepathic link between the shaman and the animal. The animal no more understands human speech or thoughts after this spell than before it. The orders represent what the shaman is having the animal do, manipulating it as a puppet through the strings of the spell.



Cure Disease

Touch, Instant

Cures the target of one disease if $SL \times 3$ equals or exceeds the potency of the disease.

Detect Magic

Touch, Instant, Area

Informs the shaman if the touched object or creature is magical, e.g., if the object or creature is either inherently magical or if a spell is cast on it.

Detect Spirits

Range, Instant

Informs the shaman of the approximate number and locations of all spirits within range of the spell.

Dispel Magic

Range, Instant

Removes a spell on the targeted object or creature if the targeted spell's level does not exceed SL.

Higher level spells are unaffected. Any protective magics must be dispelled first. Note that the shaman can boost the effective SL of this spell by 1 point for every two additional magic points he expends.

Healing (variable)

Touch, Instant

Heals up to SL points of damage on the target. Has no affect on bleeding unless all damage from the bleeding wound is healed in which case the bleeding stops.

Find Spirit (SL 1)

Range, Instant

Informs the shaman of the approximate direction and distance to either the nearest spirit within range of the spell not already known to him or to a specified spirit within range of the spell.

Make Fetish (variable)

Touch, Permanent

This spell is cast onto a carved, engraved or woven pattern. It makes the targeted pattern a charm capable of holding a gargun or other spirit so long as the spirit's SPI does not exceed SL. The pattern must be one that the shaman makes as he casts the spell. The pattern can be most anything, but the charm is only as durable as the pattern. Typical examples include tattoos, carved wands and carved disks.

living creature of made of flesh or a reasonable facsimile thereof and has no effect on wood, rock, liquids or gases.

Poison (variable)

Range, Resisted

Introduces a magical poison with potency of $SL \times 3$ into the veins of the target. Every day potency is compared to CON—if successful the target takes damage commensurate with the level of success: three points for a critical, two points for a special and one point for a normal success. A miss means that the poison reaches its icy fingers into the heart of the target but does no damage. A failure means that the poison ceases to have any effect. A fumble means that the poison backlashes onto the shaman doing (SL)s6 points of damage. The spell ends when a failure or fumble is rolled, or when the target dies.

Remove Poison (variable)

Touch, Instant

Removes a poison from the target if $SL \times 3$ equals or exceeds the potency of the poison.

Revivify (variable)

Touch, Instant

Brings the target back to life if it has not lost more POW than SL in the dying process and POW is still above zero.

Speak [Language] (variable)

Self, Duration

Gives the shaman an effective skill rank equal to SPI in the specific language.

Zap (variable)

Range, Instant, Resisted

Causes the targeted creature to take damage to a random location for an adjSTR equal to $SL \times 4$. Armor does not protect, but protection against magic does. This spell can only be cast against a

SPELL CASTERS

The art of spell casting may vary with the path, but all spell casting follows certain forms and rules which are outlined as follows. Hedge-wizardry, sorcery, thaumaturgy and wizardry, require both gestures and spoken words or voiced song for spell casting. Normally, this involves a strong, firm voice and bold, evident gestures. Any spell casting that involves incantations and gestures can assert somewhat more control over the magical forces by speaking more loudly and gesturing more vividly. In game terms this results in a bonus to the skill as found on the table. Each form (chanting and gesturing) is considered separately so the total penalty for a silent, gestureless casting is -20. In the case of thaumaturgy where there is no roll to cast the modifier adjusts the thaumaturge's effective skill level which alters which spells he can use and how many MP he can put into them.

Magic Points

Most forms of magic involve the expenditure of magic points. All characters start with a number of Magic Points (MP) equal to their POW. If a character's MP drop to zero she feels a momentary faintness, recovering at the end of the round. MP cannot go below zero at any time. If, for some reason, a character would expend more magic points than she has she falls unconscious for a number of hours equal to the amount the magic point expenditure would exceed her POW. At the end of this period she will wake up with zero MP. Keep in mind that the excess MP were *not* provided. This is not a loophole to allow last-ditch spell casting, it is the consequence of an attempt to over extend.

Magic points can only be regained through the use of the Gather skill as appropriate for the species. The *Skills* chapter in the main rule book covers this more thoroughly.

Spell Casting

When rolling to cast a spell a special success has an effect depending on the spell and the type of magic being used. A special may

Reflexive Spell Casting

If the spell caster can cast the spell using a single action then he can also cast the spell as his action for the round as a substitute for another reactive action. If the practitioner can cast the spell as a reflexive action then he can choose to cast it as his reaction action without interrupting his normal action for the round. This normally comes into play with certain defensive spells as a substitute for a conventional defense such as dodging, parrying or blocking the attack.

result in the spell better being able to overcome a target's resistance. Critical successes successively halve the MP cost of the spell, rounding up except that the second time 1 MP rounds to 1 MP it rounds to zero. For example, a spell that normally costs 1 MP to cast and is cast with a double critical success will result in a 0 MP spell.

If a spell casting attempt is a miss the character does not spend any MP and nothing happens. On a failure the casting fails, but the caster spends normal MP anyway. For each level of fumble the player must roll once the fumble table appropriate for the form of magic employed.

Spell Attributes

All spells in all forms of magic possess six attributes: level, range, duration, target, area and linking.

Spell Level

This represents how powerful the spell is. The more powerful the spell the greater its effect and the more likely it is to overcome any resistance of the target. The level of a spell is a general description of how powerful it is. A fifth level hedge wizard cantrip has the same amount of magical power as a fifth level sorcery spell. Spell level is abbreviated SL.

Spell Casting		
Chanting	Gesturing	Modifier
Shouting	Exaggerated, both hands	+4
Loud, clear, firm voice	Obvious, both hands	+2
Strong, clear voice	Visible, both hands	-
Quietly	Visible, one hand	-2
Subvocally	Subtle	-6
Silent	None	-10

Range

Spells have a maximum range to which they can be cast. In other words the target of the spell must be within the spell's range of the caster at the time it is cast. Unless explicitly stated otherwise a target must also be visible to the caster.

Duration

Spells are always characterized by a duration which may be instant, permanent, or somewhere in between. Saying a spell is permanent is much like saying someone is immortal simply because they will never die of old age but can still be killed by some other means (in this case, a spell to dispel magic). An instant spell's magical effect may cause some permanent change or alteration, but that change is not magical and thus cannot be removed through a dispel magic spell. A good example of this is healing magic.

Target

Spells are cast either on some thing or some place. Those that are cast on "things" must be cast on someone or something and are bound to that "thing" for the duration of the spell. The target the spell is being bound to must be visible to the caster when the spell is cast. These spells can always be resisted if the target so chooses and braces himself.

Spells that are cast on "places" do so in one of two ways: they are either cast on a point, around which they may have an area of effect, or they are cast on any arbitrary shape containing a certain number of hexes. In the first case the target point must be visible to the caster, but the spell's entire area of effect may or may not be. In the second case the entire area being affected must be visible.

Area of Effect

Spells affect only a given area, whether that is a creature, an object or a circle of floor space. In some cases they affect the entire target, such as a creature or a circle. In other cases the area of effect represents the total area in which the spell *potentially* has effect. For example, a spell which is cast on the caster might be able to affect arbitrary targets within its area of effect without necessarily affecting all of them.

Resistance

Any spell indicated as having this attribute will only affect the target if it overcomes his resistance. This is resolved by adding the spell's level to the caster's WIL and matching both against the target's WIL. This same formula is used if the target declares they are resisting a spell that is not normally resisted.

Target

Any spell indicated as having this attribute will only affect the target if the caster succeeds in a Target skill roll. This is the case with spells which create an effect which is then directed to some target. In such a case the spell is not cast *on* a target and so cannot be resisted, but as the magical energies are not formed at the desired recipient of the spell's effect they must be directed there. The target must be visible and within the spell's range. No matter how well targeted, the spell will simply have no effect on targets outside the spell's range.

Linking

A spell is either linked to the caster subsequent to the casting or it is not. If it is not there is very little connection between the two (just the contagion of an originator and product). If it is linked there is a better connection which can be exploited by certain kinds of magic. The caster is sometimes able to alter or otherwise control a spell to which she is linked. Usually a caster can, at any time she is conscious, exert herself and sever a link with a spell. This can occur either at the end of a round or, by using an action to concentrate, during a round.

Connections

Sympathy

A magical practitioner can take advantage of the magical principle that "like calls to like" to work

Sympathy and Contagion

<i>Level</i>	<i>Example</i>
Minimal	Object handled by or likeness of target
Minor	Clothing worn by, footprint of, rag doll or picture of target
Moderate	Favorite tool, nail clippings, hair, doll or accurate picture of target
Major	Intimate object, blood, bone or accurate wax doll of target
Extreme	Fresh blood or flesh of target

her magic. This is the basis for the ever popular voodoo dolls: if you carve a doll to look like the target then the doll can be used as the subject of what you want to have happen to the target. The better the similarity the more strongly the effect is transferred.

However, it is important to look past the obvious example of the voodoo doll. Sympathy also means that a drop of water has some connection to rain and also to tears—and all the others to the others. If the resemblance is generic then the connection is very weak. If the resemblance is uncanny then the connection is very strong. For example, a daisy resembles a buttercup only slightly as they are both flowers, but mandrake and ginseng share a strong similarity.

Contagion

A magical practitioner can also take advantage of the magical principle that things “once connected are always connected” to work her magic. This can be combined with sympathy for increased effectiveness—a doll whose hair comes from a lock cut from the person on whom the doll is modeled is making use of contagion.

Here, the strength of the connection has to do with how intimate the connection was and how well it indicates a specific object or target. A complete footprint in sand is very powerful, but a boot print in mud is less useful. A scrap torn from a cloak would be very effective in working magic on the cloak, but less so on the wearer of the cloak.

Combining

The effects of using sympathy and contagion are divided into five levels and considered collectively. It takes three instances of a level to make an equivalent of one instance of the next higher level. An “equivalency” cannot be considered as one of the three instances for building to the next higher level.

For example, a witch obtains some cast off clothing previously worn by the target (minor), makes a rag doll of the target (minor) and pins a picture of the target (minor) to the doll’s face. In combination these make a moderate connection with the target. If the witch also obtains nail clippings (moderate) from the target and some hair (moderate) there are three instances of moderate

connections, but because one of them is made up of lesser components the witch is not able to create a major connection. However, she could replace all of that with an accurately modeled wax doll and have a major connection.

If some elements don’t combine to a higher effective level of connection and there are at least two of them then they can add their own level of connection as a contribution to the whole. Note, if the end result depends solely on the total level of connection then this has no effect but if a point value is assigned to a level of connection then it may.

For example, if minimal connections are valued at one and minor connections at two and there are at least five instances of minimal connection then the combined is only a minor connection, but the point value is three.

The precise use of the magical connection obtained in this manner depends on the type of magic being used and the manner of its casting. This is covered in more detail in the relevant rules sections.

Black Magic

A character who uses black magic taints his aura. The extent of the taint is tracked by the character’s Black Magic Points (BMP) score. Normally this is zero unless black magic has been used. If a character’s BMP is greater than zero he cannot use white magic. A character’s BMP is detectable in the same manner as POW and alerts others to the malicious and evil nature of the character. Animals react particularly strongly to BMP.

Whenever a character casts a black magic spell his BMP score increases by the SL of the spell. Every fifth point added is considered to be a durable point. Normal, temporary points dissipate at the rate of one point per hour. Durable points dissipate at the rate of one point per week. If the target of a black magic spell ever dies directly from the spell the caster has a *permanent* point added to his BMP. Permanent points are added to the dynamic score according to a scale. That is, one permanent BMP adds one, but six permanent BMP only adds three. An evil sorcerer who killed fifty people with black magic would have an adjustment of +9 for permanent BMP. One who killed a thousand would have

Black Magic Aura Fade

<i>Duration</i>	<i>Amt</i>	<i>Duration</i>	<i>Amt</i>
1 minute	1	3 weeks	16
2 minutes	2	45 days	17
4 minutes	3	3 months	18
8 minutes	4	6 months	19
15 minutes	5	1 year	20
30 minutes	6	2 years	21
1 hour	7	4 years	22
2 hours	8	8 years	23
4 hours	9	16 years	24
8 hours	10	32 years	25
15 hours	11	63 years	26
30 hours	12	125 years	27
2½ days	13	250 years	28
5 days	14	500 years	29
10 days	15	1000 years	30

+44 for permanent BMP.

For example, Zodric the Sorcerer (who had BMP 0) casts an Evil Eye on Bonham the Farmer for not letting him stay the night. Zodric puts 15 magic points into the Evil Eye charm which earns him an immediate BMP 15, 3 of which points are durable. The charm is critically successful in overcoming Bonham's WIL and the farmer dies in 10 hours. At that time 10 of the fifteen points have dissipated, but Zodric gains 1 permanent point giving him BMP 6. Two hours later he has lost all the temporary points and has BMP 4. After three weeks (assuming he uses no more black magic) he will be down to BMP 1. However, he will never be able to use white magic again unless he either accepts the Penance charm or receives the Forgive charm from a white sorcerer.

Another aspect of black magic is the aura of evil which accompanies its casting. This aura has a tangible, momentary presence with a strength equal to twice the SL. Thus the Evil Eye cast by Zodric would have a (momentary) effective presence of 30. This would make it detectable out to 899 feet by the perceptive, but even the most distracted clod would feel the pulse of evil out to three feet.

Immediately following the casting the spell also taints the area with its SL in BMP. An area loses



this taint at a slow rate as indicated on the table. The places where the caster and the target stood are the centers from which this taint is projected. A place that is consistently the site of black magic castings will pick up quite an evil aura.

Foci

A magic user can use a focus to aid in meditation. To do so the focus must be visible and within his weak presence range. If there is nothing physical between the magic user and the focus and it is within his strong presence range then he can use the focus whether or not he can actually see it. A focus within his very strong presence range can be used no matter what.

A focus adds its rating to the character's effective Meditation skill level. Typical foci include gems, runes and magical creations. A gem will only work as a focus if it is of exceptional clarity and brilliance. For more information see the section on *Gems* in the Referee book.

Magical Alignment

Most magics are cast willy-nilly without regard for the magical forces of the spheres. By careful and proper selection of the circumstances surrounding a

Alignment			
<i>Aspect</i>	<i>General</i>	<i>More Specific</i>	<i>Most</i>
Solar	+1%	+2%	+3%
Lunar	+2%	+5%	+7%
Seasonal	+5%	+10%	+15%
Astral	+10 MP	+100 MP	+1000 MP
Outward	+2%	+5%	+7%
Inward	+1 MP	+3 MP	+5 MP
Circumstance	+1%	+5%	+15%

spell casting the chance of success can be improved, and sometimes even the potency of the spell itself can be increased. The primary way of determining alignments is through the use of Divination, particularly through the casting of horoscopes. To get the most general level of benefit the spell to be cast must be specified. To get the more specific level of benefit the target must also be specified. The most specific level of benefit can only be gained if both the spell, the target and the MP expenditure, including distribution of TAL in magery, are specified.

Regardless of the method employed (which form of divination), each possible facet takes eight hours of work to perform. A wizard can check none, some or all of the facets, but no facet can be checked twice. The results of the skill are then checked on the Alignment table.

To gain the benefits of a successful divination roll requires that the facet should be satisfied in its most general sense. A special success is only gained by satisfying a more specific sense. And a critical success is only gained by satisfying it in a most specific sense. It is up to the referee to specify the details from the guidelines which follow.

A miss means that the divination revealed nothing. A failure means that an ill-aspected scope was cast (in other words, the benefit becomes a hindrance). A fumble means that an ill-aspected scope was cast and the wizard doesn't realize it. In either case the hindrance is of general quantity. A double fumble is of specific and a triple fumble of most specific quantity.

In general, there are two facets: time and place. However, each of these can be broken down further. Time consists of solar, lunar, seasonal and astral time. Place consists of outward, inward and circum-

stances. Each of these has a table of its own which details the results of the divination, which correspond to benefits or penalties based on the criteria for that facet.

Solar time means the time of day. In its most general sense this means day or night. This can easily be determined by the roll of any die and interpreting an even number as day and an odd number as night. For a more specific time roll 1d8 and consult the table provided. "Witching" refers to the witching-hour. For a most specific time roll 1d12 to find the hour and any die to determine if the hour is before noon (a.m.) or after noon (p.m.).

Lunar time means the phase of the moon. In its most general sense this means waxing or waning—the determination is easily made by rolling a die and interpreting an odd number as waxing and an even number as waning. For a more specific time roll 1d8 and consult the table provided. For a most specific time roll 1d30 for the day of the lunar month.

Seasonal time means the turn of the year. In its most general sense this means the four seasons. For a more specific time roll 1d8 and consult the table provided. For a most specific time roll 1d12 for month and 1d30 for day of month, re-rolling as necessary.

Astral time means that of the stars. The Great Cycle consists of 144 Lesser Cycles, each of which consists of 144 years. A full turn of the Great Cycle is 20,736 years. Generally, astral time runs in twelve year cycles (roll 1d12 – 1 to see how many years to wait). More specifically, it is a year in the current Lesser Cycle (roll $[1d12 - 1] \times 12 + 1d12 - 1$ for number of years to wait). Most specifically it is a year in a specific Lesser Cycle of the current Great Cycle (roll $[1d12 - 1] \times 12 + 1d12 - 1$ twice

Times						
1d8	Solar	(Solar Time)	Lunar	(Days)	Seasonal	(Date)
1	dawn	5:30 a.m.–6:30 a.m.	waxing	1–12	Vernal equinox	20 Mar.
2	morning	6:30 a.m.–11:30 a.m.	waxing		late Spring/early Summer	21 Mar.–20 Jun.
3	noon	11:30 a.m.–12:30 p.m.	Full moon	13–15	Summer solstice	21 Jun.
4	evening	12:30 p.m.–5:30 p.m.	Full moon		late Summer/early Fall	22 Jun.–21 Sep.
5	sunset	5:30 p.m.–6:30 p.m.	waning	16–27	Autumnal equinox	22 Sep.
6	night	6:30 p.m.–11:30 p.m.	waning		late Fall/early Winter	23 Sep.–20 Dec.
7	midnight	11:30 p.m.–12:30 a.m.	New moon	28–30	Winter solstice	21 Dec.
8	witching	12:30 a.m.–5:30 a.m.	New moon		late Winter/early Spring	22 Dec.–19 Mar.

and multiply the results to find the number of years to wait).

Outwardness of place is described by external features. For instance, a meadow, a glade, a mushroom ring, a færie mound, a river, a lake, a tavern, a temple, a fort, a tower. In general this can be characterized as natural or constructed. More specifically this refers to a general example of one of the foregoing mentioned instances. Most specifically it refers to a particular, individual example.

Inwardness of place is described by internal features and affinities. For example, a graveyard is more attuned to necromancy in particular and evil workings in general. A volcano has affinity with fire, as do hearths. Usually this refers to some mystical, magical or holy place. If the specification is only general then any magical or holy place will do as long as it is of generally similar alignment. For example, a graveyard could be used for black magic, but not white magic. A færie ring could be used for most magic. For more specific a kind of holy or magical place is specified. For example, if a færie ring were specified then neither a pristine lake nor an untouched wood would suffice.

Circumstance of place describes things about a place that are subject to change without altering the nature of the place. For example, whether there are none, few or many present in an inn, or if it is raining, or if there is snow in the meadow. Weather is the most obvious, but not the only, circumstance. What constitutes general, more specific and most specific is up to the referee—the scope is simply too large and varied to give meaningful examples of such.

Elements and Substances

In *Rune Master* there are considered to be seven elements. These are air, earth, energy, fire, metal, water, and wood. Any time something is referred to as an “element” it is one of these seven. Substances are more refined and specific than elements, each substance “belongs” to an element. If a spell works on an elemental level it cannot distinguish between different substances of the same element.

Earth

This refers to dirt, clay, gravel, rock and sand. It is what makes up most of the land. Earth substances in-

clude granite, slate, emerald, jade, humus, loam, clay and silt.

Air

This refers to all gaseous substances, although each type is its own substance. For example, chlorine gas, methane gas, breathable air, and so on.

Fire

This refers to any flame and includes extreme heat as well. Flame substances differ depending on what is making the fire: e.g., wood fire, grease fire, molten rock, etc.

Water

This refers to any aqueous solution, though each type is its own substance. For example, potable water, urine, tears, sweat, sea water, and so on.

Energy

This refers to electricity and light. At the elemental level the distinction can be made between electricity and light as well as the presence or absence thereof. The substance level is the nature of the light (or shadow). For example, the light produced by a torch, that by a candle, that by an oil lamp and that by the sun. This is different from fire which is the flame itself. Light is a product of fire, but can exist without it, as in fireflies.

Metal

This refers to all metals, precious or otherwise, including their ores. Each different metal is its own substance, such as gold, iron, tin and steel.

Wood

This refers to saplings, trees, herbs, flowers, bushes, grasses and the like whether still living, represented by their seed or cut for firewood or consumption. The substance is determined by the type of plant, for example, oak, elm, willow, hemlock, nightshade, daisy, thyme, saffron and potatoes.

HEDGE WIZARDRY

Cantrips represent a formula for casting a spell, a mystical version of a recipe. Following the recipe correctly, which depends on the character's Hedge Wizardry skill, results in the spell effect being generated. This skill also governs the character's ability to read and write cantrips. Only those cantrips whose formulas are known to the character can be attempted. Cantrips can be learned by rote memorization from a grimoire, or through research.

Spell Learning

Cantrips can be learned from a grimoire or through research. To determine how long it takes to learn a spell from a grimoire compare the hedge wizard's Hedge Wizardry skill against against a resisting score of the square of spell level and consult the Degree of Mastery table for a first degree. For example, a character with Hedge Wizardry 12 would take only a minute to learn an SL 1 cantrip while an SL 8 cantrip would take 49½ hours. To conduct research requires considerable skill, time and effort.

Researching a cantrip takes considerably more effort and skill. The character must know the relevant wizardry spell and have an understanding of the reduction formulas to transform it into a cantrip. The difficulty is equal to that of the spell being transformed times the SL the cantrip will have. Thus to make an SL 2 cantrip from a simple wizardry spell is difficulty 16.

The character must spend an amount of time working on deriving the cantrip as for a fifth degree of mastery using Create Cantrip with the previously determined difficulty. So a character with Create Cantrip 20 attempting to derive a second level cantrip from a simple spell would require twelve hours and eight minutes. Due to the nature of hedge wizardry no cantrip can have an SL greater than 8.

Each eight hours of research uses up one sheet of parchment (this assumes that parchment is sanded and re-used) and one-fifth a bottle of ink.

For example, if a character has Create Cantrip at skill score 18 and is attempting to research an SL 2 cantrip from Aura of Armor (Complex) then he will have a 6% chance of success indicating 667 hours

of research. Or if he had Create Cantrip 90 and was deriving Cloak of Armor 8 he would have a 6% chance of success indicating 395½ hours of research (5½ weeks of dedicated work, 49½ sheets of parchment and ten bottles of ink).

Note that it is up to the referee as to whether any given cantrip is allowed in the game. No matter how long a character researches a cantrip it can only be derived if the referee permits it. In particular this is important for deriving cantrips not already included in these rules.

Spell Casting

A cantrip must be either in active memory or read from a grimoire to be cast. See the Memory skill description for more information about active memory. To cast a cantrip requires both incantations and gestures. At the end of the casting period a roll is made against the character's Hedge Wizardry skill and the MP expended. If the attempt is a miss then no MP are actually spent. Otherwise 5 MP are expended, excepting that a special success reduces the cost to 3 MP. There is no especial result from obtaining a critical success.

Casting From Memory

When casting a cantrip from memory the hedge wizard must spend an amount of time varies depending on the cantrip's SL and the caster's TAL. The base time to cast a cantrip is five rounds and the cantrip's SL cannot exceed the hedge wizard's TAL. If the hedge wizard's TAL is at least double the cantrip's SL the casting time is reduced to one round. If the caster's TAL is at least triple the cantrip's SL the casting time is reduced to one action. If the caster's TAL is at least five times the cantrip's SL the cantrip can be cast as a reflex action.

Casting Time and Difficulty

SL	5 Rounds	Round	Action	Reflex	Diff.
1	1	2	3, 4	5+	3
2	2, 3	4, 5	6-9	10+	5
3	3-5	6-8	9-14	15+	8
4	4-7	8-11	12-19	20+	10
5	5-9	10-14	15-24	25+	13
6	6-11	12-17	18-29	30+	16
7	7-13	14-20	21-34	35+	20
8	8-15	16-23	24-39	40+	25

The base difficulty is determined solely by SL. This is summarized on the Casting Time table.

Casting From Grimoire

Casting a cantrip from a grimoire takes a number of minutes equal to the cantrip's SL if the grimoire is already opened to that spot. The difficulty of the casting depends on the cantrip's SL and is the same as when casting from memory. If the cantrip's SL exceeds the hedge wizard's TAL then he is unable to cast the cantrip.

Spell Focus

A spell focus is a pattern that holds the knowledge of a cantrip. To be used it must first be attuned at which point it can be activated as per the Operate Artifact skill when in the possession of the attuned owner. While active and visible to the owner he can cast the cantrip as if it were in active memory. Once activated a focus remains so until the cantrip is cast or the owner loses attunement (generally due to someone else attuning the focus). An active focus glows with a subtle light that fails to provide any useful illumination. Engravings on a blade are typical of cantrips for enhancing weapons, amulets worn around the neck which can be lifted to the eyes, or rings to be worn on fingers are also common.

Spell Attributes

Cantrips have the same attributes as any other spell. In addition, there are the attributes of concentration, additive and cumulative.

Spell Level

A cantrip's SL is specified in its description and is the number of MP that must be spent to cast it. A cantrip of the same name with a different SL is a different cantrip. The SL of such cantrips is usually appended to the name, e.g., Blast IV for a Blast of SL 4.

Range

A cantrip specified as having a range of "self" can only be cast on the caster. If the range is "touch" the caster must be in direct physical contact with the target. Clothing can be layered between the skin of the two, but grabbing a shirt sleeve does not count as touching. In general, for a touch to count the SL must exceed the AP of physical clothing and armor.

Hedge Wizardry Duration

TAL	Brief	Short	Medium	Long	Extended
1	1 rnd	1 min	15 min	1½ hrs	12 hrs
2	2 rnd	2 min	30 min	3 hrs	1 days
3	3 rnd	3 min	45 min	4½ hrs	1½ days
4	4 rnd	4 min	1 hrs	6 hrs	2 days
5	5 rnd	5 min	1¼ hrs	7½ hrs	2½ days
6	6 rnd	6 min	1½ hrs	9 hrs	3 days
7	7 rnd	7 min	1¾ hrs	10½ hrs	3½ days
8	8 rnd	8 min	2 hrs	12 hrs	4 days
9	9 rnd	9 min	2¼ hrs	13½ hrs	4½ days
10	1 min	10 min	2½ hrs	15 hrs	5 days
11	1.1 min	11 min	2¾ hrs	16½ hrs	5½ days
12	1.2 min	12 min	3 hrs	18 hrs	6 days
13	1.3 min	13 min	3¼ hrs	19½ hrs	6½ days
14	1.4 min	14 min	3½ hrs	21 hrs	7 days
15	1½ min	15 min	3¾ hrs	22½ hrs	7½ days
16	1.6 min	16 min	4 hrs	24 hrs	8 days
17	1.7 min	17 min	4¼ hrs	25½ hrs	8½ days
18	1.8 min	18 min	4½ hrs	27 hrs	9 days
19	1.9 min	19 min	4¾ hrs	28½ hrs	9½ days
20	2 min	20 min	5 hrs	30 hrs	10 days
21	2.1 min	21 min	5¼ hrs	31½ hrs	10½ days
22	2.2 min	22 min	5½ hrs	33 hrs	11 days
23	2.3 min	23 min	5¾ hrs	34½ hrs	11½ days
24	2.4 min	24 min	6 hrs	36 hrs	12 days
25	2½ min	25 min	6¼ hrs	37½ hrs	12½ days
26	2.6 min	26 min	6½ hrs	39 hrs	13 days
27	2.7 min	27 min	6¾ hrs	40½ hrs	13½ days
28	2.8 min	28 min	7 hrs	42 hrs	14 days
29	2.9 min	29 min	7¼ hrs	43½ hrs	14½ days
30	3 min	30 min	7½ hrs	45 hrs	15 days

Short range is TAL feet, Medium range is $TAL \times 10$ feet and Long range is $TAL \times 100$ feet.

Duration

A cantrip specified as being instant causes its effect and terminates immediately. A permanent cantrip does not normally end. A brief duration cantrip ends after TAL rounds, a short duration cantrip ends after TAL minutes, a medium duration cantrip ends after ¼ TAL hours, a long duration cantrip ends after TAL days. A cantrip can be terminated at the end of any round, or during a round if the caster concentrates for one action, if the hedge wizard retains a link to it.

Target

Cantrips have the same target attribute as the wizardry spell they are based on. These are usually self explanatory, such as creature or object.

Area of Effect

Cantrips must affect the entire target for them to take effect. Where relevant the area score is equal to the caster's TAL.

Resisted

A cantrip specified as "resisted" will terminate immediately after being cast unless the hedge wizard overcomes the target's WIL with his own WIL + SL.

Targeted

A cantrip specified as "targeted" requires the use of the Target skill to achieve a "hit" with the spell.

Linking

A hedge wizard can choose, when casting a cantrip with duration, to keep a link with it. This link can be terminated at will (the link will be severed at the end of the round in which the decision is made) and will immediately cease in any case if the hedge wizard goes unconscious.

Concentration

A cantrip specified as requiring "concentration" only have their effect while the hedge wizard is concentrating on the cantrip to the exclusion of all else. These cantrips also require that the wizard maintain a link to focus the concentration through.

Additive

A cantrip specified as being "additive" that is cast multiple times has the respective durations added together.

Cumulative

A cantrip specified as being "cumulative" that is cast multiple times has the SL's added together. However, there is usually an upper limit to what the cantrip can achieve.

Spell List

The inscribing cantrips are a special sort of hedge wizardry in that they produce long lasting or permanent results and they involve the casting of another spell into them. The magic of an inscribing cantrip is that it will magically write the spell (which must

Probability of Cantrip

SL	Simple	Average	Hard	Complex
1	64%	32%	8%	2%
2	32%	16%	4%	1%
3	16%	8%	2%	Unique
4	8%	4%	1%	Unique
5	4%	2%	Unique	—
6	2%	1%	Unique	—
7	1%	Unique	—	—
8	Unique	Unique	—	—

be a hedge wizardry cantrip) that is cast into it onto the material the inscribing cantrip is cast on. This material must be something suitable for ink writing like parchment or vellum.

This is a magical lettering and so is detectable as such. It also is of a quality and accuracy closer to modern printing technology than hand lettered manuscripts. However, the inscription is subject to all normal physical alterations of any other ink lettering. In other words, it is ineffective to inscribe on metal, an inscribed scroll can be burned, if it is water damaged the ink will run making it unreadable and worthless, etc.

The generic probability that any given wizard spell has a cantrip derived from it available locally is determined by the complexity of the original wizardry spell and the spell level of the cantrip. This is summarized on the *Probability of Cantrip* table and is only intended to be used as a guide by the referee. Multiplex spells are only available as unique—that is, they are so rare as to only be available if the referee so desires. Cantrips derived from omniphex and transcendent spells are not possible.

Acne

SL 1

Resisted, Additive

This spell causes the target to break out with a terrible case of acne for one week.

Attack Boost

SL 1 to 8

Duration

This spell works on any object used as a weapon. It increases the effective skill for an attack by SL and

does SL additional points of magical damage. If used on a missile weapon launcher (instead of the missile) there is no additional damage, just a bonus to hit.

Animate Object

SL 1 to 8

Range, Duration

This cantrip is used to animate a small object. The more closely the object resembles a living creature or already possesses joints the more readily it can be animated. Animated objects are independent—they are not controlled by the hedge wizard that animated them. They generally behave in an inquisitive manner and will tend to retreat if antagonized though they will attempt to defend themselves if pressed.

A minimal SL is required to affect an object depending on the object's size. Any SL in excess of this minimum goes toward animating it. Points awarded for sympathy to an animated creature add to the animation score. The total score is the animated object's STR, AGI and general score for control or success. HP are the same as the object had before being animated. For example, a lead casting of a gargoyle weighing one pound and the target of Animate Object V might have 8 points for sympathy to a gargoyle and would thus have AGI 8.

<i>SL</i>	<i>Maximum Weight</i>
1	1 ounce
2	2 ounces
3	4 ounces
4	8 ounces
5	1 pound
6	2 pounds
7	4 pounds
8	8 pounds

Automatic Quill

SL 1

Range, Duration

This cantrip causes the targeted quill (weighing no more than one ounce) to become animated such that it will write automatically in a neat hand whatever the caster dictates to it. Ink is still required though the quill will dip itself as necessary if an inkwell is within a foot or so of the parchment it is writing on. The quill can only write in a script known to the

caster and will represent as best it can the language spoken by the caster.

Avaunt

SL 1 to 8

Range, Resisted

This cantrip takes effect the following round and forces the target to end the round a number of hexes equal to SL farther from the caster than he was at the beginning of the round. The target chooses how he accomplishes this and he *must* do this. If, for some reason, it is physically impossible for the target to accomplish he will collapse in a faint for a number of additional rounds equal to SL. If jumping off of a cliff is the *only* way to end the round the requisite distance farther from the caster the target *will* do so. He cannot simply choose to swoon instead.

Baldie

SL 1

Range, Duration, Resisted, Additive

This cantrip causes the target to lose all of his head hair over the period of one minute. At the end of the spell it regrows at the same rate.

Blast

SL 1 to 8

Range, Resisted

This cantrip does damage directly to the target's body. Because it is caused directly by magic, armor and armoring spells have no effect, but Cloak vs Magic and other spells that protect against magic will stop the damage if they stop the Blast. Basically, anything that provides AP is ignored.

<i>Level</i>	<i>Damage</i>
First	1s10
Second	1d4
Third	1d6
Fourth	1d8
Fifth	1d10
Sixth	1d12
Seventh	2d6
Eighth	1d6 + 1d8

Blink

SL 1 to 8

Range, Instant

This cantrip causes the targeted object to teleport from where it is at to a location specified by and visible to the caster. The object cannot weigh more than a limit based on SL and must be inanimate. Moreover, this spell may be resisted if the object is in body contact with a being possessing POW.

<i>Level</i>	<i>Maximum Weight</i>
First	8 ounces
Second	1 pound
Third	2 pounds
Fourth	4 pounds
Fifth	8 pounds
Sixth	16 pounds
Seventh	32 pounds
Eighth	64 pounds

Boundary

SL 1 to 8

Range, Duration, Area

This cantrip sets up a perimeter which, if crossed, alerts the caster (if he is awake). Spells can also be cast into it, though the total of all spell levels cast into it cannot exceed SL. Any spells held in this manner are held frozen until the perimeter is crossed at which time they are activated. Spells can be either targeted at the intruder or the caster, specified at the time the spell is cast into the Boundary. At the time of casting the hedge wizard can specify if the boundary will be triggered by entry, exit or either case. Also, at the time of casting the hedge wizard specifies the minimum and maximum sizes detected. To detect things smaller than Tiny the size “Insect” must be specified. Only living things are detected. Any spells to be held by the Boundary must be cast into it before the Boundary’s duration expires. The Boundary spell itself will last up to POW hours at which time it (and any spells that have been cast into it) dissipate harmlessly.

Burning Hands

SL 1 to 8

Range, Resisted, Cumulative

This cantrip causes anything the target touches with his hands to feel like it is on fire. To hold on to something requires a Discipline skill roll at the time it is picked up and at the beginning of each round thereafter with a difficulty equal to $10 + SL \times 2$.

Infect With Disease

SL 1 to 8

Instant

This cantrip infects the target with disease having virulence equal to $SL \times 2$. This is a generic, magical wasting disease. Though not resisted as a spell it is resisted as a disease.

Infest With Disease

SL 1 to 8

This cantrip infects a corpse with disease having virulence equal to $SL \times 2$. This is a generic, magical wasting disease. This infection lasts for a number of days determined by SL. $\frac{1}{2}(SL^2 + SL)$

Cause Disease

SL 1 to 8

Permanent, Resisted

This cantrip causes the effect of a generic, magical wasting disease having an LOE determined by the resistance roll. The disease is caused by the spell so breaking the spell will end the disease.

Charisma

SL 1 to 8

Duration, Cumulative

This cantrip adds $SL \times 2$ points to the target’s CHA. The appearance of the target does not alter, but qualitative aspects change. If CHA is increased by at least 6 points then the alterations are so much as to make the target unrecognizable. This increase has no effect on skill base.

Charm Person

SL 2

Range, Duration, Resisted

This cantrip causes the target to be rather taken by the caster—so much so in fact that they will likely do anything that the caster suggests. This cantrip cannot be used in a combat situation and if the target already has strong feelings against the caster all this cantrip will do is negate them.

Cloak of Armor

SL 1 to 8

Range, Duration

This cantrip creates a shimmering cloak around the target that has AP equal to SL. The shimmer of this

cantrip alters the quality of the target's appearance only, in no way hindering someone's perception.

Cloak of Distortion

SL 1 to 8

Range, Duration

This cantrip blurs and distorts the target's visual image making it harder to hit. The net effect of this is to increase the difficulty of any attempt to hit the target by SL.

Cloak vs Detection

SL 1 to 8

Range, Duration

This cantrip causes the target and items in his possession to not be detectable by magic unless the detecting spell has a higher SL than this cantrip. The sole exception is a spell for detecting magic which is only fooled if this cantrip has a higher SL than the detect magic spell.

Cloak vs Magic

SL 1 to 8

Range, Duration

This defensive cantrip stops any resistable spell, cast on the target of this spell and having equal or lesser SL, from taking effect.

Cloak vs Spirits

SL 1 to 8

Range, Duration

This cantrip acts like armor against attacks by spirits, giving a bonus of $SL \times 2$ to whatever attribute is resisting the spirit's assault.

Confuse

SL 1 to 8

Range, Duration, Resisted

This cantrip confuses the target to a degree determined by relative success of the resistance roll. Keep in mind that the confusion and uncertainty induced by this spell is magical in nature—regardless of the target's actual strength of personality he *will* act in accordance with the spell effects.

Success Result

Critical Target is so thoroughly confused that he mixes up friends for enemies and vice versa.

Special

Target is uncertain of everything: his name, his friends, his enemies, what he was doing, what he should be doing. So complete is this uncertainty that his only choice is to sit and do nothing for fear that any action will be a wrong one. Note that this is a magically induced uncertainty and takes hold regardless of the personality of the target.

Normal

Target is uncertain about what is going on, what he is doing, and so on. Consequently, any action taken suffers a penalty of 6.

Miss

Target is uncertain until the end of the next round, suffering a penalty of 2 to any action attempted.

Coordination

SL 1 to 8

Duration, Cumulative

This cantrip increases the target's DEX and AGI by $SL \times 2$ points up to twice the target's current unadjusted DEX and AGI scores. This increase has no effect on skill base.

Curdle Milk

SL 1 to 8

Additive

This cantrip ruins the milk from the touched cow for a number of days based on SL.

<i>Level</i>	<i>Duration</i>
First	one day
Second	two days
Third	six days
Fourth	ten days
Fifth	fifteen days
Sixth	twenty-one days
Seventh	twenty-eight days
Eighth	thirty-six days

Cure Crippling Wound

SL 1 to 8

Touch, Instant

This cantrip is used to cure a crippling wound and only takes effect if the target's HP do not exceed SL. This precludes the cantrip from being useful except for small creatures due to the inherent limitations of

hedge wizardry. If the crippling injury has any damage points left in it then this casting heals all the damage points but nothing more. If there are no damage points in the crippling wound then each casting advances the wound's recovery by one level.

Cure Disease

SL 1 to 8

Touch, Instant

This cantrip is used to cure a disease and only takes effect if the virulency of the disease does not exceed $SL \times 2$. If the target has multiple diseases this spell automatically targets the least virulent disease. The target is then able to recover from the ill effects of the disease per the normal rules for that disease.

Cure Impairing Wound

SL 1 to 8

Touch, Instant

This cantrip is used to cure an impairing wound and only takes effect if the target's SWL does not exceed SL. This precludes the cantrip from being useful for large creatures due to the inherent limitations of hedge wizardry. If there are any damage points left in the impairing injury then this cantrip removes them with no other benefit. Otherwise it advances the recovery state by one level at each casting.

Deflect Missile

SL 1 to 8

Range, Instant

This cantrip reduces the effective level of success of the attack by an amount indicated by SL. This spell can be cast pre-emptively on a missile—that is, after the missile has been readied and before it is launched. However, in such a case the cantrip is resisted and, even if successful, will only affect the missile if it is launched before the end of the round. If the missile is not launched by the end of the round the cantrip dissipates without effect.

If the cantrip can be cast as a reflex action then it can be cast instead of making a normal defense against a ranged attack made against the hedge wizard. In such a case the caster is normally difficulty 1 to be hit, though the referee may allow dodging at half effective skill level. If the cantrip is being used in this fashion then it is cast after the missile has been launched and therefore is not

resisted.

Finally, this cantrip can be used against any missile attack as long as it can be cast in time. Typically the cantrip is “held” from casting SR to the attack SR. Notably, it can only be cast before casting SR if the hedge wizard is tracking the attacker and the target and can cast the cantrip as a reflex action. Doing so counts as the hedge wizard's spell casting action for the round. Although the cantrip is cast after the missile is launched, and so avoids being resisted, the caster must use Target to “hit” the missile before it hits its own target. Doing so is base difficulty 1, adjusted for the size of the missile (generally Extremely Tiny) and its velocity (it is assumed to move the greater of one-tenth maximum range and close range in the first strike rank and this forms the basis for the penalty for movement). For example, to Target a sling stone having an extreme range of 500 feet has a penalty for moving 50 feet (10 hexes) in addition to the penalty for size.

If cast at SL 1 the blow becomes “glancing” such that the first damage roll is halved and the effective AP is doubled. For example, if an arrow hit with a nominal critical success with the attacker choosing to roll damage twice then if Deflect Missile I were used on the arrow the first damage roll (in this case of 1d12) is halved though the second damage roll is not. A roll of 3 becomes 2 (the referee rounds $1\frac{1}{2}$ to 2), the second roll of 6 remains six for a total of 8 points of damage. If the target were wearing ringmail then the normal 6 AP would be doubled to 12 AP, then halved for an impaling attack and halved for a special success by the impaling attack. This leaves an effective 4 AP reducing the 8 damage to four points.

At SL 2 and 3 the level of success of the attack is simply reduced by one level and at SL 4 to 7 the attack is reduced by two levels of success. An SL 8 Deflect Missile cantrip reduces the level of success by three.

Detect [Substance]

SL 1 to 8

Range, Duration, Concentration

There is a different cantrip for every substance, but they all work in the same fashion. The cantrip

guides the caster to the closest source of the substance not already known to him and having a minimum quantity as determined by the caster. The guidance is purely directional and gives no indication of distance. A character who can actually do trigonometry could conceivably triangulate to find the distance, but math skills are very rare and the concept of triangulation is virtually unknown. Once the caster is done with the located substance (for instance, having reached it) he can choose to have the cantrip guide him to the next closest from his current position, and so on, until the cantrip ends or SL number of substance locations have been revealed.

Common substances for which there are Detect cantrips include copper, gold, iron and water. There are a variety of Detect cantrips for different precious stones, such as Detect Topaz or Detect Beryl. The Detect Magic cantrip detects magic based on SL. Detect Enemies detects creatures (living or otherwise) who knowingly intend to harm the caster (and, because this cantrip is not being cast on them, there is no resistance roll and spells that block other spells, such as Cloak vs. Magic, have no effect). Detect Undead detects undead creatures and Detect Life detects living creatures, both based on size. With Detect Water the cantrip will detect any water unless the caster specifies potable water only.

Detect Detection

SL 1 to 8

Duration

This cantrip alerts the caster if a Detect cantrip or any spell for detecting, identifying or locating has been cast on himself or on any item in his possession. The only exception is a detection spell which defends against being detected, such as Silent Detect. These are only detected if their SL is no greater than that of this cantrip.

Disarm

SL 1 to 8

Ranged, Instant, Resisted

This cantrip cast on a creature causes it to reflexively loosen its grip on whatever is held in its dominant hand such that it drops it.

Dispel Magic

SL 1 to 8

Range

This cantrip is cast on another spell to end it immediately. If the target spell is of higher SL this cantrip has no effect. Defensive spells, like Cloak vs Magic, have to be penetrated before this cantrip can take effect. If no specific cantrip is targeted, Dispel Magic will preferentially destroy defensive magic.

Duplicate Missile

SL 1 to 8

Duration

This cantrip can be cast on arrows, rocks, knives or any other kind of missile which, if launched before the termination of this spell, results in SL duplicate missiles being created and following roughly the same trajectory as the first. Each created missile is rolled to hit separately from the first and using the same exact numbers. Created missiles do not have any magical properties of the original.

Endurance

SL 1 to 8

This cantrip restores up to $SL \times 2$ FP to the target.

Envenom

SL 1 to 8

Duration

This spell causes the targeted object to be coated with a generic, magical poison. Although traditionally used on weapons, it also works on clothing if the contact is prolonged. If the clothing is being worn at the time of casting then the cantrip is resisted.

Extinguish

SL 1 to 8

Range

This cantrip puts out fires or flames and cools hot materials to the ambient temperature. This will affect any fire with an intensity equal to or less than SL.

Eagle Eye

SL 1 to 8

Range, Duration

This cantrip reduces the apparent distance as seen by the target without affecting his field of vision. Basically he can see at $2^{SL} \times 50$ feet as well as he

could normally at 50 feet. This has the effect of giving a bonus of SL to any Search or Scan rolls.

Fear

SL 1 to 8

Range, Duration, Resisted

This cantrip causes the target to lose confidence, effectively reducing his Morale rating by SL. This may cause the target to be demoralized or panic stricken along with all that that entails. The target suffers a penalty of SL to any combat action from being jittery. This is in addition to any penalties for being demoralized.

Firearrow

SL 1 to 8

Duration

This cantrip can be cast on arrows, rocks, knives or any other kind of missile which, if launched before the termination of this spell, will be replaced by one of flame until the end of the round in which the missile impacts. As the missile is actually replaced by one of fire it does no normal damage and also loses any magical properties the missile may otherwise have had. However, the cantrip must overcome the combined SL of all existing magic on the missile with its own SL on the resistance table or it will fail to have any effect at all. In any case, the maximum weight missile that can be affected is $SL \times 8$ ounces. The damage done is magical fire damage with a base STR of $SL \times 5$. Thus a Firearrow IV cast on a normal arrow would have an adjSTR of 16. This base STR has no effect on the missile's ranges, only the damage done. If the missile hits a flammable target it will ignite a natural fire.

Fireblade

SL 1 to 8

Duration

This cantrip can be cast on any bladed weapon (such as an axe, sword or spear) which then temporarily replaces the metal blade with one of flame for the duration. As the blade is actually replaced by one of fire it does no normal damage and loses any magical properties the weapon may otherwise have had. However, the cantrip must overcome the combined SL of all existing magic on the weapon with

its own SL on the resistance table or it will fail to have any effect at all. In any case, the maximum weight weapon that can be affected is $SL \times 1$ pound. The damage done is magical fire damage with a damage multiplier of $SL \div 4$. Thus a Fireblade IV wielded by a STR 10 character would have an adjSTR of 10 regardless of the weapon on which the cantrip had been cast.

Frostman

SL 1

Range, Duration, Resisted

This cantrip causes the target's skin color to become a frosty blue, frost crystals to appear in any hair and the eyes to become an icy blue. Though of unknown origin, the mad magician Hap Ilwig is reputed to have created this effect.

Golden Voice

SL 1 to 8

Duration

This cantrip can only be cast on living creatures in which case it improves the singing voice a number of steps equal to SL.

Glue

SL 1 to 8

Duration

This cantrip can only be cast on two inanimate objects which are already touching. If either of those objects is in close proximity to a living being then the cantrip is resisted. The bond has a STR equal to $SL \times 10$.

Grow Mustache

SL 1

Range, Duration, Resisted, Additive, Cumulative

This cantrip causes the target's face—male, female or animal—to grow a mustache. If there is already a mustache this cantrip causes it to thicken and lengthen. The mustache growth is about half an inch.

Heal

SL 1 to 8

This cantrip heals SL points of damage or up to $SL \times 5$ points of stun at the caster's discretion. If a wound is bleeding it ceases to bleed when all of its damage is healed.

Handfire

SL 1 to 8

Duration

This cantrip causes a ball of fire about four inches in diameter to appear in the caster's dominant hand. The fire intensity is equal to SL with illumination as per a normal fire. The caster's dominant hand is not burned by this fire as long as he stays linked to the spell, anything else (including other parts of the caster's anatomy) is burned. The ball will hang motionless in midair if the caster lets go of it, or he can move it around. If the caster has TAL 18 or higher then the ball can be thrown as if a typical rock though doing damage appropriate to fire intensity.

High Velocity

SL 1 to 8

Duration

This cantrip can be cast on arrows, rocks, knives or any other kind of missile which, if launched before the termination of this spell, increases the effective STR by $3 \times \text{SL}$ for purposes of range and damage. For example, if High Velocity III is cast on an arrow that is then fired from a STR 12 long bow the Medium range of the shot will be 210 feet instead of the normal 120 feet and the arrow will do $1d6 + 1d8$ damage instead of the normal $1d10$ damage.

Hot Foot

SL 1 to 8

Range, Resisted, Cumulative

This cantrip causes the target's feet to feel like they are on a hot griddle whenever they are in contact with the ground (floor, whatever—ceiling for a fly walking on that) causing him to hop about. There is no actual possibility of damage, the cantrip just causes the sensation of acute pain which can be suppressed by making a Discipline skill roll—the level of success of which reduces SL (or, in the case of a failure or fumble, increases it). The effect of a Discipline skill roll only lasts for one round. It can only be made at the end of the round and affects the following round. Any skill that depends on the target remaining stable suffers a penalty equal to SL (or more, at the referee's discretion). This includes virtually all combat skills and some skills, such as Pick Pocket or Pick Lock become virtually impos-

ible with a penalty of $\text{SL} \times 5$. If a skill attempt takes place over more than one round and the target is attempting to use Discipline then the highest effective SL over the entire time of the attempt is used to determine the penalty to the skill.

Identify

SL 2

Range

This cantrip identifies the targeted cantrip to the caster and when it was cast. For hedge wizardry it will give the cantrip name and level, for wizardry it will give the spell type, name and level, and so on.

Ignite

SL 1 to 8

Range

This cantrip will ignite any inanimate object that is normally flammable and whose weight does not exceed the limit for the cantrip. Only whole objects can be affected. If the target is attached to or in close proximity with a living being then the cantrip is resisted.

Level	Maximum Weight
First	eight ounces
Second	one pound
Third	two pounds
Fourth	four pounds
Fifth	eight pounds
Sixth	sixteen pounds

Inhibit Magic

SL 1 to 8

Duration

This cantrip is cast on another cantrip and reduces that spell's effectiveness. The effect of this cantrip is to reduce the cantrip level of the targeted cantrip by two levels for the duration of the spell. If cast on an object with multiple enchantments and without having a target enchantment or cantrip specified this cantrip will automatically target the most powerful active effect. It must first penetrate any defensive magics, such as Cloak vs Magic.

Inscribe Cantrip

SL 1 to 8

Duration

This cantrip, when cast on a sheet of paper (usually in the hedge wizard's grimoire), will inscribe the first cantrip of equal or lesser SL cast into it. This cantrip's duration is only the time delay allowing for the cantrip to be inscribed to be cast into it—an inscribed spell stays inscribed permanently. If no cantrip is cast into the inscription within the duration it becomes a permanent, magical, empty inscription. To utilize an inscribed cantrip requires the Cantrip skill.

Inscribe Scroll

SL 1 to 8

Duration

This cantrip, when cast on a sheet of paper (usually a scroll), will inscribe the first cantrip of equal or lesser SL cast into it. If no cantrip is cast into the inscription within the duration it becomes a permanent (because it cannot be read), empty inscription. The contained cantrip will be released upon a audible reading of the scroll. No skill, roll or MP expenditure is required, but if the cantrip is resisted the reader's WIL is used, not that of the original caster. An inscribed scroll stays so until damaged, destroyed or read. In the last case the writing is removed as the inscribing cantrip ends.

Itch

SL 1 to 8

Range, Resisted, Cumulative

This cantrip causes the target to itch insufferably some place on their body. The distraction of the itching sensation gives him a penalty to any action he attempts equal to $SL \times \frac{1}{5}$, cumulative each round he does not spend the entire round scratching at the itch. Once the itch has been scratched the SL is reduced by one and the penalty is reset. When SL reaches zero the cantrip terminates immediately. The location which is itching is determined by the referee, but the recommended way is to roll for a hit location, as in combat.

Note that anything more than light clothing will prevent proper scratching of the itch. A character can, at the outset of any bout of itching, attempt his Discipline skill roll to control the itching. His level of success immediately reduces the SL. On the other hand, negative levels of success associated

with failure and fumbles increase the SL. Rune lords are practically immune to this cantrip, but it is a dandy way of getting a knight to shed his armor.

Jinx

SL 1 to 8

Range, Resisted

The target suffers a penalty of $SL \times 2$ to all actions for the rest of this round and all of the next.

Open

SL 1 to 8

Range, Instant

This cantrip will cause a latched door, window or lid to unlatch (and swing open if the hedge wizard desires). A "door" wider than three feet or taller than six is not affected by this cantrip. To open both sides of a double door this cantrip must be cast twice. Only a Lock cantrip of higher SL or a lock mechanism having a complexity greater than SL will prevent the door from opening.

Knock

SL 1 to 8

Range, Instant

This cantrip is cast on a door, window, drawer, or other piece of furniture that opens and closes and has the effect that the target will vibrate and rattle so as to knock. The knocking can be rapid, rhythmic, loud or quiet. Each SL can be used to cause one knock, a pause between knocks or to increase or decrease the intensity of the knocking. Knocks are approximately one second apart. A Knock VIII could be used to knock eight times in rapid succession, or deliver four loud knocks, or four knocks spaced out, or some other combination or effect.

Lessen Attack

SL 1 to 8

Range, Duration

This cantrip works on any object used as a weapon. It decreases the chance to hit by SL and reduces rolled damage by SL points.

Light

SL 1 to 8

Range, Duration

This cantrip must be cast on some physical, in-

animate object. It will then glow with faerie light having LP equal to $SL \times 2$. Either the whole object, or a distinct portion selected by the caster at the time of casting, is the source of the illumination. For example, when cast on a coin light might emanate from the entire surface, from a single face, only from the rim, etc.

Link

SL 1 to 8

Range, Duration

This cantrip allows mind-to-mind communication via prepared and sent thoughts between the caster and SL targets. All communication is with between the caster and a target—targets cannot communicate directly between themselves. Communication is in the medium of a language—this cantrip does not break down any language barriers.

Locate Caster

SL 4

Range, Duration, Concentration

This cantrip is cast on a creature or item that has a spell on it. The targeted spell can be specified, but if it is not is the defensive spell with the highest SL (or the spell with the highest SL if there are no defensive spells on the targeted creature or item). The cantrip reveals the identity of the caster of the targeted spell if there exists a link between the two. The identity is a matter of unique, magical “thumbprint”—not a name, face or location.

Lock

SL 1 to 8

Range, Instant

This cantrip causes a door, window or lid to swing shut and latch or lock, if it has one. A “door” wider than three feet or taller than six feet is unaffected by this cantrip. To close both sides of a double door this cantrip must be cast twice. The door is held closed by a force of STR equal to $(SL - 1) \times 5$.

Luck

SL 1 to 8

Range

This cantrip decreases the difficulty of any action attempted by the target by SL, though not less than 1. The effect lasts until the end of the round following

that in which it was cast.

Magic Dart

SL 1 to 8

Range, Targeted

This cantrip launches a number of small, magical darts from the caster’s hand equal to SL. The spell is not cast on the target so magic protecting against other magic is of no use. However, the darts dissipate harmlessly if they fly to the caster’s range so the target must be within range for there to be any real effect. The caster rolls to hit for each dart launched with his Target skill. A dart does magical crush damage for an adjSTR of $POW \times 0.3$ and can be defended against normally.

Magic Fist

SL 1 to 8

Duration

This cantrip can be cast on a hand, increasing the chance to hit with that hand by SL and the damage by adjSL points (for unarmed attacks only).

Make Focus

SL 1 to 8

Touch

This cantrip can only be cast on an inanimate object as part of a Craft skill roll that involves making a visible pattern. For example, weaving a pattern into a rug, or embroidering on a shirt, or carving into a wooden object, etc. Both the craft skill roll and the spell casting must be successful. This cantrip will create a focus from the patterning capable of storing the knowledge of any cantrip of equal or lesser SL. The focus will last for as long as the patterning is undamaged. This could be used, for example, to acid etch a pattern for Sharpen Blade into a sword blade.

Make Magical

SL 1 to 8

Range, Duration

This cantrip can only be cast on an inanimate object. All it does is make it magical so that it will be detected by a detect magic spell.

Make Pet

SL 2

Range, Duration, Resisted

This cantrip can only be cast on an animal, usually a bird, cat or dog. If successful the animal will come to the hedge wizard when called and will fawn on and love him while receiving attention.

Matu

SL 1 to 8

Range, Duration, Concentration, Targeted

This cantrip creates a small dragon-like creature about eight inches in length (mostly wings and tail, but with some nastily sharp fangs and claws) that flies at the indicated target and harries him. It can fly at about Mv 20, though being made up of magic it has no momentum to speak of. Although the target must be initially visible to the caster there is no range restriction. However, the matu cannot get farther from the hedge wizard than his range allows. Because it is directed at the target, not a spell that is cast *on* a target, there is no saving throw.

The matu has HP equal to SL and no armor, so it is easily eliminated. When HP drop to zero the matu disappears and the cantrip is broken. The chance to hit with its teeth and claws is equal to the hedge wizard's $TAL \times \frac{1}{2}$ while its dodge is equal to TAL. Damage from tooth and claw is with an adjSTR equal to SL with type of cutting, so it is more of a harrassment than anything else.

A matu *can* breathe fire on its target, however, each time it does so costs it one HP. Its breath does 1d6 magical fire damage and has a reach of $SL \times 5$ feet. The matu has a chance to hit with its breath equal to the hedge wizard's $TAL \times \frac{1}{2}$.

Moonlight

SL 1 to 8

Range, Duration

This cantrip is cast on an object, causing it to glow with moonlight having IP equal to SL.

Permanency

SL 1 to 8

Touch

This cantrip is cast on an object or item (it does not work on living creatures) that already has a spell (whose SL does not exceed that of this cantrip) on it to make the other spell permanent. Doing so costs the hedge wizard a number of points of POW equal to SL. This is a permanent loss, it is not regained

like FP or MP expenditures. Effectively, this makes the duration of the spell it is affecting indefinite. It is a way to make magic items, but not one often employed due to the POW cost involved.

Polish Blade

SL 1 to 8

Range, Instant

This cantrip causes the targeted metal object to lose up to SL levels of rust. Any HP lost to rust damage are not restored. Only metal objects weighing no more than \sqrt{TAL} pounds can be affected.

Rage

SL 1 to 8

Range, Duration, Resisted

This cantrip causes the target to become very aggressive and violence will result from any confrontation unless the target succeeds in a Discipline/10 + SL roll. While under the effect of this cantrip the target will have his chance to hit with any weapon increased by SL, but the chance of any defense is *decreased* by SLs. No spells which are not directly offensive in nature may be cast. The character's Morale score is also increased by SL.

Repair

SL 1 to 8

This cantrip can repair broken objects, all substantial parts of which must be present. Each casting restores (SL)d10 hit points to the object, but lowers the object's permanent hit points by one.

Restore Fatigue

SL 1 to 8

Touch, Instant

This cantrip recovers a number of FP equal to five times SL. If all FP are recovered then LFP are recovered at the rate of one per SL. For example, a character with 2 LFP and 6 FP who has Restore Fatigue IV cast on him recovers all 6 FP (which however adds one to his LFP total) and then recovers two LFP (one of which is the accrued LFP) leaving the character with 1 LFP and 0 FP.

Rot Wood

SL 1 to 8

Range, Instant

This cantrip introduces SL levels of rot into the

targeted item made of wood. This will typically increase by one point per week. After twelve points of rot each additional point does $\frac{1}{32}$ HP as damage. At forty five points the object is entirely consumed. Only objects whose weight in pounds does not exceed \sqrt{TAL} can be affected.

<i>TAL</i>	<i>Weight</i>	<i>TAL</i>	<i>Weight</i>
6	2¼ pounds	15	3¾ pounds
7	2½ pounds	16–18	4 pounds
8	2¾ pounds	19, 20	4¼ pounds
9, 10	3 pounds	21, 22	4½ pounds
11, 12	3¼ pounds	23, 24	4¾ pounds
13, 14	3½ pounds	25–27	5 pounds

Rust Sword

SL 1 to 8

Range, Instant

This cantrip introduces SL levels of rust into the targeted metal object. Rust typically increases at the rate of one point per month. Past twelve points each additional point of rust causes damage equal to $\frac{1}{32}$ HP. At forty five points the object is entirely consumed. Only objects weighing no more than \sqrt{TAL} pounds can be affected.

Second Sight

SL 1 to 8

Range, Duration

This cantrip allows the target to see the auras of people, animals, plants, spells and magic items. This perception is blocked by anything that would block normal vision (e.g., the person, object, etc. must be seen for its aura to be seen). An estimate of the AUR or magic points in the perceived aura can be made with an accuracy indicated by SL. The referee informs the player of the value he arrives at by the following formula, rounded to the nearest whole number. For example, at SL 3 and rolling an 8 on 1d10 the referee would report an AUR 6 as being AUR 8 ($6 \times (8 + 5) \div 10 = 7.8$).

<i>SL</i>	<i>Accuracy</i>
1	$AUR \times 1d20 \div 10$
2	$AUR \times (1d12 + 4) \div 10$
3	$AUR \times (1d10 + 5) \div 10$
4	$AUR \times (1d8 + 6) \div 10$
5	$AUR \times (1d12 + 14) \div 20$
6	$AUR \times (1d10 + 15) \div 20$

$$7 \quad AUR \times (1d8 + 16) \div 20$$

$$8 \quad AUR$$

Sharpen

SL 1 to 8

Touch, Duration

This cantrip makes the targeted edge, as of a knife or sword blade, preternaturally sharp. The affected weapon ignores $SL \times 2$ points of armor and does an additional SL points of damage.

Silence

SL 1 to 8

Duration

This cantrip muffles slight or incidental noises giving a bonus of $SL \times 3$ to the target's Sneak skill. This cantrip has no effect on sharp or sudden noises, such as may be caused by fumbled Sneak rolls. It also only enhances someone's intentional stealth, having no effect on someone's ability to speak, chant incantations, give orders, etc.

Silent Detect Magic

SL 1 to 8

Range, Duration, Concentration

This cantrip guides the caster to the closest magical item or cast cantrip within range. Once there if the cantrip is still running it will guide the caster to the next closest from that position, and so on. The operation of this spell is not normally detectable.

Slow

SL 1 to 8

Range, Duration

This cantrip decreases the target's movement rate $SL \times 2$ points. Modifiers to movement rate for running, etc. are applied *before* the effect of this spell.

Speed

SL 1 to 8

Range, Duration

This cantrip increases the target's movement rate by $SL \times 2$ points. Modifiers to movement rate for running, etc. are applied *before* the effect of this spell.

Spell Sniffer

SL 4

This cantrip informs the caster of all spells cast on

the target within the last 24 hours and roughly (within a half hour of) when they were cast.

Sprout Beard

SL 2

Range, Duration, Resisted

This cantrip causes the target's face, male, female or animal, to sprout a beard. If there is already a beard this cantrip causes it to thicken and lengthen. The beard growth is about two feet in length.

Strength

SL 1 to 8

Duration, Cumulative

This cantrip increases the target's STR by $SL \times 3$ points up to twice the target's current unadjusted STR score. This will temporarily increase everything that is based on STR, except for skill base.

Shock

SL 1 to 8

Range, Instant, Resisted

This cantrip is resisted by the target's CON, not WIL, and has an offensive score of $SL \times 5$. A critical success causes the target to lose all of the rest of the current round and the two following rounds to inaction. A special success causes the target to lose the remainder of the current round and all of the following round to inaction. A normal success causes the target to lose his next action. There is no particular effect for failures and fumbles.

Stun

SL 1 to 8

Range, Instant

This cantrip is cast on a target who takes 1d8 stun damage to a random location. As the stun is a physical effect the spell is not resisted but armor does protect the target. The maximum number of targets that can be designated is equal to SL. SL in excess of the number of targets selected is lost, a target can only be hit once with this spell per casting.

Explosion

SL 1 to 8

Range, Instant

This cantrip is cast on a hex doing stun damage for SL to everything within it. Nearby creatures and

objects are damage, but with an effective SL reduced by the distance. So at SL 2 a character in an adjacent hex would take 1s6 stun damage. Damage is 1s6 for SL 1, 1d4 for SL 2, 1d6 for SL 3, 1d8 for SL 4, 1d10 for SL 5, 1d12 for SL 6, 2d6 for SL 7 and 1d6+1d8 for SL 8. Anyone taking damage is knocked back is if they had taken twice the damage. For characters or objects in the same hex as the explosion roll randomly to determine which hex facing they are knocked back through.

Concussion

SL 1 to 8

Range, Instant, Resisted

This cantrip can cause disorientation, confusion, unconsciousness and even physical injury. Because it directly affects the target it is resisted, but any injury completely ignores physical protection, such as armor or spells that provide armor points. On a miss the target feels slightly disoriented, but not sufficiently to cause a penalty. On a success the character is confused and disoriented causing the loss of his next action (a delay of 4 SR during which nothing can be done, not even defense) and suffering a penalty of 6 to the end of the following round. On a special success the character is momentarily knocked unconscious—just 1 SR but enough to make him fall down and drop anything being held. On a critical success the character is knocked unconscious for a minimum of one round, after which point he can be awakened normally, and will awake naturally in one minute. A double critical success causes, in addition, a point of damage while a triple critical success causes serious wound level damage. In both cases damage is taken to the head.

Vigor

SL 1 to 8

Duration, Cumulative

This cantrip increases the target's CON and END by $SL \times 2$ points up to twice the target's current unadjusted CON and END scores. This will temporarily increase everything that is based on CON or END, such as Fatigue Points or Hit Points, except for skill bases.

Wall of [Type]

SL 1 to 8

Range, Duration, Concentrate to move

This is a different cantrip for each type. Wall of Light I is a different cantrip from Wall of Light II which is a different cantrip from Wall of Shadow II. The base dimensions of a wall are a height of eight feet and a length of $SL \times 2$ hex-sides (approximately $SL \times 5$ feet). The height can be increased by four feet for every hex-side less of length the wall spans. The wall *only* occupies the faces, it *does not* occupy the hexes. The caster can change the wall's dimensions to any permissible or move the wall to anywhere within range that he can see (in other words, could cast the spell) by spending the same amount of time as it took to cast the cantrip in concentration.

The wall can be used to surround a hex occupied by an enemy who normally will get no chance to resist the spell as it is being cast on the hex, not on him. If the wall is continuous, e.g., it completely surrounds an area, the caster can at the time of casting specify that it is a dome. However, a dome must always completely enclose an area through any re-shaping the caster does.

Wall of Brambles

This cantrip creates a wall of brambles which, from one side looks completely impenetrable, but from the other has a kind of hazy, translucent appearance. To force through the brambles from the "impenetrable" side requires speed or strength. A character can simply run through the barrier if his *Mv* exceeds $2 \times SL$, but doing so takes 4 SR. A character can force his way through the barrier by sheer force, but to do so requires a minimum STR equal to SL^2 and takes *SL* rounds, reduced by one round per point of excess STR. Thus a creature with Move 8 and STR 10 could not move through a Wall of Brambles IV unless he sprinted to have an effective *Mv* greater than 8. While Wall of Brambles I is trivial to force through, a Wall of Brambles VIII is nearly impossible to win through for most characters. Passage from the other side offers no resistance.

Wall of Fire

This cantrip creates a wall of fire whose heat is only felt by those on one side of the wall. Those on the other feel no warmth from the fire at all. Anyone attempting to pass through the wall from the hot-side take $SL \times 2$ adjSTR fire damage. Crossing a Wall of

Fire III does 1d6 fire damage. Natural creatures will not cross a wall of fire unless compelled to do so. To ride a horse through a wall of fire requires a Ride Horse roll with a penalty of $SL \times 2$.

Wall of Light

This cantrip creates a wall of light whose glow from one side is so brilliant as to impair vision, netting a penalty of $SL \times 2$ for any vision-based skill attempts made by creatures facing it. The backside, normally facing the caster, glows with a softer, more illuminating light. This cantrip is primarily used during night assaults to allow the attackers normal attacks while impairing the defenders (or vice versa). The glow from this wall extends outward in all directions providing full illumination to $SL \times 5$ feet.

Wall of Shadow

This cantrip creates a wall of deep shadow which obscures vision from one side (netting a penalty of $SL \times 2$ for any vision-based skill attempts, such as melee or missile attacks, made through it), but is smokily transparent from the other side (which normally faces the caster).

Wall of Stone

This cantrip creates a wall of stone which looks completely solid and blocks movement from one side, but from the other is translucent like a plate of crystal and offers no resistance to passage. The stone face will bear up to any scrutiny, though its magical nature may betray it. In reality, it is completely illusory and offers no resistance to passage.

SORCERY

Sorcery involves the invocation of higher powers, or the evocation of lower powers. While invoking higher powers is white magic, evocation is black magic—or grey at best. This distinction becomes important for any practitioner because the practice of black magic builds up a negative magical charge which prevents the sorcerer from performing white magic. This leads to two distinct types of sorcerers: white magicians, so called for their exclusive use of white magic, and black sorcerers, commonly called necromancers. Necromancy means “Death Magic”—and that is what most black magic is about.

Although sorcery is in many ways more potent than other forms of magic it is more limited in its range and scope. There are not a lot of charms and many are black magic. Anyone who has a noticeable black magic charge is considered to be a necromancer and in most places is automatically an outlaw.

Sorcerous Duel

A sorcerous duel is a magical struggle which pits sorcerer against sorcerer in a no-holds-barred fight. There is no physical component—it is entirely magical in nature. A duel is enjoined when two sorcerers cooperatively work the necessary ritual. Though the ritual is a magical one it is not a spell. It is made up of two components: a bounding circle and a plane-shift.

Establishing the Duel

The bounding circle serves two purposes: it prevents outside interference from aiding or injuring either party and it also prevents the effects of the sorcerous duel from spilling outside and affecting others.

The plane shift is a more subtle, less obvious, effect. To those looking inside the circle nothing will be visibly different, but the space inside the circle is governed by magical, not natural, law. This is the battle ground of the sorcerous duel.

The ritual to enact a sorcerous duel must be performed cooperatively by the two sorcerers—each must know Sorcery to at least skill score 8. It takes one minute for the procedure to be completed.

No special materials or tools are needed to perform it, though they are sometimes used. The ritual will not take effect if there is any animate creature or object within the bounding circle.

Resolving the Duel

The duel itself is resolved in distinct intervals which correspond to the rounds of normal combat, though the phases are somewhat different. In the first phase each sorcerer decides if he will make a brute force attack or if he will try to win through technical skill. The attacks are resolved simultaneously in the second phase.

A sorcerer attacking with brute force does damage for an adjSTR equal to WIL plus Sorcery skill level. A sorcerer attacking with skill rolls against his Sorcery skill and the level of success is the damage score.

If a sorcerer attacks with brute force he gets no defense. A sorcerer attacking with skill can defend by rolling against his Sorcery skill. A defense against a brute force attack reduces the damage taken by Sorcery skill level. A defense against a skilled attack reduces the damage taken by the level of success. The effect of damage is to reduce a sorcerer's MP.

Winning the Duel

If MP are reduced below 0 the sorcerer falls unconscious and the duel ends; both sorcerers take a number of FP equal to the number of rounds the duel lasted plus any MP lost during the duel. The winner is whoever is conscious at the end of the duel. It is entirely possible for a duel to have no winner.

The winner can choose to impose any sorcery charm—whether or not he has memorized or even seen it—on the loser with a triple critical success in any resistance roll. For purposes of dispelling the imposition has an SL equal to the combined WILs of the duelists. Moreover, there is no moral judgement for use of a black magic effect or for death—in other words the sorcerous duel forms an enormous loophole in the morality of magic. This is because the magical energy which does the act is provided by the ritual itself, not personally from the sorcerer or even through the sorcerer. It is entirely possible for a lily-white sorcerer to kill any he

A Sorcerous Duel

Frik and Frak, once brothers in arms but now turned enemies, engage in a sorcerous duel. Frik has Sorcery 16, 12 WIL and 14 POW. Frak has Sorcery 10, 21 WIL and 15 POW. A quick look up shows that Frik has a brute force damage roll of 1d12 and Frak has a damage roll of 2d8.

In the first round Frik decides to try a skilled attack and Frak opts for brute force. Frik rolls a critical success for his attack doing 3 damage to Frak. Frak rolls a measly 4 points of damage. Frik rolls a failure for his defense. Frik now has 10 MP and Frak has 12 MP.

In the second round each keeps the same tactics. This time Frik rolls a special success on his attack doing 2 points of damage. Frak rolls 7 points of damage, for his defense, Frik rolls a special defense and avoids all damage. Frik still has 10 MP and Frak is down to 10 MP as well.

Frak is getting a little worried, but trusting to the odds of his damage roll stays the course. Scenting victory Frik does the same. Frik rolls a failure, missing Frak entirely. Frak continues to roll low and only does 5 points of damage. Frik rolls his defense and misses, taking the damage. Frik now has 5 MP and Frak has 10 MP.

Frik resents his bad luck, but knows that if he tries to win through brute force he will likely be knocked out this round and chooses to continue fighting with skill. Frak bulls in with a brute force attack for 9 points of damage. Frik rolls a critically successful attack and does 3 points of damage; he rolls for his defense and gets a normal success, stopping 8 of the 9 points of damage. Frik finishes the round with 4 MP and Frak has 7 MP.

With a sigh of relief Frik continues into the fifth round. He continues to fight with skill while Frak hammers at him with raw force of will. Frik rolls for his attack and gets a critical success. Frak rolls 13 points of damage. Frik rolls his defense, again getting a critical success, stopping all of the damage. Frik still has 4 MP and Frak is now down to 4 MP.

Each continues with his chosen tactic in the sixth round. Frik rolls a normal success and does one point of damage. Frak rolls 6 points of damage against which Frik rolls for defense and misses. Frik collapses with -2 MP, Frak is reduced to 3 MP.

Frak, heaving mightily, sways as the magic circle disappears. He has lost 18 fatigue points and is on the verge of collapse himself.

defeats in a duel—and if there are never any witnesses no one would be the wiser. He could continue to use white magic and would appear white with a Show Alignment spell.

Final Notes on Dueling

An obvious tactic for a pair of friendly sorcerers who find themselves in trouble would be to engage in a sorcerous duel, but not fight. However, neither could end the duel without attacking the other—it is a strict requirement that one or both duelists be reduced to less than 0 magic points for the duel to end. Nor can either duelist affect the outside. It is a completely insulating situation.

As the reality shift eliminates fatigue and aging, it is also possible to engage in a friendly duel to fend off the fate of old-age. However, there is little use for it. An eternity of boredom can be obtained, but the laws are those of magic, not nature, and the duelists will not only find themselves not needing to

eat, drink or relieve themselves, but also unable to undress, retrieve items from pockets, open books, etc. In effect, they are in a suspended state able only to perform mental or magical acts. It is a way for a pair of sorcerers to perform tuppus with less risk of interference. However, to escape the duel one must be rendered unconscious through the means of the duel—no other magic will be effective. It would take a large amount of trust that the other duelist would not take cruel advantage of winning, and as has already been noted alignment is no guarantee.

A final consideration is the dispelling of a sorcerous duel. Although it is not technically a spell it does have an effective spell level equal to the sum of the WIL of the two sorcerers who joined in the duel. This makes the dispelling of a duel more than a little difficult. A dispelled duel leaves no clear winner.



Spell Learning

Charms can be learned by rote memorization from a grimoire or by research. For more information on memorizing a charm see the Memory skill. To conduct research requires considerable skill, time and effort.

It takes four 80-hour work weeks to earn a roll during which time twenty sheets of parchment are used up (this assumes that parchment is sanded and re-used otherwise it is 200 sheets of parchment) and four bottles of ink.

In addition, researching black magic charms requires frequent access to a graveyard and incurs a number of durable black magic points at the end of each period equal to six, less the levels of success. If this roll is fumbled the character also incurs a number of permanent black magic points equal to the severity of the fumble.

To work out the details of a white magic charm requires three levels of success, five levels of success are required for grey or black magic charms.

Spell Casting

A charm must be either in active memory or read from a grimoire to be cast. See the Memory skill description for more information about active memory. To cast a charm requires both incantations and gestures. At the end of the casting period the sorcerer decides on the MP to expend and a roll is made against his Sorcery skill. If the attempt is a miss and the charm is white magic then no MP are actually spent. Otherwise the specified number of MP are expended.

Casting From Memory

When casting a charm from memory the sorcerer decides how long he will spend on the casting. There is a basic tradeoff of time for magical energy. The base casting time depends on the sorcerer's TAL; the higher the magical talent the more quickly the sorcerer can cast a spell. Such a casting costs 10 MP and has a spell level equal to the sorcerer's TAL.

For each shift to a slower time the MP cost is halved, rounding up. So a sorcerer whose base casting time is 2 rounds spends five rounds in the casting reduces the cost to 3 MP. For each shift to a faster time the SL is halved, rounding down. So a sorcerer with TAL 10 who casts a charm as a single action spends 10 MP and only gets SL 3.

The *MP Cost to Cast* table gives the MP cost for the casting time TAL crossreferenced with the actual casting time. If the value is given in parenthesis it is a fraction of spell level TAL which can be looked up on the *Reduced SL* table, but is simply that fraction of TAL, rounding down. Although casting time TAL and spell level TAL are generally both equal to the sorcerer's TAL circumstances can cause them to vary.

For example, a sorcerer's wand may increase his TAL for purposes of casting time and it may also increase his TAL for purposes of SL. For example, a sorcerer with TAL 12 would normally cast an SL 12 charm for 10 MP taking two rounds to do so. If he used a wand that boosted his casting time TAL by 3 and his spell level TAL by 4 then he could cast an SL 16 charm for 10 MP in one round, or an SL 4 charm for 10 MP as a reflexive action.

Charm Casting	
TAL	Casting Time
1, 2	1 minute
3–5	5 rounds
6–9	3 rounds
10–14	2 rounds
15–20	1 round
21–27	1 action
28–35	reflex
36–44	reflex ¹
45–54	reflex ²
55–65	reflex ³
66+	reflex ⁴

MP Cost to Cast (or Reduced SL)								
TAL	Reflex	Action	Round	2 Rounds	3 Rounds	5 Rounds	1 Minute	
1, 2	($\frac{1}{64}$)	($\frac{1}{32}$)	($\frac{1}{16}$)	($\frac{1}{8}$)	($\frac{1}{4}$)	($\frac{1}{2}$)	10	
3–5	($\frac{1}{32}$)	($\frac{1}{16}$)	($\frac{1}{8}$)	($\frac{1}{4}$)	($\frac{1}{2}$)	10	5	
6–9	($\frac{1}{16}$)	($\frac{1}{8}$)	($\frac{1}{4}$)	($\frac{1}{2}$)	10	5	3	
10–14	($\frac{1}{8}$)	($\frac{1}{4}$)	($\frac{1}{2}$)	10	5	3	2	
15–20	($\frac{1}{4}$)	($\frac{1}{2}$)	10	5	3	2	1	
21–27	($\frac{1}{2}$)	10	5	3	2	1	1	
28–35	10	5	3	2	1	1	1	
36–44	5	3	2	1	1	1	1	
45–54	3	2	1	1	1	1	1	
55–65	2	1	1	1	1	1	1	
66+	1	1	1	1	1	1	1	

Casting From Grimoire

Casting a charm from a grimoire always takes ten rounds (one minute). The MP cost and spell level are determined as for casting from memory. Thus a sorcerer with a casting time TAL of fifteen or more will only spend 1 MP when casting from a grimoire.

Ritual Casting

A sorcery ritual casting is done by a group of two or more sorcerers in such a fashion that, for the duration of the casting, there is never less than one sor-

cerer active at a time. Before the ritual can be started three things must be determined. First, the ritual must have a leader.

Second, the charm must be decided upon (the leader must have knowledge of this charm). Third, the number of MP to put into the charm must be determined. A charm can be cast on an unseen target, but to do so requires that there be sufficient materials for sympathy and contagion to be effective. The number of MP required for each SL depends on the connection obtained through material components of sympathy and contagion (which are consumed during the ritual and provide no MP themselves). For example, if there are material components providing a moderate connection through their combined sympathy and contagion then the charm's SL will be equal one quarter, rounded down, the actual MP.

To conduct a sorcery ritual requires candles, incense, ritual robes, ritual daggers, cords and similar oddments. The ritual has no effect if any of

Sympathy & Contagion

<i>Degree of Connection</i>	<i>MP ratio</i>
Minimal	16:1
Minor	8:1
Moderate	4:1
Major	2:1
Extreme	1:1

Reduced SL

<i>TAL</i>	$\frac{1}{2}$	$\frac{1}{4}$	$\frac{1}{8}$	$\frac{1}{16}$	$\frac{1}{32}$	$\frac{1}{64}$
1	0	0	0	0	0	0
2, 3	1	0	0	0	0	0
4, 5	2	1	0	0	0	0
6, 7	3	1	0	0	0	0
8, 9	4	2	1	0	0	0
10, 11	5	2	1	0	0	0
12, 13	6	3	1	0	0	0
14, 15	7	3	1	0	0	0
16, 17	8	4	2	1	0	0
18, 19	9	4	2	1	0	0
20, 21	10	5	2	1	0	0
22, 23	11	5	2	1	0	0
24, 25	12	6	3	1	0	0
26, 27	13	6	3	1	0	0
28, 29	14	7	3	1	0	0
30, 31	15	7	3	1	0	0
32, 33	16	8	4	2	1	0
34, 35	17	8	4	2	1	0
36, 37	18	9	4	2	1	0
38, 39	19	9	4	2	1	0
40, 41	20	10	5	2	1	0
42, 43	21	10	5	2	1	0
44, 45	22	11	5	2	1	0
46, 47	23	11	5	2	1	0
48, 49	24	12	6	3	1	0
50, 51	25	12	6	3	1	0
52, 53	26	13	6	3	1	0
54, 55	27	13	6	3	1	0
56, 57	28	14	7	3	1	0
58, 59	29	14	7	3	1	0
60, 61	30	15	7	3	1	0
62, 63	31	15	7	3	1	0
64, 65	32	16	8	4	2	1

Sacrificial Rituals

If MP will be obtained through sacrifice the exact amount is unknown before hand—the time required for the initial ritual is increased according to the size of the sacrifice (which must be on hand before the ritual can start).

If no MP are to be gained except through the sacrifice then the preparatory ritual is simply the time it takes to perform the sacrifice. Otherwise the sacrifice is performed at the end of the regular preparatory ritual.

<i>Size</i>	<i>Time</i>	<i>Size</i>	<i>Time</i>
Extremely Tiny	1 rnd	Medium Large	15 min
Very Tiny	2 rnds	Large	30 min
Tiny	5 rnds	Very Large	1 hour
Very Small	1 min	Huge	2 hours
Small	2 min	Enormous	4 hours
Medium Small	4 min	Titanic	8 hours
Medium	8 min	Gargantuan	16 hours

the properties are lacking. The garments and tools that can be re-used between rituals cost 10 sp per sorcerer, plus 50 sp for the group. The consumables used up in a ritual (not including any material components for sympathy and contagion) cost 10 sp, plus 2 sp per sorcerer.

There are three stages to the casting: the initial ritual, the preparatory ritual and the final ritual. The spell is cast by the leader immediately following the final ritual.

Participants should be ritually pure before joining the initial ritual. Failure to do so gives a penalty of 1 to the final casting per impure sorcerer. Ritual purification is done individually, though it need not be done separately, and takes fifteen minutes. This requires the use of clean robes (which will be worn for the initial ritual) and consumes one ounce of incense.

Only those who are present for the initial ritual can participate in the remainder of the casting. Anyone else present later is not necessarily a problem, but they cannot aid the charm casting in any way. To join in the initial ritual requires a meditative focus on the task and this focus must last for the duration of the initial ritual. The initial ritual will take a number of minutes equal to the MP that will be put into the spell, plus one minute for each participant. Thus a ritual casting of a 30 MP spell by five sorcerers will have a 35 minute initial ritual.

Once the initial ritual is completed the preparatory ritual begins. All but one of the sorcerers can leave the casting chamber at this time. Note that a meditative focus is required to take part in this ritual (for those who stay from the initial ritual the focus automatically shifts from the initial ritual to the preparatory ritual). Although, by virtue of the meditative focus, the participants do not need sleep or food or water while participating in the preparatory ritual they do accumulate fatigue from the ritual work which does take its toll. Each active participant takes their Enc in FP (usually one) every fifteen minutes. If at any time for any reason there is ever not at least one sorcerer actively participating in the preparatory ritual the whole ritual fails immediately.

The preparatory ritual is completed when the target MP have been accumulated. A sorcerer

accumulates a number of MP equal to his Sorcery skill level every 10 hours. If each of the sorcerers in our example has Sorcery skill level 5 then it would take 60 sorcerer-hours to complete the preparatory ritual. If all participated for the duration then it would take 12 hours to complete the preparatory ritual (and each sorcerer will have accrued 48 FP—and would have to be at least Meditation skill level 9 to keep focused for the entire ritual).

Much more likely is for the sorcerers to take 90-minute shifts offset by 30 minutes. This keeps three sorcerers in at any given time with 90-minutes on and 60-minutes off. This brings the Meditation skill level requirement down to 5 and will bring in 1 MP every 45 minutes (actually just slightly more, but that allows for the overhead of getting focus and cutting the shifts overlapping with initial and final rituals to keep the time under the 2-hour meditation limit), thus the preparatory ritual will take 22½ hours. Each participant will accrue 6 FP (including 1 LFP) per shift with one hour to recover. With normal endurance no fatigue will be durable.

Note that the preparatory ritual can be prolonged (for example, to make sure that all sorcerers are present for the final ritual) but the MP it would accumulate past the target MP penalize the final casting as the lead sorcerer must grapple with more power than the ritual was designed to handle. However, the final MP of the casting will not be more than the target MP.

All sorcerers present for the initial ritual must take part in the final ritual or the whole ritual will fail. The final ritual takes a number of minutes to complete equal to the number of participating sorcerers and the MP that will be put into the spell. As always all participants must have a meditative focus on the work at hand. Immediately at the conclusion of the final ritual the MP are made available to the leader who casts the spell in a single round. Any delay causes the whole ritual to fail immediately. Note that there is a 1 penalty to this casting per excess MP that would have been accumulated.

The higher the Meditation skill level the better. If at least three of the participants have much higher Meditation skill levels than the others short shifts can be used for the less skilled and those with skill

can pull double shifts to provide continuity. The limiting factor for the low skilled is the requirement to have a meditative focus for the duration of the initial and final rituals with everyone present. If 20 sorcerers participate in a 100 MP ritual then the minimum Meditation skill level to participate is 5 with at least one having to have at least skill level 6.

Given the complexity of scheduling and the desire to not have too much power accumulated it requires some skill with numbers to work out a precise schedule. For game terms a rotating shift can be worked out with Accounting skill level 2, but this quickly goes up to deal with more complicated methods. Although double shifts can be accounted for at skill level 4 it takes skill level 8 to deal with swings or partial shifts accurately.

Consequently there are some standard schedules that are well known and widely used. Most sorcery groups simply use one of these. Equalized groups is a common concept in ritual sorcery that relies on a pecking order of ability. How a sorcerer is ranked varies from group to group and, especially in larger and older groups often becomes as much a matter of politics as practicality. The most widely used method of achieving equalized groups is Rounds. In the Rounds method sorcerers are assigned in order of ability between the groups. In the Modified Rounds method assignment is made from both the top and the bottom of the list to a group. Whether or not this actually produces better results is a matter of considerable debate. An abacus, tallying and summation are usually used to determine the length to run the ritual.

Damon's Rotation

This ritual sequence divides the sorcerers into three groups equalized for ability. This gives a break after each shift equal to half the shift length. Shift length is set to accommodate the least able sorcerer. This gives a production of two hours of MP in three hours of time.

Rotation with Relief

This ritual sequence is a modified Damon's Rotation using four or more equalized groups. The excess groups provide a waiting queue after leaving shift before starting shift again. This is not very efficient in its use of the available sorcerers but accom-

modates large groups of relatively inexperienced sorcerers or a small group of very experienced sorcerers doing a long ritual. This gives a production of two hours of MP in a number of hours equal to the number of groups.

Demon Fives

This ritual sequence works the participants harder than the others, hence its name. It is a modified Damon's Rotation using five equalized groups with a cycle length of five time units. Each time unit one group goes off shift and one comes on shift. A shift lasts four time units giving a rest of one time unit. This gives a production of four hours of MP in five hours of time.

Magic Fives

This ritual sequence is a modified Damon's Rotation using five equalized groups with a cycle length of five time units. Each time unit one group goes off shift and one comes on shift. There are always three groups on shift at a time. This gives a production of three hours of MP in five hours of time.

Kalorman's Fives

This ritual sequence is the most complex and the most sensitive to errors in group equalization. It is often used by large groups with diverse skills. It divides the sorcerers available into five groups: three skilled with two novice. The three skilled groups each pull double shifts with the other two pulling alternates between. Normally the three double shift groups are composed of a single sorcerer or paired with one of equal Sorcery skill and they switch taking shifts. The remaining sorcerers are divided between the two novice groups trying to keep their ability to accumulate MP balanced. In essence it combines a normal Damon's Rotation with two groups of less experienced sorcerers which take turns. In a Kalorman's Fives schedule the number of MP that can be accumulated is averaged across all the groups. Three hours worth of MP will be accumulated in four hours of time.

Spirit Beings

There are several charms dealing with spirit beings. For more exact information on spirits consult that chapter, but as far as these sorcery charms are con-

cerned there are categories of spirit beings. A charm to summon a gargun will have no effect on chaos spirit. Although many spirit beings fall into a category with others there are many which are unique and require their own charms. The rule of thumb is that if a spirit being is only named by category (each spirit being has its own unique true name, that is a separate matter) then there exists a charm to affect all spirit beings of that category name. If the spirit being has its own name, like Asmodeus, Leviathon, Baal, etc., then there is no general charm, only one specific to that spirit being.

Of the list of spirit beings given in the Spirit World Encounters table Demons, Eaters, Specters, Wraiths, Gargun, Thókyur, Feelan, Gangers, Seeker spirits and Chaos spirits are categories. Hence there are Summon Demon, Summon Eater, etc., charms. Ghosts have individual names, as do more powerful demons and gangers. In addition, there are likely to be more categories of demons in any particular game (Nightmares, Succubi, Incubi and so on).

Summoning Charms

These charms are used to summon or call up some sort of spirit being from the spirit world. The summoning requires a brazier or some other significant source of fire producing smoke and secondary ingredients particular to the type of creature being summoned. Usually two braziers are used: the one for the summoning is placed in a pentagram, the second is by the sorcerer and is used for command charms.

The summoned spirit being only answers or responds if the sorcerer wins a WIL + SL/WIL contest. If the summoner knows the true name of the spirit being and uses that in the final invocation a miss is counted as a normal success. The summoned creature will only be bound near the smudge-produced smoke for one minute. After that it is free to return to the spirit world or roam free in this one and will do so as dictated by its nature.

During that first minute the creature is unable to leave, but does not have to answer questions, converse, or obey commands. A creature from the spirit world can be captured by magical means or by tricking it into an air-tight container and then sealing it—but this last trick would only work on a neophyte spirit.

Dooms, Geases and Creatures

Any creature that is subject to a summon spell is unaffected by a Doom, Geas, or similar spell. This restriction should be extended to other creatures as the referee deems necessary. At issue is the requirement that such creatures can only be commanded by the appropriate command spell—if a doom, geas or other spell could be used on such creatures it would circumvent this requirement.

Further, the presumption is that a Doom or Geas is only used on sentient creatures. It is not possible to pronounce a Doom or Geas on any creature that is less than sentient. Even semi-sentient creatures are immune. This is especially true of the undead and as a final exception extends to them as a class, including even vampires and other sentient undead.

Command Charms

These charms utilize a wand or rod and, with a WIL + SL/WIL roll, enable the sorcerer to issue a single command. The command may be compounded, but the more complicated, involved and convoluted it is the more likely the affected creature will seek to subvert it. Smart sorcerers stick to simple orders. This can be used to force the creature to reveal its name, but requires a commensurate degree of success in the WIL + SL/WIL roll. A critical success will force the creature to reveal its true name. Forcing the revelation of the creature's name is an order and uses up this charm.

If the sorcerer knows the true name of a spirit being and uses that name to address the order a miss is counted as a normal success.

If a brazier is used (to thrust the wand into while giving the command) then SL is doubled for the pain being inflicted on the spirit being.

Binding Charms

These charms are used by sorcerers to force a creature from the spirit world into an item. The charm alters the item in such a fashion as to make it suitable for holding such a creature and forces (with a WIL + SL/WIL roll) the creature into the item in question. The item must be in the possession of the sorcerer and the creature within range of this charm.

If the true name of the creature is used a miss is counted as a normal success. The charm lasts as

long as the creature remains in the item and the creature must remain in the item as long as the charm lasts—a catch-22 for the creature.

A sufficiently powerful dispel magic will release the creature—which will either escape or return home as suits its nature. Breaking the item also releases the creature. The binding sorcerer can release the creature by an act of will if he is in contact with the object. This charm can obviously be used to trap demons, shades, spirits and the like, but the purposes for doing so can vary. Many trapped spirits impart a special property to the object into which they are bound.

If a brazier is used (to thrust the wand into while casting the binding charm) then SL is doubled for the pain being inflicted on the spirit being.

Simple Commands

Both the Doom and Geas charms refer to “simple, uncompounded statements.” Here, uncompounded means that the statement cannot contain an ‘and’ or an ‘or.’ The ‘simple’ part is a little harder to define precisely.

Basically, the statement cannot qualify how the object is to be achieved. For example, a geas to “defeat the first rune lord you meet” specifies (without compounding) the person to be defeated, but it does not say how the rune lord is to be defeated. The statement “defeat in mortal combat the first rune lord you meet” is not legal because it specifies what type of defeat is to be obtained. Or, more humorously, a geas to “scratch your butt” is legal, as is “scratch with both hands.” However, the geas “scratch your butt with both hands” is not legal because of compounding.

Similarly, the statement “you can eat only snails from Paris” is perfectly legal as a doom—it only specifies the what. So is the statement “you can only eat snails on Tuesday.” But the ‘eating’ of the snails cannot itself be qualified. The doom, “you can only eat like an animal” is legal, but the doom “you can only eat snails like an animal” is not. Viewed one way it is combining two different dooms (which would constitute compounding), or the other way it is attempting to qualify how the eating is to be done.

Lastly, a time limitation can always be specified. For example, a geas to “reach the moon before

Friday” is legal, as is a doom to “not eat for six months.”

Necromantic Damage

Some spells cause damage done to be “necromantic.” This does not replace the base damage type and in fact only changes how points of damage done can be healed. An injury, including stun, consisting of necromantic damage cannot heal naturally and normal healing does not work. Before that can happen the necromantic taint must be removed. To do so requires special magic that does either explicitly or implicitly.

An explicit spell would be like Cleanse Wound which specifies that it removes the necromantic taint. An implicit spell would be one that specifies that it “removes all taint, magical or spiritual.” There is no such spell in the lower magics presented here.

Note that necromantic wounds incur an additional point of damage each week until death.

Charm List

The charm list gives the name of each charm followed by the charm’s character and attributes, and then by its description. Charms have the normal attributes of spells.

Spell Level

The SL of a charm is normally equal to the number of MP spent in casting it. A ranged spell has an SL of $MP \times 2$ if the target is being touched with the casting hand, but in the half power range the SL is equal to $MP \div 2$, rounded down.

Range

A charm specified as “Self” affects only the sorcerer casting it. A charm specified as “Touch” requires that the sorcerer’s wand or wand-hand be in physical contact with the target.

A charm specified as “Ranged” are fully effective out to POW feet from the sorcerer and have half effect (SL is halved) out to $POW \times 3$ feet. However, if the sorcerer is touching the target of a ranged charm the SL is doubled.

Duration

The duration of a charm is given in its description. Some are instant (like Blast), others are permanent (like Enchant Wand), some last a specific period of

time (Block) and others have an indefinite duration (Curse). In some cases the spell's level diminishes with time (Færie Light) according to the *Diminishing SL* table. Unless specified otherwise, sorcery spells last until terminated by the sorcerer or they are dispelled.

Target

The target of a charm is again implicit in the description of the charm. Sorcery charms usually affect creatures, though there are exceptions.

Area of Effect

The area of effect of a charm is implicit in the description of the charm.

Resistance

Many sorcery charms are "resisted" in accordance with their descriptions. The degree of success in overcoming resistance often determines how strongly the charm affects the target.

Targeting

No sorcery spell requires targeting: all create the magical effect directly on the recipient and are thus resisted (as appropriate) instead.

Linking

A sorcerer is linked to spells that he casts until they end. Even a Death Curse is linked. If the link were broken the charm would end. Note that hijacking a link (though Meta wizardry, Magic rune power or some other means) does not constitute breaking the charm. In the case of charms like Drain, however, the new link owner receives the benefits of the charm.

Bale Fist

Black Magic

Self

This charm causes the sorcerer's dominant fist to have a purple haze around it, radiate a cold and evil aura with PRE = BMP = SL, and gives it the property that any damage done is necromantic. SL is reduced by one each time that damage is rolled.

Banish

White Magic

Ranged

This charm forces the spirit being to return back to

the spirit world. It can only be cast on unbound spirits. If the spirit is here voluntarily then a WIL + SL/WIL roll is required to banish the spirit. If the spirit is being held by magic, as with a summoning spell, then a SL/SL roll is required to overcome the summoning magic.

Banish [Spirit Being]

Grey Magic

Ranged

This charm is different for each spirit being. It forces the spirit being to return back to the spirit world. It can only be cast on unbound spirits. If the spirit is here voluntarily then a WIL + 2 × SL/WIL

Diminishing SL			
<i>Time</i>	<i>SL</i>	<i>Time</i>	<i>SL</i>
1 minute	−1	22½ days	−31
1½ minutes	−2	1 month	−32
2 minutes	−3	1½ months	−33
3 minutes	−4	2 months	−34
4 minutes	−5	3 months	−35
5½ minutes	−6	4¼ months	−36
8 minutes	−7	6 months	−37
11¼ minutes	−8	8½ months	−38
16 minutes	−9	1 year	−39
22½ minutes	−10	1½ years	−40
32 minutes	−11	2 years	−41
45 minutes	−12	3 years	−42
1 hour	−13	4 years	−43
1½ hours	−14	5½ years	−44
2⅛ hours	−15	8 years	−45
3 hours	−16	11 years	−46
4¼ hours	−17	16 years	−47
6 hours	−18	22 years	−48
8½ hours	−19	32 years	−49
12 hours	−20	44 years	−50
17 hours	−21	63 years	−51
1 day	−22	88 years	−52
1½ days	−23	125 years	−53
2 days	−24	175 years	−54
3 days	−25	250 years	−55
4 days	−26	350 years	−56
5½ days	−27	500 years	−57
8 days	−28	700 years	−58
11¼ days	−29	1,000 years	−59
16 days	−30	1,400 years	−60

roll is required to banish the spirit. If the spirit is being held by magic, as with a summoning spell, then a SL/SL roll is required to overcome the summoning magic.

Bind [Spirit Being]

Black Magic

Ranged

This charm is different for each spirit being. A sorcerer can use this charm to bind a spirit being as described previously in Binding Charms.

Blast

Black Magic

Ranged

This charm causes a bolt of purple energy to burst from the sorcerer's wand or wand-hand and strike the victim, matching WIL + SL/WIL. Armor protects against the damage from this spell, except for backfires which injure the caster.

<i>Success</i>	<i>Result</i>
Critical ³	Victim takes 5d6 magical damage
Critical ²	Victim takes 4d6 magical damage
Critical	Victim takes 3d6 magical damage
Special	Victim takes 2d6 magical damage
Normal	Victim takes 1d6 magical damage
Miss	Victim takes 1d6 stun
Failure	Victim feels a bolt of ice go through him
Fumble	Sorcerer takes 1d6 magical damage
Fumble ²	Sorcerer takes 2d6 magical damage
Fumble ³	Sorcerer takes 3d6 magical damage



Blighted Edge

Black Magic

Touch

This charm ensorcells the targeted weapon (which need not have an edge) such that any damage it does is necromantic. That is, the damage cannot be healed until the necromantic aspect is removed. The SL is reduced by one each time that weapon damage is rolled. The affected weapon will radiate an evil cold having PRE equal to SL.

Block

Grey Magic

Self

This charm protects the sorcerer's identity from being discovered either through magic or through psychic methods. With regards to the sorcerer's name, face or location any information has its effective level reduced by SL. The effect of this charm lasts for POW hours.

This charm only protects the sorcerer so if, for example, the leader of a ritual sacrifice was a sorcerer protected by this charm at SL 16 and a psychic investigator later was using Psychometry to gain information from the area of the sacrifice with an effective pSTR of 26 the psychic would know just how long ago the sacrifice took place and have detailed images of the event and the participants, except for the leader who would only be viewed with an effective pSTR of 10 giving only a fuzzy idea of the sorcerer's presence.

Cleanse Injury

White Magic

Touch

This charm removes necromantic taint from the touched injury if SL is not less than the points of necromantic damage. Note that this spell does not recover HP, it only allows HP to be recovered by some other means.

Command [Spirit Being]

Black Magic

Ranged

This charm is different for each spirit being. A sorcerer can use this charm to command a spirit being as described previously in Command Charms.

Command Undead

Black Magic

Ranged

A sorcerer can use this charm to command the undead as described previously in Command Charms. Because most undead (with vampires being the most notable exception) have no WIL, SL 1 is usually sufficient giving 100% chance to command.

Conceal Black Magic

Black Magic

Self

This charm serves to dampen the black magic points of the sorcerer by SL. The effect lasts for a number of hours equal to $\frac{1}{4} \times \text{POW}$.

Conceal Presence

Grey Magic

Self

This charm serves to dampen the presence of the sorcerer by reducing the sorcerer's POW for purposes of presence by SL. The effect lasts for a number of hours equal to $\frac{1}{4} \times \text{POW}$.

Contain Taint

Grey Magic

Area

This charm is used to contain the detectable presence of any black magic taint. The most BMP that can be masked is equal to SL, any taint above that is unaffected by this charm. The largest area that can be contained is $\frac{1}{4} \times \text{POW}$ hexes diameter. The sorcerer must, upon casting this spell, circumambulate the area to be contained. The spell has no effect until this last step has been completed. The circumambulation must be begun immediately upon casting and cannot be interrupted.

Create Draugr

Black Magic

Touch

This charm is used to make a corpse into a draugr and can only be used at night during a new moon. A draugr has double its original STR and five times its original CON (and thus five times its original HP). They do not tire and are exempt from the FP rules with one exception. Draugar are creatures of the

night and darkness. They cannot abide sunlight and will flee it. Failure to do so incurs a 1 MP loss per full minute of exposure (to natural sunlight). Full, natural sunlight (the sun must be over the horizon) causes a loss of 1 MP per round and 1 point of damage per full minute. A draugr with negative MP cannot leave its barrow (negative MP are generally recovered at 1 point per night). A draugr incurring MP equal to twice its POW will retreat at all speed to its barrow and remain there without further action until it has recovered sufficiently.

Draugar are immune to edged weapons, though they will still take damage from any magical properties of an edged weapon. A mundane edged weapon will simply not bite and slide across or bounce off the draugr. The charm must be at least SL 10 to take effect. Additional SL gain additional benefits for the draugr selected by the sorcerer at the time of casting. The SL cost and benefits are outlined on the table in the Creatures chapter. For more information see the listing in the Creatures chapter.

Create Flying Skull

Black Magic

Touch

This ritual is used to animate a skull and grant it quasi sentience. The flying skull will have a complete jaw and a spine trailing into a bony spike. The HP and POW are equal to SL. AGI, WIT and WIL are equal to the sorcerer's TAL, adjusted for diminishing return, plus Sorcery skill level. For more information see the Flying Skull entry in Book Three.

If the spirit has not yet departed the corpse then this spell's effective SL is increased by the target's remaining POW. Further, such a flying skull retains the original sentience, WIT and WIL, though AGI is determined as normal. A spirit enhanced flying skull is referred to as a Flying Skull Spirit.

Create Jack-o-Crow

Black Magic

Touch

This charm is used to create a jack-o-crow from a jack-o-lantern headed scarecrow, animating it with an evil sentience. The jack-o-crow will have twice its SL in all attributes except DEX and AGI which

are equal to its SL. It can cast any black magic spell with a skill of $SL \times 3$, though it will never create another jack-o-crow. Its touch, to hit skill score of SL to hit, delivers any black magic spell with SL 0 (and thus costs no MP to do). This is usually used to deliver a blast, drain, evil eye, strike dumb, strike with fear or strike with palsy spell using a straight WIL vs WIL resistance roll. A jack-o-crow is completely unaffected by backfires resulting from failed resistance rolls. For more information see the listing in the Monsters chapter.

Create Khatin

Black Magic

Touch

This charm is used to create a khatin sword, and thus a khatin. To make a khatin sword requires the sorcerer to work closely with a swordsmith casting this charm while the sword is forged. This work cannot be interrupted and takes a week to complete. Each work day the sorcerer must expend a number of MP and FP equal to the desired SL. Finally, the sword is used by the sorcerer to ritually sacrifice a pure (no black magic taint) racially-good (elf, pixie, etc.) creature. The final SL of the casting is equal to the lesser of the least MP expended during the forging and the MP gained from the sacrifice. Upon conclusion the sacrifice becomes the khatin.

The timing must be arranged so that the final sacrifice occurs during a new moon and must be done at night. If the charm casting is unsuccessful the only consequence is MP expenditures. However, if the casting is a failure a random denizen of the lower realm of the spirit world is “summoned” (what actually happens is that the rending of the veil is successful, but not taken advantage of and an opportunistic spirit passes through). If the casting is a fumble then the sorcerer (lead sorcerer in the case of a ritual working) becomes a masterless khatin.

The SL of the Make Khatin spell becomes the attribute score of the khatin, as well as the minimum damage to incapacitate. The khatin’s move score is $SL \times 0.4$. The khatin’s skill with the long sword is $SL \times 3$. Damage with the long sword is $adjSTR = SL \times 1.3$. For more information see the listing in the Creatures chapter.

Create Lich

Black Magic

Self

This ritual charm is cast on the sorcerer and culminates in his own sacrifice. It must be used in combination with the Sacrifice skill and can only be done as a ritual casting. If the spell casting is a fumble it earns the sorcerer a one-way ticket to the Lower Realm of the spirit world. A failure results in a mindless wraith and a miss is a simple suicide.

The level of success determines the level of sentience retained by the lich. A normal success results in a non-sentient lich, a special success a quasi-sentient lich, a critical success a semi-sentient lich and a double critical (or better) a fully sentient lich. In any case a lich’s permanent BMP is that which the sorcerer had when alive, plus the permanent BMP for sacrificing a sentient. The SL of the charm is equal to the MP gained through the sacrifice, plus any channeled MP and MP from sympathy and contagion.

Sentient or not a lich retains knowledge of all grey and black magic sorcery charms and is always considered to have a meditative focus on channeling for any desired sorcery black magic charm.

The lich has the same attributes it had when alive, excepting its CON and POW are increased by SL. This can result in an enormous number of HP and MP available.

Create Living Corpse

Black Magic

Touch

This charm is used to convert a living person into a living corpse which, despite the name, is undead. It may be done as part of a ritual casting in which case it includes Sacrifice of the target and so increases the SL of the charm accordingly. Regardless, the charm causes worms, centipedes, beetles and the like to emerge from the earth and enter the target, eating it from the inside and replacing all put the skin as a sort of shell. It takes a number of rounds equal to $adjSL$ for this process to complete during which time the living corpse cannot act and has effectively as many HP as the current SL would allow.

The HP of a living corpse are determined as for a CON equal to SL. STR is also equal to SL, but WIT, WIL, TAL and POW remain unchanged. CHA is reduced to one third due to the decidedly unnatural appearance. DEX and AGI are equal to Sorcery skill score. Being undead, living corpses do not have END, nor do they accumulate FP.

Nor does a living corpse age, but it does tend to go insane over time. Every hundred years requires a WIL / SL save to avoid losing one level of sentience. The permanent BMP score of the target is increased by one for becoming a living corpse, in addition to a BMP increase if a Sacrifice is involved.

But there are advantages. A living corpse cannot suffer a serious wound, sees with undead vision and regenerates a number of points of damage each minute equal to SL. A living corpse does not need to eat or sleep. It automatically gathers MP equal to adjSL every round while in a grave yard, every three rounds while underground and in contact with soil, every minute while above ground at night and in touch with the ground, or every three minutes while underground or every ten minutes at night.

If total damage reaches HP, a living corpse becomes discombobulated until the damage is regenerated. While in this state it may move slowly and erratically, but it will not be able to cast spells. When total damage reaches twice HP it loses all ability to function, though it will still regenerate, and when total damage reaches triple HP it dies. When a living corpse is killed its shell falls apart and its visceral remains spill out along with the component worms, centipedes and beetles.

Create Skeleton

Black Magic

Ranged

This charm is used to animate a skeleton and imbue it with purpose. It can be used on any substantial remains within the sorcerer's range. For example the charm can animate a completely dismembered corpse, or even one that has been partially dissolved in acid as long as there is a majority of the skeleton frame left.

The skeleton created in such manner has HP equal to what it had when alive and attributes to match though its WIT, WIL, TAL, POW and CHA

scores are zero. The skill score for any action required for its purpose is equal to the sorcerer's Sorcery skill score (or TAL instead?).

The minimum SL to animate a skeleton is determined by size as for the Create Zombie charm. Unlike Create Zombie the amount of damage done to the skeleton doesn't matter as long as there is a substantial amount of the skeleton remaining—as a rule of thumb no more than $HP \times 3$ points of damage.

Create Vampire

Black Magic

Touch

This charm is used to make a corpse into a vampire. Although an aspiring necromancer might do this and then try to control the new vampire, such a course is fraught with danger. The vampire will have triple its original STR, CON, END (and hence triple its original HP), triple its original POW and double its original WIL. This last makes it particularly dangerous to rely on controlling it. Unlike most other undead, the vampire is animated by its original spirit in a twisted form of resurrection. This charm requires a pint of fresh blood. The corpse cannot have been dead more days than the SL of the charm, nor can the returned spirit's WIL be greater than SL.

Create Wraith

Black Magic

Self

This ritual charm is cast on the sorcerer and culminates in his own sacrifice. It must be used in combination with the Sacrifice skill and can only be done as a ritual casting. The final SL is equal to the MP resulting from the sacrifice, plus any MP from channeling, sympathy and contagion.

The sorcerer always dies as a result of this ritual (being the sacrifice), but on a successful casting his spirit stays in this world. The level of success determines the level of sentience retained by the lich. A normal success results in a non-sentient wraith, a special success in a quasi-sentient wraith, a critical success in a semi-sentient wraith and a double success in a fully sentient wraith.

Sentient or not a wraith retains knowledge of all grey and black magic sorcery charms and is always considered to have a meditative focus on channeling for casting a black magic sorcery charm. The wraith's POW is increased by this charm's SL and WIL is increased by one for every full five points of SL. Thus an SL 72 Create Wraith would increase POW by 72 and WIL by 14.

A wraith is bound to an object in this world and cannot stray far from it. Moreover, if this object is destroyed so is the wraith. The object must have some sort of magical property. Common examples are the sorcerer's wand or an enchanted ritual implement. For more information see the listing in the Creature chapter.

Create Zombie

Black Magic

Touch

This charm is used to reanimate a corpse and imbue it with a purpose. The minimum SL is determined by the size of the corpse and the amount of damage it has sustained—if the minimum is not met then the charm has no effect. This charm also has no effect on living things, only dead creatures.

The required SL for size is equal to half, rounded down, the summation series which is summarized on the Create Zombie table. This minimum is increased for damage taken so it is expensive to create a zombie from a corpse slain in combat. The best effect is achieved by casting the charm on those dead from old age, disease or poison.

A zombie so created has HP equal to twice that which it had when alive, and attributes to match. It has no WIT, WIL, POW, TAL or CHA. The skill score for any action required for its purpose is equal

Create Zombie			
Size	minSL	Size	minSL
Extremely Tiny	1	Medium Large	18
Very Tiny	2	Large	23
Tiny	3	Very Large	28
Very Small	5	Huge	33
Small	8	Enormous	39
Medium Small	11	Titanic	46
Medium	14	Gargantuan	53

Undead CON Loss

Penalty	Exposed	Protected	Preserved
1	1 year	10 years	100 years
2	8 years	80 years	800 years
3	27 years	270 years	2700 years
4	64 years	640 years	6400 years
5	125 years	1250 years	12,500 years
6	218 years	2180 years	21,800 years
7	343 years	3,430 years	34,300 years
8	512 years	5,120 years	51,200 years
9	729 years	7,290 years	72,900 years
10	1,000 years	10,000 years	100,000 years
11	1,331 years	13,310 years	133,100 years
12	1,728 years	17,280 years	172,800 years
13	2,197 years	21,970 years	219,700 years
14	2,744 years	27,440 years	274,400 years
15	3,375 years	33,750 years	337,500 years
16	4,096 years	40,960 years	409,600 years
17	4,913 years	49,130 years	491,300 years
18	5,832 years	58,320 years	583,200 years
19	6,859 years	68,590 years	685,900 years
20	8,000 years	80,000 years	800,000 years

to the sorcerer's Sorcery skill score (or TAL at the player's preference).

Curdle Milk

Black Magic

Ranged

This charm causes the targeted cow to provide sour, undrinkable milk for a period of time determined by the level of success in overcoming the cow's resistance. In the event of a fumble the sorcerer suffers gastronomic distress causing a penalty to all actions equal to the level of fumble.

Success	Duration
Critical ³	1 year
Critical ²	4 months
Critical	1 month
Special	1 week
Normal	1 day
Miss	1 hour
Failure	no effect
Fumble	1 minute
Fumble ²	15 minutes
Fumble ³	4 hours

Curse

Black Magic

Ranged

This charm causes bad things to happen to and around the victim. The more magic points put into the spell the worse the happenings are. Whenever the referee feels it to be appropriate, the charm's SL plus the sorcerer's WIL is matched against the victim's WIL and interpreted as follows: a normal success indicates that something bad nearly happens, a special success that something bad does happen, and a critical that something really bad happens. For example, a kitchen fire flaring up and almost getting out of hand, the kitchen fire flaring up and getting out of hand burning the food and maybe singeing the cook, the kitchen fire flaring up and burning the house down; the victim nearly tripping over his own feet, the victim tripping over his own feet, the victim tripping over his own feet, falling down and breaking a leg. The curse lasts until one of the WIL + SL/WIL rolls is fumbled or the curse is removed.

Death Curse

Black Magic

Ranged

This charm is different in that it has no immediate effect, requires no MP to cast, and its effective spell level is equal to the sum of the sorcerer's POW and all available MP when he dies. In the casting the sorcerer specifies another spell that will take effect when he dies. Typically the second spell is some black magic charm like Curse, but it can be any grey or black magic charm known to the sorcerer. Further, the triggered spell lasts until Lifted or Dispelled. If the victim of the curse dies then it is inherited as appropriate or specified: usually the first-born son. This curse is most often pronounced to achieve a posthumous revenge by a necromancer on his still-living enemies and their children. Only the last Death Curse pronounced takes effect.

Disarm

Grey Magic

Ranged

This charm matches WIL + SL against the CON of the victim and, if successful, causes the victim to drop anything he is holding. This is a popular charm

amongst dueling sorcerers—the first to lose his wand loses the round. Rounds are fast and furious making this a popular betting sport in areas where sorcery is common.

Doom

Black Magic

Ranged

When casting this charm the sorcerer pronounces a doom (a restriction on the victim's actions) on the victim, such as, "you can eat only snails." The doom must be a simple, uncompounded statement as described previously in Simple Commands. Until the doom is lifted or removed any time the victim attempts to cross or act against the doom he must succeed in a WIL/WIL + SL roll. If the victim is in dire circumstance, e.g., starving to death because of a "can't eat" doom then his WIL is effectively doubled for overcoming the doom. If the target is in extreme circumstance, e.g., unable to cast a healing spell to save his life because of a "no healing spells" doom then his WIL is effectively tripled for overcoming the doom.

Drain

Black Magic

Ranged

This charm establishes a magical link between the sorcerer and his victim which sucks CON from the victim and gives it to the sorcerer as magic points. The sorcerer's MP can increase above his POW, but then Gather has no effect. The actual effect varies with the result of an initial WIL + SL/WIL roll. Victim dies if CON reaches zero. If the victim survives this charm, CON is recovered at the rate of one point per week of rest.

Success	Victim	Sorcerer	For
Critical ³	−3 CON/hr	+3d6 MP/hr	until death
Critical ²	−2 CON/hr	+2d6 MP/hr	until death
Critical	−1 CON/hr	+1d6 MP/hr	CON hours
Special	−1 CON/hr	+1d6 MP/hr	CON − 1 hrs
Normal	−1 CON/hr	+1d6 MP/hr	½ CON hrs
Miss	feels a chill	—	a moment
Failure	feels a chill	−1 CON/hr	½ CON hrs
Fumble	feels a chill	−1 CON/hr	CON hours
Fumble ²	feels a chill	−2 CON/hr	until death
Fumble ³	feels a chill	−3 CON/hr	until death

Draw Pentagram

Black Magic

This charm creates a magical barrier against spirits whether visible or insubstantial. For a spirit being to cross the barrier requires that it succeed in a WIL/SL + WIL roll (the WIL of the currently linked sorcerer is used). Each attempt costs 1 MP, plus 1 MP per level of fumble. A critical success costs no MP.

If the pentagram is prepared for a particular spirit being then it has no effect against other spirit beings, but has its SL doubled against the specified category. If the pentagram includes the symbols for the true name of the targeted spirit being then the cost per attempt is increased by one (only costing nothing on a double critical) and a normal success counts as a miss.

The bounds of the pentagram are as determined by the physical drawing (usually with chalk, but occasionally with blood or paint). However, a sorcerer cannot manage an area with a diameter greater than the lesser of Sorcery and his POW in feet.

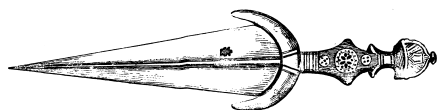
Draw Protective Circle

White Magic

This charm creates a magical barrier against spirits whether visible or insubstantial. For a spirit to cross the barrier requires that it succeed in a (WIL/SL + the current WIL of whoever is currently linked to the charm) roll. Each attempt costs 1 MP, plus 1 MP per level of fumble. A critical success costs no MP.

If the magic circle is prepared for a particular spirit being then its SL is doubled against the specified category. If the pentagram includes the symbols for the true name of the targeted spirit being then the cost per attempt is increased by one and a normal success counts as a miss.

The bounds of the circle are as determined by the physical drawing (usually with chalk, but occasionally with paint). However, a sorcerer cannot manage an area with a diameter greater than the lesser of Sorcery and his POW in feet.



Enchant Ceremonial Implement

Grey Magic

Touch

This charm, when cast on a ceremonial implement (usually a knife, staff or wand), will enchant it with the first charm of equal or lesser SL cast into it within one minute. (Actually the limit is equal to SL minus 1 for every four ounces of weight.) The final enchantment takes on the SL and alignment of the charm cast into it. This charm can only be cast on an item once. Subsequent castings cost MP, but simply fail.

Summoning, binding, banishing and command charms are examples of charms which can be used in this manner. Using the implement in a ritual casting increases the final SL by the enchantment's effective SL (if the target's SPI does not exceed four times the implement's weight in pounds).

For example, a necromancer with TAL 14 and POW 12 wants to summon a succubus. He casts Enchant Ceremonial Implement with SL 8 on a half-pound knife and immediately casts Summon Succubus with SL 4 into it. If he then casts the Summon Succubus charm using the knife his final SL is increased by four.

Summoning implements are knives (for severing the veil—often iron or steel but sometimes silver), commanding implements are wands, binding implements are cups (primarily goblets, they must have a minimum of eight fluid ounce capacity) and banishing implements are coins (disks marked with a pentagram, generally four inches in diameter). Knives and wands have a minimum requirement for SPI as already noted, for cups and coins the requirement is the material from which they are made.

Ritual Implements

SL	Summon	Command	Bind/Banish
1	Stiletto	Wand	Wood
2	Knife	Baton	Bone
3	Dagger	Staff	Iron
5	Small sword	Iron rod	Bronze
8	Rapier	Copper rod	Copper
13	War sword	Silver rod	Silver
21	Great sword	Gold rod	Gold

Enchant Wand

Grey Magic

Touch

This charm is cast on a wand (which must be shaped by a craftsman, not just any branch or twig) to turn it into a magic wand. A magic wand is useful to increase the reach of a sorcerer's touch. To properly charm the wand requires one magic point for every four ounces of the wand's weight. Ten magic points is enough to turn a quarterstaff into a magic wand of considerable proportions. Excess magic points can be used to either increase the sorcerer's TAL for purposes of casting sorcery charms (+1 TAL for casting) or increase the wands durability (+1 HP). Every fourth bonus to HP increases the hardness of the wand (+1 AP).

A typical 12" hazel wand weighing 8 ounces would require 2 SL for its weight so an Enchant Wand with 10 SL put into it to improve casting would have a bonus of +8 to TAL for purposes of casting charms. If the goal was to make a more durable wand then the same Enchant Wand could be used to increase the wand's AP/HP score from 0/1 to 2/9. If the excess SL was divided evenly between the two goals the wand would be +4 to TAL for purposes of casting charms and have AP/HP score of 1/5.

To unmake a wand requires either that the wand be broken or that the charm be dispelled. Dispelling a wand is usually not a practical option given the relatively high SL's of sorcery charms, but breaking it works wonderfully. Moreover, any charms that have been cast with the aid of a wand go away if the wand is ever unmade. This can have a chain reaction if a sorcerer uses one or more wands in sequence to enchant more powerful wands.

In order to gain the benefit of any increase to TAL the sorcerer must have the wand attuned. For more information see the Meditation skill description in Book 1.

It is also important to keep in mind that a wand so enchanted is a magical item and is detected by any sort of detect magic spell.



Energize

Black Magic

Self

This charm causes the sorcerer's wand-hand, wand, or a weapon held in the wand-hand to have a shifting, hazy, purple aura of energy. While this charm is in effect the sorcerer can do no other sorcery. This charm lasts until the sorcerer strikes something with the energized hand, wand, or weapon and thus discharges the energy, or chooses to end it and dissipates the energy harmlessly. If the energy is discharged by an attack there is an additional number of points of magical damage equal to twice SL.

Evil Eye

Black Magic

Ranged

This charm inflicts a wasting disease on the victim if the sorcerer wins an WIL + SL/WIL roll. The actual effect depends on the degree of success obtained with the roll. The victim is so stricken as to be an invalid if he loses a single point of CON and dies if his CON reaches zero. While invalid the character has an effective STR and END of 1. If the victim survives this charm, CON is recovered at the rate of one point per week of rest. Any damage taken is internal to the abdomen.

<i>Success</i>	<i>Result</i>
Critical ³	Victim loses 3 CON/hr until dead
Critical ²	Victim loses 2 CON/hr until dead
Critical	Victim loses 1 CON/hr until dead
Special	Victim loses 1 CON/hr until CON reaches one
Normal	Victim loses 1 CON/hr until CON is one half original
Miss	Victim takes 1d6 damage immediately
Failure	Victim feels a chill
Fumble	Sorcerer takes 1d6 damage immediately
Fumble ²	Sorcerer takes 2d6 damage immediately
Fumble ³	Sorcerer takes 3d6 damage immediately

Exorcise

White Magic

Ranged

This charm is used to force a foreign spirit, chiefly demons, out of a living creature or object. This is accomplished by rolling WIL + SL/WIL if it is a

voluntary possession or SL/SL if, as is the case with a bound spirit, the spirit is being held by magic within the creature or object.

Færie Light

Grey Magic

Self

This charm causes the sorcerer's dominant hand (or tip of his wand if such is used) to glow with færie light having LP equal to SL. This effect loses 1 LP after one minute, another after two minutes, after four minutes, and so on. Thus at SL 10 it would take about eight and a half hours for the light to completely extinguish.

Fester Wound

Black Magic

Touch

This charm causes the targeted wound to fester and not heal naturally. It also prevents the wound from being healed by normal healing magic—only magic that expressly removes “necromantic damage” can remove this taint and then allow the wound to heal normally. Though often cast at SL 1, higher SL's are sometimes used to make it more difficult to simply dispel the Fester Wound charm.



Færie Light

<i>Time</i>	<i>SL</i>	<i>Time</i>	<i>SL</i>
1 minute	−1	3 hours	−16
1½ minutes	−2	4¼ hours	−17
2 minutes	−3	6 hours	−18
3 minutes	−4	8½ hours	−19
4 minutes	−5	12 hours	−20
5½ minutes	−6	17 hours	−21
8 minutes	−7	1 day	−22
11¼ minutes	−8	1½ days	−23
16 minutes	−9	2 days	−24
22½ minutes	−10	3 days	−25
32 minutes	−11	4 days	−26
45 minutes	−12	5½ days	−27
1 hour	−13	8 days	−28
1½ hours	−14	11¼ days	−29
2½ hours	−15	16 days	−30

Forgive

White Magic

Touch

This charm is used to cleanse the target of permanent black magic charge. However, the cost to the sorcerer is considerable: each permanent point of black magic charge that the target has costs the sorcerer one point of POW, permanently. SL must equal or exceed the target's Black Magic score for this spell to succeed.

Geas

Black Magic

Ranged

When casting this charm the sorcerer pronounces a geas (a demand that must be fulfilled) on the victim, such as, “you must fly to the moon.” The geas must be a simple, uncompounded statement as described previously in Simple Commands. This charm only ends when the geas has been fulfilled. Any action not in accordance with satisfying the geas (as determined by the referee) has a penalty of $SL \times \frac{1}{5}$ (rounded up). Any action in counter to or contravention of the geas (such as attempting to remove or have removed the geas) is at a penalty of SL. If the victim is in dire circumstance, e.g., about to attack a powerful rune lord because of a “defeat the first rune lord you meet” geas then his WIL is effectively doubled for acting against the geas. If the target is in extreme circumstance, e.g., about to jump off a ship with lead weights tied around his ankles because of a “get to the bottom of the ocean” geas then his WIL is effectively tripled for acting against the geas.

Ghoul Eyes

Black Magic

Ranged

This charm allows the target to see with undead perception instead of his normal vision. This effect lasts TAL (as for casting time of sorcery charms) minutes.

Heal

White Magic

Touch

This charm restores as many hit points in the target as magic points were put into the charm. This makes it perhaps the quickest and most potent healing magic in the game, especially for a sorcerer with high TAL.

Lay to Rest

White Magic

Touch

This charm is used to “kill” undead. Although technically it might work on a vampire it isn’t very likely that a white sorcerer is going to be able to get that close. The effect of this charm is to do SL points of damage to an undead target. It has no effect on the living or on inanimate creatures. This charm, at only 1 SL, will effectively dispel a Speak with Dead charm.

Lift Black Magic

White Magic

Touch

If SL is greater than the SL of the weakest black magic charm on the target that charm is lifted.

Lift [Charm]

White Magic

Touch

If $2 \times \text{SL}$ is greater than the SL of the weakest affected charm on the target that charm is lifted.

Variations of this charm include Lift Curse, Lift Doom, Lift Drain, Lift Evil Eye and Lift Geas.

Light

Grey Magic

Self

This charm causes the palm of the sorcerer’s dominant hand (or the tip of his wand if such is used) to emit færie light having a number of illumination points equal to SL. This effect lasts TAL (as for casting time of sorcery charms) minutes.

Morph Into [species]

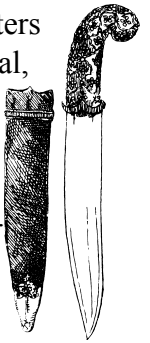
Grey Magic

Self

This charm causes the sorcerer to change shape into



the targeted species. This change of shape alters the physical, though not the mental or magical, abilities of the caster. Morphing into a fire drake would not confer an ability to breathe fire as that is a magical ability. This is a different charm for every species to morph into. For example, Morph Into Rat is a different charm than Morph Into Dragon. The change is indefinite, though the sorcerer can terminate it at will through his link with the charm.



Penance

White Magic

Touch

This charm can only be used on a willing target. There is no resistance roll. It removes permanent points of black magic charge, but at considerable cost to the recipient. Each point of permanent black magic charge removed costs the target one point from each attribute, permanently. The SL of this charm must equal or exceed the target’s Black Magic score to succeed.

Protection From Black Magic

White Magic

Touch

This charm adds its SL to the defensive score, usually WIL, of the target against any Black Magic spell. The effect lasts for $\frac{1}{4} \times \text{POW}$ hours. Each SL acts as 2 AP against black magic spells that do damage without being resisted.

Protection From Evil

White Magic

Touch

This charm adds adjSL to the resistance of any spell cast by a character of evil alignment or of any black magic spell. In addition adjSL is a penalty for any attempt to attack made by an evil aligned or undead creature. Each SL acts as 1 AP against black magic spells that do damage without being resisted. This effect lasts for POW minutes.

Protection From Good

Black Magic

Touch

This charm adds adjSL to the resistance of any spell cast by a character of good alignment or of any white magic spell. In additional adjSL is a penalty for any attempt to attack made by a good aligned creature. This effect lasts for POW minutes.

Raise Dead

Black Magic

Touch

This charm is used on a corpse to bring it back to life. This is not the same as resurrecting them: the raised dead do not have a spirit in them being animated by magic alone. They are not alive, they are undead. The animated corpse will have as many HP as SL of the charm which raised them (until damaged—the undead do not heal naturally and healing spells have no effect on them). They only take half damage from normal weapons, are unaffected by stun, are not subject to serious wounds or fatigue and do not bleed. In addition they take half damage from cutting and quarter damage from impaling or tearing attacks.

Because the HP are based on SL a sufficiently powerful Dispel Magic will “kill” an undead. The grace (DEX and AGI) of the undead is equal to the Sorcery skill of their creator. Their “skill” in mundane pursuits (Agility, Manipulation and Weapon skills of average or lesser difficulty) is equal to half this base score if they were created with a normal success, equal to it for a special success and half again for a critical success (double and $2\frac{1}{2}\times$ for critical² or critical³).

Unless suitably controlled, the undead will wander somewhat aimlessly but hate life and will attack anything living they encounter. They do not see, but they do perceive both life and the world around them. At night they can “see” as well as a human would by day and during the day they lose perceptivity. Unless shielded by night or a substantial amount of earth and stone (about 10 feet will do) they have their HP suppressed by the number of hours since dawn, until noon, and regain these in the afternoon at the same rate. An undead that “dies” in part because of suppressed HP will reanimate as soon as its HP go above zero. Being weak by daylight they are usually only found at night or in subterranean places. Undead have no morale and

are unaffected by events or spells that alter morale.

Raise Undead Warrior

Black Magic

Touch

This charm is used on a corpse to reanimate it. The sorcerer can control the raised undead warrior as long as he maintains the link. The undead has the STR and CON it had when alive with HP ten times normal for its CON. DEX, AGI, WIT and WIL are equal to SL. The undead warrior has no END, POW or CHA. Normally the undead warrior is considered to be quasi-sentient, but the caster can choose to use 5 SL to raise it to semi-sentient at the expense of the attributes.

These undead lose CON over the years at a rate determined by the level of exposure to the elements and sunlight in particular. If the undead is protected (by being underground) or preserved (by being in a hermetically sealed environment) then it will endure much longer.

An undead warrior has a presumed skill with weapons of $DEX \times 1\frac{1}{2}$ and has tactics at WIT. As with all undead they are exempt from the normal morale rules.

Remove Taint

White Magic

Touch

This charm is used to remove the taint of evil (which can be upsetting to those sensitive to it) from an area. The BMP of the area’s taint is reduced by SL. This can only be cast on areas or single objects, never on a creature (such as a black sorcerer).

Scry

Grey Magic

Touch

This charm is used to see some distant scene using a mirror—the mirror can be used and reused for this charm. A bowl of water with oil on the surface can be substituted for the mirror, though the water must be perfectly still. Mirrors must be of glass: polished metal mirrors do not work. The sorcerer must get a fix on the place being scried; this is accomplished by matching Sorcery + SL against a resisting score determined by the distance to the scene and the

familiarity the sorcerer has with it. In general familiarity is “Indifferent” if the place or people are known to the sorcerer. If the place or person is very familiar, like the neighborhood the sorcerer lives in or personal friends then the familiarity is “Familiar.” If the place or person is very well known to the sorcerer, like his home of twenty years or the sorcerer’s wife then the familiarity is “Intimate.”

When scrying for a person the primary image is of that individual with perhaps some detail as to his surroundings. Note that this is a magical view, not some remote camera. What scrying does is gather information and display a representation of it. So if someone is touching the target that may not be evident in the mirror even if the target is perfectly clear. And even visually obvious particulars of the target, such as injuries, may not be evident without clarity

When scrying for a place the primary image is of a location with perhaps some detail as to its contents. What this means is that the static, inanimate aspects of the scried location are revealed as the target and inhabitants or movable objects will only be revealed as additional detail.

Attempting to change anything about what is being scried requires a new casting to determine what is displayed. For example, if scrying some distant location reveals the presence, hazily, of a particular individual the sorcerer may want to focus on that person—doing so requires a new scrying attempt using that person as the target.

<i>Success</i>	<i>Result</i>
Critical ³	Reveals the target and immediate surroundings with good clarity. Further detail of the area is hazy, swimming and shifting in and out of focus.
Critical ²	Reveals the target and his immediate surroundings, though they sometimes slip in and out of focus.
Critical	Reveals the target with reasonable details and a “halo” of his surroundings. The rest is hazy, swimming and shifting in and out of focus.
Special	Reveals the target with cloudy sur-

roundings, additional details slipping in and out of focus, no more than one at a time.

Normal	Reveals the target, though focus slips periodically. Additional details are occasionally hazily glimpsed.
Miss	Shifting, breaking image with hazy, partial glimpses of the target.
Failure	Nothing is revealed.
Fumble	Mirror cracks.
Fumble ²	Mirror shatters.
Fumble ³	Mirror explodes, all inspecting it (which necessarily includes the sorcerer) take 1d6 × 1s10 impaling damage from the shards. It takes 4 AP to reduce damage by 1.

Shape Shift From [species] to [species]

Black Magic

Scrying				
<i>Difficulty</i>	<i>Intimate</i>	<i>Familiar</i>	<i>Indifferent</i>	<i>Unknown</i>
1	640 feet	160 feet	40 feet	10 feet
2	½ mile	640 feet	135 feet	28 feet
3	1 mile	¼ mile	274 feet	52 feet
4	2 miles	½ mile	453 feet	80 feet
6	4½ miles	1 mile	920 feet	147 feet
8	7¾ miles	2 miles	¼ mile	226 feet
10	12 miles	3 miles	½ mile	316 feet
12	17 miles	4½ miles	¾ mile	416 feet
14	24 miles	6 miles	¾ mile	524 feet
16	31 miles	7¾ miles	1 mile	640 feet
18	39 miles	9¾ miles	1¼ miles	764 feet
20	48 miles	12 miles	1½ miles	894 feet
24	70 miles	17 miles	2 miles	½ miles
28	95 miles	24 miles	2½ miles	¼ miles
32	124 miles	31 miles	3¼ miles	⅓ miles
45	245 miles	61 miles	6 miles	½ miles
64	496 miles	124 miles	11 miles	1 miles
90	982 miles	245 miles	20 miles	1½ miles
128	1986 miles	496 miles	37 miles	2¾ miles
181	3971 miles	993 miles	68 miles	4½ miles
256	7944 miles	1986 miles	124 miles	7¾ miles
362	15884 miles	3971 miles	228 miles	13 miles
512	31775 miles	7944 miles	417 miles	22 miles

Touch

This charm is different for every pairing of target species to destination species. For example, Shape Shift From Human to Rat is a different charm than Shape Shift From Human to Dog or Shape Shift From Dog to Rat or Shape Shift From Rat to Human. The shape shift confers all physical, though no magical or mental, abilities of the target shape. Similarly, all physical, though not magical nor mental, abilities of the original shape are lost. For example, changing a pixie into a rat would prevent it from flying, but not from using psychic powers or casting spells (though the spells would have to be cast without chanting and thus at a penalty). The shape shift lasts for a time as found by the resistance roll. Note that any condition for termination at a higher level of success also ends the charm at lower levels of success. For example, death of the target will usually result in reversion to the target's true form. A shape shift will disorient the target.

Success	Result
Critical ⁴	Permanent—the change, though originally effected by magic, is not itself magical and cannot be dispelled
Critical ³	Indefinite—the charm does not end unless it is dispelled or the sorcerer ends it
Critical ²	Life—the charm ends when the target dies
Critical	Year—the charm lasts for one year
Special	Day—the charm lasts for one day
Normal	Minutes—the charm lasts for ten minutes
Miss	Round—the charm lasts for a single round
Failure	Ghost—the target appears to take on features of the target shape for one round
Fumble	Sorcerer is shifted for ten minutes
Fumble ²	Sorcerer is shifted for one day
Fumble ³	Sorcerer is shifted for one year

Show Alignment

White Magic

Self

This charm allows the sorcerer to see the Black Magic score of any creature he looks at. The effect lasts for $SL \times 1$ minute.

Sleep

Grey Magic

Touch

This charm puts the victim into a deep, enchanted sleep. The depth and length of the slumber depends on the degree of success obtained with a $WIL + SL/WIL$ roll. POW refers to the sorcerer's POW. An enchanted sleep is one from which the slumberer will not awaken naturally. If the slumberer is slapped, doused in cold water, or some other shock applied then another $WIL + SL/WIL$ is called for but only to determine (by success or failure) if the sleep continues. An enchanted sleep will be followed by a normal sleep from which the slumberer may awaken normally.

Success	Result
Critical ³	Victim sleeps for $POW \times 3$ days
Critical ²	Victim sleeps for $POW \times 2$ days
Critical	Victim sleeps for POW days
Special	Victim sleeps for POW hours
Normal	Victim sleeps for POW minutes
Miss	Victim dozes
Failure	Victim feels momentary fatigue
Fumble	Sorcerer sleeps for POW minutes
Fumble ²	Sorcerer sleeps for POW hours
Fumble ³	Sorcerer sleeps for POW days

Speak with Animal

Grey Magic

Ranged

This charm allows the sorcerer to understand the animal targeted by the spell and in return the animal to understand anything the sorcerer says. The sorcerer must be able to see the animal to understand it and the animals must, of course, be able to hear the sorcerer to understand him. The effect lasts for $SL \div 4$ hours.

Speak with Dead

Black Magic

Touch

This charm allows the sorcerer to call on the spirit of a corpse and force it to answer his questions. Each question matches SL/WIL and the spirit must answer (truthfully) until a roll is missed or POW × 1 minutes elapse. Being forced to answer does not necessarily mean cooperative or given the best or most complete answer. The sorcerer must be touching the corpse of the spirit to be interrogated for the spell to be effective.

Strike Dumb

Black Magic

Ranged

This charm removes the victim's power of speech so that they are unable to talk, shout, whisper—or cast spells. The actual effect depends on the degree of success obtained with a WIL + SL/WIL roll. POW refers to the sorcerer's POW. A stutter will effectively prevent spell casting unless the practitioner chooses to take the penalty for not speaking at all.

Success	Result
Critical ³	Victim is stricken for POW years
Critical ²	Victim is stricken for POW months
Critical	Victim is stricken for POW days
Special	Victim is stricken for POW hours
Normal	Victim is stricken for POW minutes
Miss	Victim stutters for POW minutes
Failure	Victim feels a sudden chill
Fumble	Sorcerer stutters for POW minutes
Fumble ²	Sorcerer is stricken for POW minutes
Fumble ³	Sorcerer is stricken for POW hours

Strike with Fear

Black Magic

Ranged

This charm causes the victim to be stricken with a deep fear of the sorcerer. The actual effect depends on the degree of success obtained with a WIL + SL/WIL roll. A victim whose mind has been numbed will be in a state of shock, able to do little but drink and mutter incomprehensibly about being afraid. POW refers to the sorcerer's POW.

Success	Result
Critical ³	Victim is raving mad for POW years

Critical ²	Victim is raving mad for POW months
Critical	Victim is raving mad for POW days
Special	Victim is frozen with fear for POW rounds after which their mind is numbed for POW hours
Normal	Victim is frozen with fear for one round after which he flees mindlessly from the sorcerer for POW rounds. His mind is numbed for POW minutes.
Miss	Victim flees in terror from the sorcerer for one round
Failure	Victim feels a sudden chill
Fumble	Sorcerer turns abruptly from the victim and walks away for at least one round
Fumble ²	Sorcerer's mind is numbed for POW minutes
Fumble ³	Sorcerer is frozen with fear for POW rounds and his mind is then numbed for POW hours

Strike with Palsy

Black Magic

Ranged

This charm palsies the affected location of the target so that it is somewhat withered and unable to be used. The location affected is that touched by the sorcerer, or a randomly determined location if used at a distance. The actual effect depends on the degree of success obtained with a WIL + SL/WIL roll. POW refers to the sorcerer's POW.

Success	Result
Critical ³	Victim collapses for POW hours and is palsied for POW years
Critical ²	Victim collapses for POW minutes and is palsied for POW months
Critical	Victim collapses for POW rounds and is palsied for POW days
Special	Victim is palsied for POW hours
Normal	Victim is palsied for POW minutes
Miss	Victim is palsied for POW rounds
Failure	Victim feels a sudden chill
Fumble	Sorcerer's dominant hand is palsied for POW minutes
Fumble ²	Sorcerer's dominant hand is palsied for POW hours
Fumble ³	Sorcerer's dominant hand is palsied for POW days

Summon [Spirit Being]

Black Magic

This charm is different for each spirit being. A sorcerer can use this charm to summon a spirit being as described previously in Summoning Charms.

Summon [Spirit]

White Magic

This charm is different for each spirit. A sorcerer can use this charm to summon a spirit as described previously in Summoning Charms.

Feelan, gargun, thókyr, gangers, seekers and chaos spirits are all considered to be spirits.

Turn Undead

White Magic

Ranged

This charm is used to adversely affect undead and is an exception to the rule that white magic is never resisted. Many lesser undead creatures have no WIL and are thus easily disposed of with this charm, but the more powerful undead, such as vampires and liches, are difficult to turn. Note that what matters for retreating and not approaching is the distance between the caster and the undead. If the caster advances on an undead who cannot approach then the undead must retreat to maintain the distance. If it is not possible for an undead to meet the requirement of the results then it is unable to act—essentially all available actions will go into attempting to meet the requirement.

<i>Success</i>	<i>Result</i>
Critical ³	Does 4d6 damage and must retreat
Critical ²	Does 3d6 damage and must retreat
Critical	Does 2d6 damage and must retreat
Special	Does 1d6 damage and must retreat
Normal	Must retreat at least adjSL hexes each round for at least adjSL rounds
Miss	Cannot approach caster for adjSL rounds
Failure	No effect
Fumble	Drawn to caster for one round
Fumble ²	Drawn to caster for two rounds
Fumble ³	Drawn to caster for three rounds

Ward

Grey Magic

This charm is used to seal a room from magical or spiritual intrusion. It only protects where there is solid, physical obstruction. Each opening, entrance way or aperture must be warded separately, each with an individual casting of this charm. For a room with a fireplace, a door, and two windows there would have to be at least five Ward charms cast to consider the room sealed. For a spell to cross the boundary of the warding it must have an SL higher than that of the warding (in which case all wardings associated with the area are broken). Spirits follow the same rule, just substituting spirit level for SL. The charm will cease to be effective after POW hours.

Magic basically follows line of sight rules, but a spirit can hunt for a chink in the warding. Any opening not warded, no matter how small, provides a clear means of passage to a spirit (or a properly aimed spell). Of course, it can take time to find the inevitable mouse hole, even if the search is careful and skillfully carried out.

As a rule of thumb once the obvious openings have been accounted for a fifteen minute Search will find a number of openings equal to the level of success. Each subsequent attempt has a penalty of 2 per opening found. Additionally, there is a cumulative 2 penalty for consecutive attempts; this penalty goes away when the character makes no search attempt for fifteen minutes.

Warlock's Mark

Black Magic

Ranged

This charm does necromantic damage to the target, 1d6 per level of success in the resistance roll. In the event of a failure the sorcerer loses the ability to use his Sorcery skill for SL minutes. Additionally, the sorcerer takes 1d6 necromantic damage for each level of fumble. Damage caused by this charm takes the form of an upside down cross incised in the flesh which feels wooden, chill and radiates evil with PRE equal to SL (or damage?). Damage done ignores armor and other protection except for spells which resist magic.



WITCHCRAFT

Witchcraft is a form of magic most commonly, but not exclusively, practiced by women. Often practitioners of the craft form into groups which are known as covens. While witchcraft is only predominately female, covens are exclusively so. Male witches cannot join or work with covens. This is why few witches are male—its hard to learn how to be a witch if you're a man. Male witches are usually called warlocks.

Despite the presence of covens there is no overshadowing guild of witches. And despite this lack of uniformity the practice of witchcraft seems to be the same everywhere. In essence, witchcraft consists of subtle magics which are strongly influenced by the principles of sympathy and contagion.

Craft

The craft has several facets: scrying, brewing, weaving and the calling up of familiars. Each of these functions somewhat differently.

Scrying

A basic function of witchcraft is scrying which, though not a witchcraft spell *per se*, has an effective SL equal to the witch's TAL. Thus it can be detected, blocked and dispelled. Anything that blocks magic, like the sorcery Ward charm, will block scrying if it can stop the effective SL.

Although scrying is normally done with some sort of aid—typically a mirror, crystal ball, pool of still water or a fire—this is not a requirement. An attempt takes fifteen minutes of ritual which, if successful, is followed by fifteen minutes of scrying. If the witch desires to continue scrying against the same target, she can do so by making the same roll again, though it only takes one round to attempt. If she misses the attempt then she must start all over again.

The roll for scrying is made by comparing Witchcraft skill against the difficulty for the distance. There is no modifier if the witch is familiar with the target, but if the witch is intimately familiar with the target, like the witch with her husband, there is a bonus of 5 to the witch's score. If the

Scrying

Range	Difficulty	Range	Difficulty
5 feet	1	2 miles	22
10 feet	2	4 miles	24
20 feet	4	8 miles	26
40 feet	6	16 miles	28
80 feet	8	32 miles	30
160 feet	10	63 miles	32
330 feet	12	125 miles	34
660 feet	14	250 miles	36
¼ mile	16	500 miles	38
½ mile	18	1000 miles	40
1 mile	20	× 2	+2

witch is only passingly familiar with the target the difficulty is increased by 2. If the witch is unfamiliar with the target the difficulty is increased by 5. The difficulty can be increased by up to 15 if the referee feels that the circumstances warrant it.

If the witch is able to use sympathy or contagion to help establish a connection with the target the net effect is a bonus to the witch's score of 1 for Superficial, doubled for each successive level.

The target of scrying can be a person, object or location of any size, but the larger the view the less detail is evident. If an individual or object is being scried the environment is hazy at best. The scrying will reveal just sufficient detail to identify the target (and allow the targeting of spells) with a normal success. Additional detail and information (such as what is being said, or more of the surroundings) is revealed with higher levels of success. A fumble indicates that the witch loses the faculty which allows her to scry until the first dawn that occurs after eight hours. Generally, this will be the next morning unless the witch is scrying at night.

Scrying costs the witch 1 MP every 5 minutes so each attempt takes 3 MP, plus 1 MP for every five minutes it is maintained.

Scrying

Target is...	Modifier	Connection	Bonus
Intimate	+5	Minimal	+1
Familiar	—	Minor	+2
Acquaintance	−2	Moderate	+4
Unfamiliar	−5	Major	+8
Unknown	−15	Extreme	+16

Witchcraft Scry

Success	Result
Critical ³	Reveals the target and immediate surroundings with good clarity. Further detail of the area is hazy, swimming and shifting in and out of focus.
Critical ²	Reveals the target and his immediate surroundings, though they sometimes slip in and out of focus.
Critical	Reveals the target with reasonable details and a “halo” of his surroundings. The rest is hazy, swimming and shifting in and out of focus.
Special	Reveals the target with cloudy surroundings, additional details slipping in and out of focus, no more than one at a time.
Normal	Reveals the target, though focus slips periodically. Additional details are occasionally hazily glimpsed.
Miss	Shifting, breaking image with hazy, partial glimpses of the target.
Failure	Nothing is revealed.
Fumble	Caster is so distracted by hypnotic patterns that she is incapacitated for one round.
Fumble ²	Caster is so distracted by hypnotic patterns that she is incapacitated for one minute.
Fumble ³	Caster is so distracted by hypnotic patterns that she is incapacitated for one hour.

Brewing

A witch can brew potions more potent than those of the mere herbalist (though a good witch will be an accomplished herbalist as well). It takes time to make a potion; specifically fifteen minutes per MP put into the brewing. It also takes physical ingredients; the generic potion ingredients (which can be replaced by herbs suitable for sympathy or contagion) cost 4 cp (one ounce dried, two ounces fresh) per potion. And the witch needs a cauldron or kettle in which to do the brewing. The smallest usable kettle has a capacity of one pint and costs 1 sp.

The result of brewing is a pint of magical fluid per ounce of dry herb or two ounces of fresh herb, each pint having a SL equal to the MP put into its brewing. A dose is a full pint, if only part of a potion is drunk it has no effect. Sympathy can be exploited by using herbs for a related effect. For example, aphrodisiacs make a major sympathetic enhancement to a love potion, but none to a sleep potion.

A potion can be drunk during combat, but it must be ready for drinking to do so and takes a whole round to consume. The effect will take place no sooner than the end of the round.

Abortive

Grey

[Major: Abortive]

This potion causes the ingester, if a pregnant woman, to have a safe abortion if the potion wins a SL/(CON + month of term) resistance roll.

Conceal Presence

Grey

[—]

This potion reduces the drinker’s perceived POW (for purposes of presence) by SL. The effect lasts for $\frac{1}{2} \times \text{SL}$ hours and then diminishes 1 SL every minute. If presence is reduced to zero or less by this facility then the drinker produces confusing, inaccurate or incorrect results for some detection magics, particularly those which rely on the target having an aura.

Drain

Black

[Moderate: Weakness; Minor: Systemic Poison]

This potion reduces the drinker’s STR, END and POW (and thus available FP and MP as well) by SL. The effect lasts for $\frac{1}{2} \times \text{SL}$ hours and then diminishes 1 SL every minute. The attributes cannot be reduced below one point.

Sympathy

Level	Provides
Minimal	1 MP
Minor	2 MP
Moderate	4 MP
Major	8 MP
Extreme	16 MP

Dream*White**[Moderate: Trance Inducing]*

This potion allows the drinker to take control of the first dream that she has, if any, within SL hours of ingestion. This control can be used to convert nightmares into pleasant, even blissful, experiences. If the drinker is the target of a witchcraft Sending the SL of the potion effectively reduces the SL of the Sending.

Healing Potion*White**[Major: Strong Healing; Moderate: Healing; Minor: Curative]*

The drinker is, over a period of fifteen minutes following ingestion, healed of SL damage. The potion can even be applied externally, but must be in contact with the injury for the full fifteen minutes to gain the full benefit—the amount healed is prorated for briefer applications.

Love Potion*Black**[Major: Aphrodisiac]*

This potion causes the drinker to “fall in love” with the first person she sees. The person must be someone with whom the drinker would be able to conceive of a relationship. In other words, it will not make a heterosexual drinker fall in love with someone of the same sex. Likewise, the drinker will not fall in love with someone of a different species unless that was part of her makeup.

The “love” that is induced is a kind of overwhelming infatuation. The drinker will push her affections on the object of her love and cannot be convinced that the love is not being fully reciprocated.

The intensity of the “love” is equal to SL which is reduced at the rate of one point per hour.

Magic Potion*Grey**[—]*

This potion absorbs a spell that is cast into it while being brewed as long as the spell’s SL does not exceed that of the potion. The effect of the spell is

Brewing Example

Morgaine decides to make a healing potion. To increase the effectiveness she uses Healing herbs instead of the generic ingredients. The herbs cost 2 sp per ounce and an ounce is needed for each pint of potion. Morgaine uses a five-gallon kettle—the ingredients will cost 4 gp. She spends a ten hours on the brew so, combined with the herbs, the total effectiveness is SL 8. Anyone drinking a one-pint dose of the resulting mixture will heal one point of damage every two minutes for a total of eight points healed in a fifteen minute period.

If she had made herbal Healing tinctures instead she could sell the result for 8 gp. Not only will her healing potion heal twice as much damage but it does so in a sixteenth of the time and has an indefinite shelf-life rather than one measured in months. Unless she has competition she can expect to sell her one pint potions for 1 gp each for a total of 40 gp.

released to the drinker of the potion exactly as if she herself had just cast the spell. This means that both the original caster and the drinker gain any BMP associated with the casting of a black magic spell. Only witchcraft spells can be absorbed.

Poison*Black**[Major: Contact Poison, Systemic Poison; Minor: Vomiting Agent]*

The drinker takes SL damage over a period of fifteen minutes following ingestion. If the poison is forced out of the body before the fifteen minutes is complete then the damage is prorated.

Sleep*Grey**[Moderate: Trance Inducing]*

Causes drinker to sleep for a number of hours equal to SL divided by the drinker’s size score.

Telling*Grey**[—]*

Drinker is able to talk into the empty potion bottle up to SL phrases. As long as only the drinker opens the bottle and then only briefly. The drinker can,

upon opening the bottle, tell it something or listen to what it has been told. In either case it must be quickly recorked or it will lose all magical properties. If someone other than the drinker opens the bottle it repeats what it was told and loses all magical properties.

Weaving

A witch weaving a spell can do so quickly, taking only one action to do so, but then cannot make use of either sympathy or contagion and cannot expend more MP than her TAL. If she performs a ritual casting than she can make use of both sympathy and contagion and there is no limit to how many MP can be spent on the casting—however, it takes considerably more time. A ritual casting takes 1 minute for every MP the witch will put into it, plus five minutes for every element of sympathy or contagion to be employed.

The main benefit of using sympathy and contagion is that, by giving a better magical path to the target, it effectively increases the number of MP the witch has at her disposal for the casting. If a witch spends 2 MP on a spell that is enhanced with a moderate level of sympathy and contagion the spell actually has 6 MP total.

Regardless of how the spell is woven the witch must decide on how many MP she will use from her own POW, how many MP to be used from Channel and the number of MP obtained from sympathy and contagion. At the conclusion of the weaving she must make a roll against Witchcraft to determine if the attempt was successful. If the roll is a miss then no MP are spent, otherwise the specified MP are utilized. In any case any components of sympathy or contagion are consumed in the ritual.

Spell Attributes

As with all other forms of magic, witchcraft spells have six attributes: spell level, range, duration, target, resistance and linking.

Spell Level

A spell's level is equal to the MP put into its casting.

Sleep	
Size	Score
Extremely Tiny	¼
Very Tiny	½
Tiny	1
Very Small	2
Small	3
Med Small	4
Medium	5
Med Large	6
Large	7
Very Large	8
Huge	10
Enormous	12
Titanic	15
Gargantuan	20

Spell Weakening			
After...	SL Lost	After...	SL Lost
15 minutes	1	6 months	15
30 minutes	2	1 year	16
1 hour	3	2 years	17
2 hours	4	4 years	18
4 hours	5	8 years	19
8 hours	6	16 years	20
15 hours	7	32 years	21
30 hours	8	63 years	22
2½ days	9	125 years	23
5 days	10	250 years	24
10 days	11	500 years	25
3 weeks	12	1000 years	26
45 days	13	2000 years	27
3 months	14	4000 years	28

Range

A witch can only cast a spell on a target within POW times five feet, or who she has successfully scried out.

Duration

Witchcraft spells normally lose effect with time. After fifteen minutes time the spell will lose 1 SL. After each doubling of that time another SL is lost. When SL reaches zero the spell ends. A witch can, if she is linked to it, choose to keep a spell running indefinitely. If she does so the MP spent by the witch in the casting cannot be regained until they have been allowed to dissipate.

Target

The target of a witchcraft spell is implicit in its effect. Almost all witchcraft spells are targeted on creatures, but there are exceptions such as Herbal (which is cast on an object, an herbal concoction) and Reveal (which is cast on a creature or object, but automatically targets the highest SL spell on the creature or object).

Area of Effect

The area of effect of a witchcraft spell is described in its effect.

Resistance

Unlike any other form of magic, a witchcraft spell cannot be resisted. This is because of the way in which witches work through subtle influences. This

makes witchcraft a highly dangerous and formidable form of magic.

Targeting

Although witchcraft is not resisted it does not require targeting either.

Linking

A characteristic of witchcraft is that the witch can, at the time of casting, choose to retain a link with the spell. If the witch does so then MP provided by sympathy or contagion dissipate normally, but those expended by the witch herself do not dissipate unless the witch wills them to. This allows a witch to keep a spell going for an indeterminate length of time—however, she cannot regain any MP in the spell which have not dissipated.

BMP associated with a spell casting dissipate normally unless the witch retains a link with the spell. While the link is retained the witch's BMP can never drop below the total SL of all linked black magic spells. Once a link is terminated the BMP will readjust to what they would have been had the spell never been linked to start with.

Note that although a witch knows every witchcraft spell she can only weave a spell on which she has a meditative focus.

Spell List

The following spells should be considered the common base for witchcraft, but not necessarily an exhaustive listing of all possibilities.

Clarity

White

This spell clears the mind of the target, giving it clear focus and effectively increasing the chance of success with any action by $SL \times \frac{1}{5}$, rounded up.

Confuse

Grey

This spell confuses the target, effectively reducing the chance of success with any action by $SL \times \frac{1}{5}$, rounded up.

Cure Disease

White

This spell increases the target's CON by SL when resisting disease.

Evil Eye

Black

This spell lowers the target's CON by SL, but not below 1.

Fly

Grey

This spell gives the witch the ability to fly with a movement rate equal to SL. Only the witch is affected and her movement rate is adjusted normally for any encumbrance. Although the normal flight sympathy and contagion (feathers, representations of birds, etc.) work, a broom acts as a major sympathy for reasons that are not well understood.

Consequently, many witches keep a broom (possibly augmented with feathers and carvings) which they take with them when they fly (so as to keep the material component of sympathy available for the return trip). However, it is not necessary.

Guide

White

This spell causes the feather-light touches of invisible hands to guide the target to safety. This is useful for making a treacherous fording, walking through a minefield or some similar circumstance. It has no particular effect if there is not some explicit physical threat present in the environment. For example, a character being tried in court would not be helped by this spell.

Hex

Black

This spell curses the target with a run of bad luck. Any action taken by the target is at a penalty of $SL \times 1\%$ and any action taken directly against the target (such as a melee attack or defense) receives a bonus of $SL \times 1\%$.

Herbal

Grey

This spell increases the potency of an herbal concoction against a specified, individual, target by SL. Note that the range of the spell is to the herbal concoction, not the desired recipient of it. The use of sympathy and contagion is directed at the desired recipient.

Reveal

Grey

This spell shows a mental image to the witch of the caster of the most powerful spell on the target which is linked to its caster. All spells are linked at the moment of casting, so any incoming spells cast on the target while this spell is in effect will reveal their caster. The mental image is sufficient to allow the witch to target the caster for witchcraft spells. The range requirement for this spell need only be satisfied when the spell is cast.

Scry

Grey

This spell, when cast on a focus for scrying, gives a bonus to any attempt to use that focus to scry the specified target. The bonus is SL.

Second Sight

Grey

This spell gives the witch the ability to see spirits and other invisible creatures out to a distance of $POW \times SL$ feet. So a POW 15 witch who cast this spell with SL 5 would be able to see a spirit 75 feet away. This second sight is subject to the normal constraints of vision with the proviso that spirits and the like made visible by this spell appear to have a faint luminescence which makes them visible even in low light conditions. It also reveals the fey as being such though it does not allow the witch to see hobgoblins.

Sending

Black

This spell sends an apparition of the witch to the target whenever the target sleeps. Waking does not dispel the Sending, it just keeps it from being active. In the target's dreams the apparition will taunt and attack her in a nightmare landscape. For each hour of sleep haunted by the Sending the target loses a



point of WIT and WIL. If WIT drops below one the target is a gibbering wreck whose mind is in such turmoil it cannot be read. WIL cannot be reduced below one. When the Sending terminates the target recovers one point of WIT and WIL for each week of rest.

However, if WIT is reduced below zero there is a chance of permanent madness equal to the amount WIT went negative times five percent. A normal success with this roll indicates that the target is twitchy and has some mild form of permanent madness, such as a phobia. A special success indicates that the target is more than a little nutty and has some moderately debilitating form of permanent madness, such as an overpowering phobia. A critical success indicates that the target never recovers her sanity.

Shot

Black

This spell causes pain in the target of an equivalent to SL rated as points of damage. It is important to remember that this spell causes no actual damage, though the victim will react as though injured. The main point of this is the equivalent level of injury which has the indicated debilitating effect (not to include death).

Talk to Animals

White

This spell allows the witch to understand all animal communication and animals to understand anything she says. This does not increase the intelligence of the animals, nor their ability to understand concepts. The range of this effect is $SL \times 5$ feet.

Tanglefoot

Grey

This spell causes any nearby vegetation to interfere with the target's movement. The net effect is to reduce the target's movement rate by SL (half SL in areas of moderate vegetation, such as an orchard or sparse garden, and having no effect in heavily urbanized or barren areas where there is little or no natural growth).

If the target's movement is reduced below one then he is unable to move at all (even to gesture) unless he succeeds in a STR/SL roll. A character

trying to pull free (that is, using their action for the round to do so) gets a STR/SL roll, the level of success of which is the number of feet which can be moved that round.

Transference

Black

This spell requires that the witch have an herbal concoction as a component of the spell. At the spell's conclusion the herbal concoction ceases to have any potency, that being transferred to the target of the spell. The herbal concoction's potency is increased by SL and the concoction's effect is immediately applied to the target.

Wall of Brambles

Grey

This spell causes dense brambles to impede movement through the affected area. To work this spell the witch must spend at least five minutes in each hex to be affected. The hexes and the time spent working in them must be contiguous. The spell is rolled for after the last hex has been worked in. To move into any affected hex requires a number of additional movement points equal to SL. Typical sympathy is to thread brambles or twisted wire throughout the area, typical contagion is to take cloth and snag or tear it. The strongest connection is achieved by cultivating brambles and snagging articles of clothing on them. A witch who lives alone in the wilds usually creates a maze of brambles around her home in this fashion.

Weather

Grey

This spell allows the witch to change the weather. Each SL can do one of the following: alter cloud cover by 20%, alter precipitation by $\frac{1}{4}$ inch per hour, alter relative humidity by 20%, alter temperature by 2 degrees fahrenheit (or 1 degree centigrade), alter wind direction by 2 points (there are 32 points in the compass), alter wind speed by 5 mph. The division of SL to each effect is determined at the time of casting, as well as the ranking of effects for dissipation as the spell gradually loses effect. The size of the location to be affected can be no larger than the witch's POW \times POW \times 0.01 miles in diameter.

Wither

Black

This spell normally uses dried fruit as a sympathetic component. At the end of each day (sunset) that this spell is active the target loses a point of STR, CON, END and WIL. These losses cannot be recovered while the spell is still in effect, but afterwards are regained at the rate of one point per week of rest.

Calling Familiars

A witch's familiar is an ordinary animal, usually a cat—but can be any animal of about that size (even rats or owls qualify) that has an affinity for the witch. The familiar becomes more intelligent than natural animals (it becomes sentient though WIT is unchanged) and can understand any language which its witch does and to the same degree. This means that a familiar can take complex verbal instructions, things far beyond the capability of a mere trained animal. All familiars have Second Sight and are unaffected by the hobgoblin ability to not be noticed or seen. A familiar cannot, however talk or communicate telepathically. If the witch dies, her familiar becomes a normal animal again, though it may behave strangely.

To call a familiar requires a half-hour long ritual during which the witch can put as many MP into the calling as she desires. This time also accounts for any usage of sympathy or contagion. The final MP of the calling is matched against ten to determine the chance that the calling will be successful. If the witch already has a familiar there is zero percent chance of calling another familiar. Normally the referee determines arbitrarily the species of the familiar, however if the witch is attempting to call a familiar of a particular species she *must* use sympathy and/or contagion and the difficulty is five times the creatures threat level. A threat level zero indicates a difficulty 3.

Weaving Spells

SUMMONER

While the art of summoning is fraught with difficulties and dangers it also provides a means to considerable power and thus has its own attraction. A summoner names, summons and commands entities of power from the plane of Chaos. Though it is difficult and risky the rewards are great as well. And there's nothing quite like the feeling a flesh-and-blood mortal gets by creating a new spirit of chaos with a name of the summoner's own choosing.

The practice of the summoner is one of studying the already named spirits of chaos, creating newly named spirits of chaos, summoning them, commanding them and dismissing them. There are no spells to learn, just rituals to exert the proper influence over chaos—forcing it to take on proper form and substance.

The knowledge of a summoner is encapsulated in the Lore Summoner skill while the art and practice are covered by the Summoner skill. In practice a summoner will also need Gather and Meditation to restore himself after a summoning.

Lore Summoner allows the summoner to recall the name of a chaos spirit, its personality, exploits and past summoning history. The difficulty of recalling a name depends on how well known the chaos spirit in question is. The legendary are difficulty 1, the important are difficulty 5, the notable are difficulty 10 and the rest range from difficulty 20 on up. The personality, exploits and past summoning history are all more difficult by one step. Most summoners rely on a multitude of texts for this information as it is rather much for one person to remember.

The Summoner skill covers the details and mechanics of summoning. Which herbs to use, how to make smudges, the proper incense and candles, the various circles and their attachments. This skill confers on the summoner the ability to perform the core rituals of the craft: Name, Summon, Command, Admonish, Punish and Dismiss. The difficulty of the skill roll is equal to the SPI of the entity targeted by the ritual.

Rituals

The various rituals of the summoner are enumerated and described hereafter. Each ritual has a difficulty, cost to perform, time to perform and time require to prepare before hand. Those that require consumables (outside of chalk for drawing circles) for the performance have the scarcity and amount noted as well.

Name (Apello)

Difficulty: SL

Cost: permanent POW equal to SL

Preparation: SL^2 minutes

Performance: SL hours

Components: Common \times SL

This spell is an involved ritual taking a number of hours to perform and costing permanent POW equal to SL. Each hour of ritual also costs 1 LFP. At the end of the ritual's performance the roll is made and POW is expended.

Before starting the ritual the summoner must decide on a name, default form and points of POW to expend. Circles must be drawn, the nature of which depend on the rank of the entity to name and the default form.

The size and complexity of the circle depends on the points of POW to be expended—as a rule of thumb the entire figure will be a number of feet across equal to the expended POW and takes SL squared minutes to draw. The basic structure of a naming circle is just that, a circle. All naming circles must be extended by means of symbols that represent the name, default form, SPI, POW and powers of the spirit being named. Examination of a naming circle is sufficient to derive all of this information with one caveat.

The summoner specifies and represents in the circle the powers desired for the spirit being named and in general the referee should define the spirit being named with those powers, but it is up to the referee what powers the spirit will have. Except in extreme and particular cases a given naming circle should always produce exactly the same spirit with exactly the same powers. This is a particularly common practice with lesser spirits of chaos such as the Fōrma.



Summon (Voco)

Difficulty: SPI

Cost: MP equal to SPI

Preparation: Variable

Performance: SPI rounds

Components: see table

This ritual is fairly involved and takes a number of rounds to perform equal to the SPI of the spirit being summoned. If successful it summons the specified chaos spirit no matter where or on what plane it is at—excepting that if the chaos spirit is not in the plane of Chaos only the summoner who summoned it can do so until the chaos spirit returns.

The preparation can be considerable: there is the drawing of circles, the placing and lighting of candles and incense and so on. The drawn figure will, at a minimum consist of a greater circle circumscribing a protective circle and a summoning circle. The greater circle constrains the summoned entity: if there is any defect then it can be rendered ineffective. The protective circle is where the summoner performs this ritual and protects him from the summoned entity. Defects in the protective circle render the summoner wholly exposed to the summoned entity. The summoning circle is where the summoned entity appears and should be large enough to contain it. Defects in it prevent the entity from being summoned.

Using chalk it takes a number of minutes to draw a circle equal to its perimeter in feet. Circles can be permanently inscribed in stone floors using Craft Stone Carving, but doing so takes an hour per perimeter foot. A hurried circle can be drawn or inscribed in half the time with a penalty of 6, or carefully drawn taking twice the time with a bonus of 6. A careful summoner tends to live longer than a careless or impatient one.

Summoning Components

Rank	Common	Infrequent	Rare	Unique
Fōrma	1	—	—	—
Servus	2	—	—	—
Varius	1	2	—	—
Dux	1	2	1	—
Potens	—	2	3	—
Superbia	—	1	2	3

Separate rolls are necessary to draw the greater circle, the protective circle and the summoning circle. It is usual to leave the protection and greater circles in place and only redraw the summoning circle.

A circle can be visually inspected to verify its integrity and takes one minute per foot—but is done with a Summoner skill roll having a bonus of 6. A normal success confirms that it is sufficient for a fōrma, a special success that it is sufficient for a servus, a critical success for a varius and so on. It is virtually impossible for a protection circle to be certified as proof against a superbia.

The difficulty of drawing or inscribing a greater or protective circle depends on how large it is—the larger the circle the greater room for a mistake to creep in. The difficulty in both cases is equal to twice the square root of the time it takes to draw them. A greater circle can be drawn at the rate of one foot per round while a protective circle takes one minute per foot. The greater circle must be at least three feet broader than the protective and summoning circles combined.

Summoning circles are elaborate and require a circumference equal to the SPI of the spirit to be summoned. It takes a number of minutes equal to the area of the summoning circle to draw or inscribe it with the difficulty being the same as other circles.

Summoning Circle

Rank	Diameter	Diff.	Time
Fōrma	~1 foot	4	4 min
Servus	~3 feet	8	16 min
Varius	~4 feet	12	36 min
Dux	~5 feet	16	64 min
Potens	~6 feet	20	100 min
Superbia	~8 feet	24	144 min

Greater Circle

Diameter	Diff.	Time
5 feet	3	1½ min
8 feet	3	2½ min
10 feet	4	3 min
13 feet	4	4 min
16 feet	5	5 min
20 feet	5	6¼ min

Protective Circle

Size Protected	Diameter	Diff.	Time
Tiny	1⅛ foot	4	3⅔ min
Very Small	1⅓ foot	5	5¼ min
Small	2½ feet	6	7½ min
Medium Small	3½ feet	7	11 min
Medium	5 feet	8	16 min
Medium Large	7¼ feet	10	23 min

A typical protective circle is one hex (~5' diameter) which gives the summoner room to maneuver. A medium-sized creature *can* use a smaller protective circle but then must take extreme caution to not accidentally cross the boundary. As a rule of thumb attempting to use a protective circle of one size too small gives a penalty of 2 for any rituals attempted within its confines while one that is two sizes too small gives a penalty of 10. Any smaller and the protective circle is no good.

A separate roll is then needed to perform the ceremony. A Fōrma or Servus will only notice and be able to take advantage of major defects—a fumble in the protection circle will allow it to attack the summoner and a fumble in the greater circle will allow it to leave freely, including returning to the plane of Chaos. A Varius or Dux will only notice and be able to take advantage of minor defects—a failure in either the protection or greater circles. A Potens or Superbia will notice and be able to take advantage of the slightest defect—a miss in either the protection or greater circles.

Summoning Considerations

First and foremost is whether or not the chaos spirit still exists. This can be resolved by matching SPI against a difficulty score for the length of time since the last known summoning with the result interpreted as a simple success or simple failure. In other words if the roll is a miss then the spirit no longer has an identity and is permanently returned to chaos.

Even if the spirit survives it cannot be summoned if it is already subject to a summoning. Such a consideration depends greatly on the number of chaos spirits, summoners, frequency of summoning and summoning habits. As a rule of thumb the lower the SPI and the better known the spirit the more likely at any moment that it has been summoned. To resolve this compare the basic odds of summoning (usually 10) against a difficulty of how well known the spirit is plus its SPI.

Of course, if an enemy knows the spirit to be summoned they may summon it strictly to prevent the summoner from gaining access to the particular chaos spirit—this is determined by game events, not random chance.

Using Chalk

The preferred method of inscribing a circle is to use a chalk stick. This allows the summoner to accurately draw the various figures required for the circle to be effective. If the summoner has Craft Carve Wood or Craft Carve Stone then he may use that to make a permanent inscription.

Powdered chalk can be used as well and has the advantage that it works nearly everywhere. However, it lacks the control necessary for clearly drawing the figures and so gives the summoner a penalty of 6 to his skill.

If the summons was successful and the spirit of chaos is unable to find or take advantage of any defects the summoner will usually follow up with a Command ritual. The chaos spirit may try to banter, argue or threaten in an attempt to confuse or scare the summoner, particularly if the summoner can be coerced into breaking the boundary of the protective circle.

Note: this ritual has no effect on an existing Command ritual. That is, it is generally safe to use this ritual to call back a chaos spirit from an errand it is on without having to perform a new Command instructing the chaos spirit to not harm the summoner.

A summons lasts until either the summoner dies or performs the Dismiss ritual. Thus if a chaos spirit is able to kill its summoner it achieves two goals: revenge on the summoner and return to the plane of Chaos.

Spirit Survival

Time Elapsed	Diff	Time Elapsed	Diff
1 week	1	8 years	10
2 weeks	2	16 years	11
3 weeks	3	32 years	12
1½ months	4	63 years	13
3 months	5	125 years	14
6 months	6	250 years	15
1 year	7	500 years	16
2 years	8	1,000 years	17
4 years	9	2,000 years	18

Recall (Reverto)

Difficulty: SPI

Cost: MP equal to SPI

Preparation: SPI active memory

Performance: 1 action

This ritual requires the summoner to call clearly to mind the spirit to be recalled—that is, the spirit requires active memory size equal to SPI. Note that in the event the summoner cannot prepare for this ritual he can still use the Summon ritual. Only spirits currently summoned by the summoner can be recalled.

A recalled spirit is teleported to the summoner's presence with the precise location being left to the referee's discretion. The spirit should, if reasonable, be in the same *place* as the summoner. That is, if the summoner is in a room, in the same room.

Dismiss (Dimitto)

Difficulty: 1

Cost: 1 MP

Preparation: none

Performance: 1 action

Range: Summoner skill rank hexes

This ritual requires no special preparation and takes a single action to perform. The effect is immediate return of the summoned entity to the plane of Chaos and dissolution of any Command ritual. It can only be used on entities currently summoned and successfully commanded by the summoner.

Command (Imperium)

Difficulty: SPI

Cost: 1 MP per SPI

Preparation: none

Performance: one minute

This ritual can only be performed on an entity that the summoner has summoned and even then only while the spirit is within the confines of the greater circle and the summoner is in the protection circle. It takes as long to perform as it takes the summoner to say the command—generally about a minute. Although not resisted in a technical sense (the spirit has no choice but to obey a successfully issued command) the difficulty is equal to the SPI of the spirit commanded. This reflects the general intelligence and cunning of the entity in creative interpretation of the command.

If the ritual is performed successfully then the entity has been successfully commanded in three ways: it cannot harm the summoner, it cannot allow harm to befall the summoner, and it must obey further commands issued by the summoner. The extent to which further commands must be obeyed depends on the level of success.

For the purpose of these rules a *command* is something that the entity must go do or is an exercise of the entity's power. For example, "scout ahead" or "make me invisible." The summoner can issue a number of commands equal to his level of success with this ritual.

There is implied permission to do whatever needs to be done to complete the command *as intended*. There is no wiggle room here for the entity as all wriggling was taken into account by the difficulty. Still, the command must be a relatively simple directive. It is fairly obvious what "scout ahead to the church" means and how it should be performed. It is less obvious just what the entity is supposed to do in the conduct of "resolve the mystery of the disappearing children."

Some further legal commands would be "spy on Marcus to see if he is engaging in smuggling." If the command were instead, "spy on Marcus" it would be vague and the entity would follow Marcus keeping as best concealed as it could, but nothing of value would arise from it. For example, on return the entity might start off with a detailed accounting of each step Marcus took in what direction claiming that it's instructions were so vague that it had assumed everything was important. And consequently it only knows the first few or last things done by Marcus. In excruciating, second-by-second detail.

An *order* is something that either keeps the entity with the summoner or is in direct protection of him. For example, "follow me." The summoner can issue any number of orders if he achieved at least a normal level of success with this ritual.

It is an order even if it involves exercising a power if it is in *direct* intervention to protect the summoner. For example, "Put up a shield now" when under attack. Note: the entity has been commanded to not allow harm to befall the summoner, but in general it is up to the summoner to issue the

order. If the summoner were not able to because, for example, he was unconscious, then the entity would be obligated to do its best acting on its own. But if the summoner is perfectly capable of issuing an order then the entity can (and will) fall back on the “but maybe master didn’t want me to” argument.

A command will be obeyed as intended unless it is so vague and open to interpretation that it clearly does not represent a good command. Even still, the spirit will be bound by it, just to the limits of reasonable interpretation. Commands can only be issued when the spirit is reasonably close (Summoner rank hexes) and the spirit can hear the summoner.

If the ritual results in a miss then the summoner remains in control, but is unable to effectively command the spirit. He can compel it to talk, though many spirits will be recalcitrant at this point. If the summoner orders or otherwise allows the spirit to leave the greater circle then it is loose and on its own. In any case keeping the spirit detained costs FP equal to SPI every round.

A failure means that the summoner completely failed to compel the spirit and it is able to return to the plane of chaos. On a fumble, however, the summoner either commits a grave error or is tricked into allowing the spirit out of his control. On a

single fumble the spirit is allowed to leave the greater circle, at which point it is likely to either trash the surroundings or otherwise try to coerce the summoner into leaving the protective circle. On a double fumble any other spirits currently commanded by the summoner are immediately released no matter where they are. On a triple fumble the spirit is allowed to attack the summoner regardless of his protective circle.

If the original command ritual succeeded then the summoner can again command the spirit when he runs out of command uses. That is to say, if he achieved a single level of success and the spirit completed the one command he was able to issue then the summoner could command the spirit again with this ritual. Doing so requires the summoner and the spirit be within a greater circle. A cautious summoner will be within a protective circle as well.

Admonish (Admoneo)

Difficulty: 1

Cost: MP equal to SL

Preparation: none

Performance: 1 action

Range: Summoner rank hexes

This ritual is quick and is used to punish recalcitrant entities. The primary effect is to cause pain to subject the entity to the summoner’s will. This is reflected by a typical resistance roll ($WIL + SL / WIL$) with success indicating the chaos spirit has been subdued. This ritual can only be performed on entities currently summoned by the summoner.

Punish (Muto)

Difficulty: 5

Cost: MP equal to SL

Preparation: none

Performance: 1 action

Range: Summoner rank hexes

This ritual is quick and is used to punish recalcitrant entities much like an Admonish. And just like the Admonish it can only be used on entities currently summoned by the summoner. However the effect is rather more powerful and far more effective ($WIL + SL \times 5 / WIL$) but reduces the entity’s MP by SL and POW by $SL \div 5$, rounded down.

How Many Chaos Spirits?

*There is no hard limit to how many spirits a summoner can summon and command, but there **are** practical limits. Fōrma, especially weak ones, can be summoned and commanded one after another. More powerful chaos spirits, such as Varius and Dux may choose to give the summoner a hard time. From their perspective resistance makes the summoner exert himself more and should he collapse before managing to put in a proper safety clause they can safely kill him and be on their way. And even Punish may not be that effective on a powerful Potens. An SL 20 Punish performed by a summoner with WIL 14 on an SPI 20 Potens has an 86% chance of success. While likely to succeed it will diminish the Potens by 4 POW and 20 MP. And how many summoners can afford an SL 20 Punish after using 20 MP to summon it in the first place and needing 20 MP more to command it.*

Bind (Necto)

Difficulty: SPI

Cost: MP equal to SPI

Preparation: none

Performance: 1 action

Range: Summoner rank hexes

This ritual is performed on a chaos spirit summoned by the summoner and still in the summoning figure and forces it into an object inside the greater circle and outside of the protection circle. Common uses include punishment by forcing the spirit into a lamp, jar or other container, or creating magic items such as by putting the chaos spirit into a mirror or crystal ball for scrying.

Compel (Coacto)

Difficulty: SPI

Cost: MP equal to SPI

Preparation: none

Performance: 1 action

Range: Touch

Target: bound chaos spirit

This ritual is performed on a chaos spirit bound into an item to command it to perform. It is similar to Command, but is limited to bound chaos spirits without regard to who summoned it.

Shape Discomfort			
Hours	Penalty	Hours	Penalty
<1	0	55–65	10
1–2	1	66–77	11
3–5	2	78–90	12
6–9	3	91–104	13
10–14	4	105–119	14
15–20	5	120–135	15
21–27	6	136–152	16
28–35	7	153–170	17
36–44	8	171–189	18
45–54	9	190–209	19

Chaos

In the Outer Realm of the Spirit World is the ethereal plane of Chaos where nothing is fixed and change is eternal. The plane itself is beyond description—a constantly changing existence of colors, smells, tastes, sounds, temperatures, solids and textures. Due to the constant flux the general impression is one of plasmas and gases swirling in a never ending kaleidoscope.

Although generally referred to in the feminine, such as the Mother of All Things, in truth Chaos has no gender as that would require biology, not to mention form. Chaos is, barring foreign intruders, all there is to the plane. It is an expansive, multi-dimensional place full occupied and permeated by Chaos. Intruders are constantly buffeted by Chaos which causes the loss of one Magic Point every minute and one point of POW every hour. Contrarily differentiated chaos that returns to the plane regains one Magic Point every minute and one point of POW every hour.

Chaos Spirits

Summoners use rituals to isolate and define Chaos. This results in a name being defined and, until it is destroyed, a semblance of differentiation for the isolated Chaos. When in the plane of Chaos there is no isolation or differentiation, but using the defined name in the appropriate spell causes the entity to be separated from Chaos and transported to the plane where the summoner is. Such rituals have no effect when performed in the plane of Chaos itself as there is no differentiation possible there: all are Chaos and Chaos is all. This includes the “identities” and “memories” of the various defined entities.

To isolate, define and give a new name requires such strong magic that it permanently reduces the summoner’s POW by the SPI of the entity produced. Consequently there is considerable re-use of already defined entities and a major portion of the practice is the recording and memorizing of the names of the various entities so as to avoid having to define a new one.

When summoned to a physical plane an entity of chaos must take a visible, corporeal form—this is mandated by the summoning. The lowest ranking of the chaos spirits, the Fōrma, have but a single shape

that was defined when they were, but other chaos spirits can shift shapes. Each shift takes 1 MP to perform but does not confer any magical powers the creature may have, only the mundane. For example, an entity of Chaos taking the form of a dragon could fly (at least in planes where dragons can fly), but could not breathe fire. This is the limit for Servus, but the higher ranking chaos spirits can take the complete form including magical powers. To do so requires the expenditure of 1 POW. Chaos spirits of Dux or higher rank can take on any shape they fancy (though the base attributes are limited by SPI and the total cannot exceed POW) and if the chaos spirit is a Potens it has greater freedom in determining the attributes (though it takes 1 POW to shift into such a shape). A Superbia can take any shape, including those with enhanced attributes, and only expends 1 MP to do so.

In ethereal planes other than the plane of Chaos the entities appear as fragments of Chaos—coruscating and scintillating with fluctuating shape and form of a size suited to SPI.

An entity of chaos taking a form (e.g., in a physical plane) is discomfited by the rigidity of being in a single form. The difficulty of any action is increased by the number of hours (reduced for diminishing return) since the current form was assumed. An entity of chaos on any plane other than the plane of Chaos and not bound into a physical object finds itself diminished over time. This takes two forms. Each hour causes the loss of 1 MP. MP are recovered at the rate of 1 MP per five minutes of absolute rest, however, so this can be compensated for. However, every two weeks or so the entity loses 1 point of POW. The exact time frame depends on the plane in question. In planes of the mortal realm that are Earth-like this occurs on nights of the full moon and new moon. Thus an entity summoned the day preceding a new moon will lose 1 POW at sunset.

Entities are always of Chaotic alignment and possess every alignment trait. They may also possess traits from the other axes as they gain experience and develop a personality. They nearly universally hate being

Experience

Chaos spirits can gain experience but not in the same way as normal creatures. For every century of age a chaos spirit earns a bonus of 1 to all actions which require a skill roll. This bonus should be adjusted by the referee as appropriate. For example, a spirit that was defined 1,000 years ago but never summoned would not have gained any experience while one that spent half of its time outside of the plane of Chaos would have considerably greater experience than mere age would suggest.. Any deviation from the typical experience bonus is at the discretion of the referee.

summoned: they find being anywhere other than the plane of Chaos to be unpleasant, distasteful and generally disagreeable. They dislike being ordered around and resent the master/slave relationship inherent with the summoners. If given half a chance they will harm or injure, directly or indirectly, their master.

Combat

All chaos spirits on a physical plane can eat corporeal things whether animate or inanimate. Such an action is performed with an assumed skill score of WIT doing adjSTR damage for SPI. Due to a chaos spirit's special relationship with its summoner the chance to hit is increased by SPI and damage is based on adjSTR for POW.

For example, an SPI 14 Dux having POW 76 who attempted to eat some innocent passerby would do so with skill score 21 and 2d6 damage. However, if he spotted a flaw in the protection circle and set upon his summoner he would do so with skill score 35 and 4d10 damage.

If damage equals or exceeds $HP \times 3$ then the victim is simply swallowed whole. A chaos spirit

Chaos Spirits

Name	SPI	Shape	Powers
Fōrma	1–4	fixed	single lesser
Servus	5–8	natural	all lesser
Varius	9–12	magical	all lesser and one greater
Dux	13–16	any	all lesser and all greater
Potens	17–20	attributes	all lesser, all greater and one superior
Superbia	21+	attributes	all lesser, all greater and multiple superior

can bolt an unresisting creature in a number of rounds equal to the size penalty (discussed below) divided by SPI, rounded up.

On eating a living creature the chaos spirit's POW is increased by that of the victim until it returns to the plane of Chaos (this permanently and irrevocably destroys the spirit of the creature so consumed, it being completely converted to chaos). However ingestion of that much ordered matter is difficult for the chaos spirit and gives it a penalty to all actions based on the creature's size. This penalty is reduced by SPI every hour and goes away immediately when returned to the plane of Chaos.

<i>Size</i>	<i>Penalty</i>
Extremely Tiny	1
Very Tiny	3
Tiny	6
Very Small	10
Small	15
Medium Small	21
Medium	28
Medium Large	36
Large	45
Very Large	55
Huge	66
Enormous	78
Titanic	91
Gargantuan	105

Ranks

There are six ranks of chaos spirits ranging from the puny Fōrma to the awesome Superbia. While it doesn't take great skill to summon and command a Fōrma the danger levels rise rapidly. Even a master summoner is taking a serious risk if he attempts to summon even a weak Potens, much less a Superbia.

Fōrma

These are the least powerful of the chaos spirits ranging from SPI 1 to SPI 4. When summoned to a physical plane they take on the form that was specified when they were named. Such shapes are usually baroque and often ugly as suits the taste of their namers. While having the general unpleasant personality of all chaos spirits these are less able to do anything about their situation. Most have little intellect and are easy to manipulate. However, as each

possesses but a single lesser power (either common or restricted) they are of limited use as well.

Servus

These are moderately powerful chaos spirits ranging from SPI 5 to SPI 8 capable of using every common lesser power and possibly a unique lesser power. Having moderate to good intellect they make good servants hence their name. Although they have a default shape as defined when originally named they can, by expending 1 MP, take on the shape of any natural creature. For this reason they are often used as spies. A servus has all common lesser powers and possibly one restricted lesser power as well.

Varius

Ranging from SPI 9 to SPI 12 these are powerful chaos spirits having in addition to all the common lesser powers one of the greater powers, common or restricted) and possibly one or more restricted lesser powers. Although they have as default shape as defined when originally named they can, by expending 1 MP, take on the shape of any natural or magical creature. And by expending 1 POW they can even take on the true semblance of the creature to include any magical powers it may have. Varius are usually more cunning and deceitful than their summoner but the predictability of their actions and motives makes control a reasonable proposition.

Freeform Shapes

<i>Size</i>	<i>STR</i>	<i>AGI</i>	<i>Mv</i>	<i>Fly</i>
Extremely Tiny	× $\frac{1}{5}$	+6	×0.2	×1.4
Very Tiny	× $\frac{1}{4}$	+5	×0.3	×1.3
Tiny	× $\frac{1}{3}$	+4	×0.4	×1.2
Very Small	× $\frac{1}{2}$	+3	×0.5	×1.1
Small	× $\frac{2}{3}$	+2	×0.6	×1.0
Medium Small	× $\frac{3}{4}$	+1	×0.7	×0.9
Medium	×1	+0	×0.8	×0.8
Medium Large	×1 $\frac{1}{2}$	−1	×0.9	×0.7
Large	×2	−2	×1.0	×0.6
Very Large	×3	−3	×1.1	×0.5
Huge	×5	−4	×1.2	×0.4
Enormous	×8	−5	×1.3	×0.3
Titanic	×12	−6	×1.4	×0.2
Gargantuan	×18	−7	×1.5	×0.1

Dux

These are powerful chaos spirits ranging from SPI 13 to SPI 16 with enough power and cunning to be risky for even the most experienced summoner to attempt. They have, in addition to all common lesser and common greater powers, possibly one restricted greater power and possibly one or more restricted lesser powers at their disposal. They have no default form. A Dux can take on any shape or form, however fanciful it may be, for 1 MP though magical powers native to the form are only obtained if 1 POW is expended instead. When taking fanciful shapes the Dux is limited to POW points to distribute between the five physical attributes, none of which can be higher than SPI. These are then modified for the size of the chosen shape. Flight takes 5 attribute points. Movement has a base AGI multiplier of 0.8 that can be increased by 0.2 for each attribute point. For example, an SPI 14 Dux having POW 73 taking on a minotaur-like winged shape at large size could have STR 28, CON 14, END 14, DEX 9 and AGI 10 with the ability to walk at Mv 10 and fly at Mv 10.

Potens

These spirits can only be summoned with great risk due to their power. They range from SPI 17 to SPI 20, have all common lesser powers, all common greater powers, one superior power (common or restricted), and possibly one or more restricted lesser or greater powers. They can take any shape for 1 MP, and do a free form shape with an attribute pool of $\text{POW} \times 2$ and a single attribute limit of $\text{SPI} \times 2$ by expending 1 POW. For example, a POW 100 Potens taking on the shape of a gargantuan winged man could have STR 684, CON 38, END 38, DEX 30 and AGI 31 with Mv 47 and Fly 84.

Superbia

Only the insanely desperate summoner attempts to name or summon a Superbia. These chaos spirits have at least SPI 21 and some have significantly higher. For example, the Rune Mage Cornelius named Thanatos with SPI 60. Superbia have all common lesser, all common greater, multiple superior and possibly any restricted powers at their disposal. The aforementioned Thanatos instantly terminates the life of any living creature it touches by expend-

ing MP equal to the creature's POW. It can also teleport to any location visible to it by expending 1 MP. Superbia can assume any form, including free form with enhanced attribute pool, for 1 MP.

Powers

There are three categories of powers available to chaos spirits: lesser, greater and superior. In addition a power may be common or restricted.

Common powers are available to many spirits (for example, all servus have all common lesser powers), but the restricted powers are not automatically possessed by any spirit.

Some powers are noted as doing damage from chaotic energy, such as chaos bolt. Such damage is reduced by armor as normal, but does damage to the armor. If damage to armor is being tracked, chaos damage does damage without regard for the armor's AP value or any other measure of toughness.

Use of a power takes a single action. In most cases this is the deliberate action of 4 consecutive strike ranks, though for attacks it requires directed action which follows the normal combat rules for strike rank.

If the power is naturally recurring, such as flight or invisibility, then the action is only required to initiate the power—it will automatically extend without further action on the part of the chaos spirit as long as MP are expended. However, the spirit cannot normally have multiple active uses of such powers. For example, it cannot have two Shield powers active at the same time.

Powers that require a skill roll have a base skill score of WIT + SPI.

Because the powers are not magic they cannot normally be detected. An example of an exception is that, unless indicated otherwise, the various invisibility powers are detectable with a "Detect Invisible" spell.

Lesser Powers

These powers, with the exception of those listed as restricted, are common to all chaos spirits and all but the weakest have each of these at its disposal. In other words this represents the magic commonly available to summoners. A Fōrma's single lesser power can be any lesser power, whether common or unique. A Servus has all common lesser powers and possibly a restricted lesser power as well. All other chaos spirits have all common lesser powers and can have any number of a restricted lesser powers in addition.

Chameleon

Common

Range: Self

Duration: 1 MP per round

Target: Chaos Spirit

Area: Single

The chaos spirit is able to make itself undetectably invisible, but only if it remains in the same spot without moving. This only conceals the chaos spirit and its possessions.

Chaos Bolt

Common

Range: SPI hexes

Duration: Instant

Target: Creature or Object

Area: Single

Targeted

A bolt of pure chaotic energy that does damage for adjSTR of MP. Target skill is WIT + SPI. For example, an SPI 2 fōrma using 4 MP would have score 11 to do 1d6 damage.

Chaos Shield

Common

Range: Self

Duration: indefinite

Target: Chaos Spirit

Area: Single

Creates a shimmering field around the chaos spirit (visible only if the chaos spirit is) that absorbs damage from chaos bolts. The maximum damage that can be absorbed from a single attack is equal to POW, all damage absorbed drains the chaos spirit at

MP for Size			
MP	Size	MP	Size
1/3	Extremely Tiny	6	Medium Large
1/2	Very Tiny	7	Large
1	Tiny	8	Very Large
2	Very Small	9	Huge
3	Small	10	Enormous
4	Medium Small	11	Titanic
5	Medium	12	Gargantuan

the rate of damage divided by SPI, rounded up, in MP.

For example, an SPI 3 fōrma having POW 17 taking 20 damage from a chaos bolt would lose 6 MP and suffer three points of damage to its physical form.

Chaos Sphere

Restricted

Range: POW hexes

Duration: Instant

Target: Sphere

Area: SL hex diameter

Targeted

This power requires the expenditure of POW, but does damage to everything within a large volume. SL is equal to the POW expenditure. This power does damage for adjSTR equal to SL to everything within the volume. The target can either be a hex or a creature, in which case the sphere is centered on the creature's hex. Target skill is WIT + SPI.

For example, an SPI 1 fōrma having POW 8 and expending 2 POW would do 1d3 damage to everything within a two hex diameter sphere located somewhere within eight hexes of the chaos spirit.

Concealment

Restricted

Range: Self

Duration: 1 MP per minute

Target: Chaos Spirit

Area: Single

This power makes the chaos spirit, and any item or creature it is holding, invisible and undetectable by any means, but only if it remains in the same spot without moving.

Ethereal

Common

Range: Self

Duration: 1 MP per minute

Target: Chaos Spirit

Area: Single

The chaos spirit is able to make himself ethereal and thus able to pass through physical objects. He cannot pass through a presence (e.g., creatures having PRE) and density slows him down. While ethereal, normal damage is ignored, but magical or chaos damage is not.

The degree to which the density of solid materials slows down the chaos spirit is left to the referee's judgement, but some rules of thumb are that solid earth halves movement rate, stone reduces it to a third and metal quarters it.

Fly

Common

Range: Self

Duration: 1 MP per SL per minute

Target: Chaos Spirit

Area: Single

Using this power the chaos spirit is able to fly regardless of form with a base movement rate of SL. High winds do buffet the spirit around unless it is ethereal.

Glide

Common

Range: Self

Duration: 1 MP per SL per hour

Target: Chaos Spirit

Area: Single

Using this power the chaos spirit is able to glide along with a base movement rate of adjSL. His movement is improved when gliding with the wind and reduced when gliding into it. For example, a 10 mph wind either adds or penalizes Mv 9 to effective covering of ground.

Ignite

Restricted

Range: SPI hexes

Duration: Instant

Target: Object

Area: Single

This power lights in one action what will combust after similar exposure to fire intensity 1 (e.g., a candle). Use of this power costs 1 MP.

Invisibility

Common

Range: Self

Duration: 1 MP per round

Target: Chaos Spirit

Area: Single

The chaos spirit is able to make himself and his poessions invisible. However, while invisible he cannot engage in action with physical entities. For example, the spirit can carry creatures or objects while invisible, but could not pick them up without first becoming visible. It could fly without impairment, but not open a door to pass into another room.

Lesser Teleport

Restricted

Range: Touch

Duration: Instant

Target: Region

Area: 1 hex

The chaos spirit is able to “mark” the spot it is at and later teleport itself to it. Only one spot can be marked at a time. Marking a spot takes 1 MP and leaves an SL 1 trace. Teleporting takes 5 MP. A mark is lost if the chaos spirit travels to a different plane. Only the chaos spirit and its possessions can be teleported.

Minor Heal

Restricted

Range: Touch

Duration: Instant

Target: Creature

Area: MP for Size

This power heals one point of damage though it requires a number of MP for the size of the creature being healed. A fractional MP requirement indicates that for 1 MP the reciprocal number of points of

Project Image

<i>SL</i>	<i>Result</i>
1, 2	Shifting, breaking image with hazy, partial glimpses of the target.
3–5	Reveals the target, though focus slips periodically. Additional details are occasionally hazily glimpsed.
6–9	Reveals the target with cloudy surroundings, additional details slipping in and out of focus, no more than one at a time.
10–14	Reveals the target with reasonable details and a “halo” of his surroundings. The rest is hazy, swimming and shifting in and out of focus.
15–20	Reveals the target and his immediate surroundings, though they sometimes slip in and out of focus.
21+	Reveals the target and immediate surroundings with good clarity. Further detail of the area is hazy, swimming and shifting in and out of focus.

damage are healed. For example, an extremely tiny creature is healed of 3 points of damage for 1 MP. Note that no fewer than 1 MP can be expended on this power and that more than 1 MP can only, and must, be expended to meet the requirements for size.

Piebald

Restricted

Range: SPI hexes

Duration: Instant

Target: Creature

Area: MP for size

Resisted

The chaos spirit is able to permanently change the skin, fur, hair, scale and feather coloring of the target in arbitrary uncontrolled ways. That is to say there is no real limit to the patterning and colors available, but the chaos spirit has no control over them.

Project Image

Common

Range: SPI hexes

Duration: 1 MP per SL per minute

Target: Object

Area: Single

The chaos spirit is able to project an image into a suitable object (mirror, crystal ball, etc.). This is generally used to provide scouting information. For details as to the quality of the projected image consult the table.

Sneak

Common

Range: Self

Duration: 1 minute

Target: Chaos Spirit

Area: Single

The chaos spirit is able to move soundlessly, though at no more than adjSL movement. SL is equal to the MP expended for the current duration. For example, expending 1 MP is sufficient to allow the spirit to move soundlessly for a minute, but at no more than Mv 1. Expendng 6 MP is sufficient to allow the spirit to move soundlessly at up to Mv 3.

Sting

Restricted

Range: SPI hexes

Duration: Instant

Target: Creature or Object

Area: Single

Targeted

This power delivers an electric jolt to the target doing stun with an adjSTR equal to twice the MP expended. For example, 2 MP does 1d4 stun.

Stun

Restricted

Range: SPI hexes

Duration: Instant

Target: Creature

Area: Single

Targeted

This power does stun damage for an adjSTR equal to SPI times the MP expended. For example, a chaos spirit with SPI 4 expending 2 MP would do 1d8 stun.

Unsettle

Common

Range: SPI hexes

Duration: 1 MP per round

Target: Creature

Area: Single

The chaos spirit is able to fill a target with a vague dread. This has the effect of lowering morale by PRE.

Sting Damage

MP	Damage	MP	Damage	MP	Damage
1	1d3	14	2d10	35	2d8+2d10
2	1d4	16	1d10+1d12	36	1d8+3d10
3	1d6	18	2d12	39	4d10
4	1d8	19	3d8	42	3d10+1d12
5	1d10	21	2d8+1d10	45	2d10+2d12
6	1d12	23	1d8+2d10	47	1d10+3d12
8	2d6	25	3d10	50	4d12
9	1d6+1d8	28	2d10+1d12	53	1d8+4d10
11	2d8	30	1d10+2d12	55	5d10
12	1d8+1d10	33	3d12	58	4d10+1d12

Greater Powers

These powers are only available to the more powerful spirits, starting with the Varius. These represent the peak of magic normally available to an experienced summoner. A Varius's single greater power can be any greater power, whether common or unique. A Dux has all common greater powers and possibly one unique greater power. A Potens or Superbia has all common greater powers and can have one or more unique greater powers as well.

Camouflage

Common

Range: Touch

Duration: 1 MP per minute

Target: Diameter

Area: adjSPI hexes

The chaos spirit is able to make all creatures (and their immediate possessions) in an area undetectably invisible, but only for those who remain in the spot without moving.

Chaos Shield Dome

Common

Range: Touch

Duration: indefinite

Target: Diameter

Area: adjSPI hexes

This creates a shimmering dome that acts the same as Chaos Shield, but protects all within the dome. For example, an SPI 12 varius could protect everyone within a four hex diameter area from chaos bolts, though it would cost at least one MP each time.

Compulsion

Common

Range: SPI hexes

Duration: 1 MP per minute

Target: Creature

Area: Single

Resisted

The chaos spirit is able to control someone by exerting its will. Each time a command is issued a resistance roll must be overcome by comparing the chaos spirit's WIL + 2 × MP against the target's WIL. If successful then the command can be maintained at the cost of 1 MP per minute. A miss means

the compulsion failed. Note that the victim of the compulsion is aware of being controlled, he just can't do anything about it.

Conceal Presence

Common

Range: Self

Duration: one minute

Target: Chaos Spirit

Area: Single

This reduces the chaos spirit's presence by MP and is useful to prevent it from being noticed. Note that a negative PRE results in a penalty to any perception roll made to detect the spirit.

Convey Image

Common

Range: SPI hexes

Duration: Instant

Target: Creature

Area: Single

The chaos spirit is able to project an image into a single person's mind who is within range. Quality of the image is determined the same as for Project Image.

Detect Unseen

Common

Range: self

Duration: 1 MP per minute

Target: diameter

Area: 2 × SPI hexes

With this power the chaos spirit is able to tell if there is one or more unseen entities within range, but it does not know how many, what distance or direction. The area is fixed, though the chaos spirit can use the power at multiple locations to try and triangulate or otherwise determine information about distance and location.

Elemental Bolt

Common

Range: SPI hexes

Duration: Instant

Target: Creature or Object

Area: Single

Targeted

This power throws a bolt of elemental energy that does 1d12 damage per MP. The element in question

MP for Distance					
MP	Range	MP	Range	MP	Range
1	5'	8	640'	15	16 miles
2	10'	9	¼ mile	16	32 miles
3	20'	10	½ mile	17	63 miles
4	40'	11	1 mile	18	125 miles
5	80'	12	2 miles	19	250 miles
6	160'	13	4 miles	20	500 miles
7	320'	14	8 miles	21	1,000 miles

is selected when the power is used and determines the result of a special success when attacking. A fire elemental bolt ignites a combustible target, a water elemental bolt incapacitates the struck location for “knockback distance” strike ranks, an earth elemental bolt causes knockback and an air elemental bolt stuns the target into inaction for rounds equal to “knockback distance.”

Elemental Shield

Common

Range: Self

Duration: indefinite

Target: Chaos Spirit

Area: Single

This power creates a shimmering field around the chaos spirit (visible only if the chaos spirit is) that absorbs damage. The maximum damage that can be absorbed from a single attack is equal to POW, all damage absorbed drains the chaos spirit at the rate of damage divided by SPI, rounded up, as MP.

Elemental Sphere

Restricted

Range: POW hexes

Duration: Instant

Target: Sphere

Area: SL hex diameter

Targeted

This power requires the expenditure of POW, but does massive amounts of damage to everything within a large volume. SL is equal to the POW expenditure. This power does 1d12 energy damage per SL to everything within the volume. The type of elemental sphere is declared when used, just as for Elemental Bolt.

Ethereal Cloak

Common

Range: Self

Duration: 1 MP per minute

Target: Chaos Spirit

Area: Single

The chaos spirit is able to make objects or creatures it is touching ethereal as long as it is also ethereal. The largest creature that can be made ethereal in this fashion is found as half SPI for size. For example, an SPI 9 varius with this power could make up to medium small creatures ethereal (as long as the varius was also ethereal).

Flux

Common

Range: SPI hexes

Duration: Instant

Target: region

Area: SL hexes

This power creates a flux of chaotic energy in the affected area that does damage for adjSTR equal to SL regardless of any physical protection such as armor or spells that provide AP.

Group Teleport

Restricted

Range: Self

Duration: Instant

Target: Chaos Spirit

Area: Single

The chaos spirit is able to teleport himself and others to a place that it has marked. Marking a spot with this power costs 1 MP, using the teleport costs 5 MP per creature teleported. Only creatures in physical contact can be teleported though this can chain through multiple creatures if all of those in contact are teleported. The chaos spirit does not have to teleport itself to teleport others.

For example, a varius with this power who was being touched by a dwarf who was holding hands with an elf could teleport itself for 5 MP, or the dwarf for 5 MP, or itself and the dwarf for 10 MP, or the dwarf and elf for 10 MP, or the dwarf, elf and itself for 15 MP, but it could not teleport just the elf.

Heal

Restricted

Range: Touch

Duration: Instant

Target: Creature

Size: Single

This power heals MP points of damage in one or several wounds. Stun is healed at the rate of 1 MP per five points of stun. It has no effect on impairing or crippling injuries.

Invigorate

Restricted

Range: SPI hexes

Duration: Instant

Target: Creature

Size: Single

This power restores up to MP points of fatigue. Long term fatigue is restored if there are excess MP at the rate of 5 MP to 1 LFP.

Invisibility Cloak

Common

Range: Self

Duration: 1 MP per minute

Target: Chaos Spirit

Area: Single

The chaos spirit is able to make any creature or object that it is in physical contact with invisible as long as it is invisible. The largest creature that can be so affected is found as half SPI for size.

Levitate

Common

Range: SPI hexes

Duration: 1 MP per round

Target: Creature or Object

Area: ½ SPI for Size

The chaos spirit is able to lift and move others as if they were flying. When lifting inanimate objects use the size equivalence for the weight. The maximum movement rate is equal to the difference between SPI and the required SPI for the weight. For example, an SPI 10 varius could levitate a medium small creature but not move it. This would be useful to prevent the creature from falling. Alternatively it could levitate up to 30 pounds of weight with a maximum of Mv 2.

Portal

Common

Range: Touch

Duration: 1 MP per SL per round

Target: Volume

Area: 1 cubic hex

This power is the same as Lesser Teleport except that instead of teleporting the chaos spirit it opens an extra dimensional portal between where it is and the mark. Marking a spot costs 1 MP. The portal will normally be one cubic hex in size and takes as long to traverse as the direct line distance would indicate if it were flat terrain. The portal only remains open as long as the chaos spirit exerts this power, anyone in it when the portal closes is ejected out the side they entered through. By expending more power the size of the portal can be increased and the effective distance reduced.

Each SL past the first can be used to either increase the size of the portal or to decrease the effective distance. Each point of SL that is used to increase the size does so by one cubic hex. Each point of SL that is used to decrease distance does so by 5%. The effective distance cannot be reduced below 0%. At 0% the portal has no depth and is simply stepped through. The SL cannot be altered once the portal has been opened. Either it is held open by spending MP equal to SL each round or it is closed.

Scare

Common

Range: SPI hexes

Duration: 1 round

Target: Diameter

Area: adjSPI hexes

The chaos spirit is able to fill all targets in the area with a vague dread. This has the effect of lowering morale by adjMP.

See Unseen

Restricted

Range: Self

Duration: 1 MP per round

Target: Chaos Spirit

Area: Single

The chaos spirit is able to see anything that would not normally be seen, regardless of its lack of detec-

tability. For example, this power allows the chaos spirit to see hobgoblins, chaos spirits using Chameleon or anyone protected by Camouflage. Naturally, this also completely discounts any Hide or Camouflage skill use.

Shield

Common

Range: SPI hexes

Duration: one round

Target: Diameter

Area: adjSPI hexes

This power protects everything within it from spells initiated from the outside by reducing effective SL by MP.

Silence

Common

Range: Self

Duration: 1 MP per minute

Target: Chaos Spirit

Area: Single

The chaos spirit is able to move normally without making a sound.

Teleport

Common

Range: Touch

Duration: Instant

Target: region

Area: 1 hex

This power is the same as Lesser Teleport except that it can “mark” more than one location. However, to add a location requires spending the cost of this power for as many locations as will be held as marked. That is, it costs 1 MP to mark a single location, but it costs 2 MP to mark a second. If a third is later added it costs 3 MP. One or more “marks” can be dropped when adding a new one to reduce the cost. Use of a mark to teleport only uses normal cost no matter how many “marks” are outstanding.

Unseen

Restricted

Range: Self

Duration: 1 MP per round

Target: Chaos Spirit

Area: Single

This power makes the chaos spirit undetectably invisible, though the normal restrictions on interaction with physical objects or creatures remain.

Superior Powers

These powers are only available to the Potens and Superbia. Powers noted as being unique are a special case of restricted and are only available to the designated spirit. A Potens has one superior power, usually unique but possibly common or restricted, while a Superbia has all common superior powers, possibly multiple restricted superior powers and at least one unique superior power.

Absorbing Shield

Common

Range: Self

Duration: SPI MP per round

Target: Chaos Spirit

Area: Single

This power is the same as an elemental shield, but it costs SPI per round to keep up and gives the chaos spirit back energy for damage absorbed at the rate of 1 MP per point of damage, but no more than SPI damage from a single attack can be absorbed.

Annihilation

Unique (Yuru)

Range: SPI × 100 feet

Duration: Instant

Target: sphere

Area: SPI hex diameter

Everything within the sphere is immediately transported to the Plane of Chaos and loses any identity. This power cannot be resisted, though it can be “dodged” by those who declare an attempt to flee *before* the power takes effect. The evasion is successful if the character can move out of the affected volume in a single strike rank and succeeds in a Mv / twice the number of hexes to the edge of the effect.

Blood Sacrifice

Unique (Ab Uok Puc)

Range: SPI hexes

Duration: variable

Target: Creature

Area: Single:

This power requires no roll to hit and is not resisted. Any defensive magic must resist SL equal to POW to be effective. The effect is to drain SPI hit points worth of blood every SR until death, at which point SPI points of POW are drained every SR until the

spirit is sucked out of the victim. Each HP taken from the victim restores 1 MP and each point of POW taken increases POW by one, though only temporarily. Excess POW is lost at the rate of one point per minute.

Confer Ethereal

Common

Range: SPI hexes

Duration: 1 minute

Target: Creature or Object

Area: MP for Size

The chaos spirit is able to make someone or something else ethereal.

Confer Flight

Common

Range: SPI hexes

Duration: 1 minute

Target: Creature

Area: MP for Size

The chaos spirit is able to make someone else able to fly with Mv equal to SPI. For example, an SPI 17 potens with this power who activated it with 5 MP would be able to confer the ability of Fly 17 on a medium sized creation.

Confer Invisibility

Common

Range: SPI hexes

Duration: 1 minute

Target: Creature or Object

Area: MP for size

The chaos spirit is able to make someone or something else invisible. This is normal invisibility with the normal restrictions on interaction.

Create Chaos Spirit

Unique (Yuru)

Range: SPI hexes

Duration: Permanent

Target: Chaos Spirit

Area: Single

Creates a chaos spirit having rank and powers determined at the time the power is exercised. A fōrma having rank equal to 1s10 can be created with a single action and takes now MP or POW. A servus having rank equal to 1s10 + 4 can be created with a single action and the expenditure of 1 MP. A varius

having rank equal to $1s10 + 8$ can be created in one minute by expending 1 MP. A dux having rank equal to $1s10 + 12$ can be created in one minute by expending 1 POW.

Create Light

Unique (Whræcoff)

Range: SPI hexes

Duration: one minute

Area: location

Area: one hex

This power allows the chaos spirit to create light that fills and emanates from the targeted location. The cost in MP depends on the intensity of the illumination. IP equal to SPI costs 1 MP, IP equal to $2 \times \text{SPI}$ costs 3 MP and IP up to $3 \times \text{SPI}$ costs 6 MP.

Death Touch

Unique (Thanatos)

Range: Touch

Duration: Instant

Target: Creature

Area: Single

This power instantly kills if MP equal or exceed the target's POW. It is not resisted.

Dimensional Portal

Common

Range: Self

Duration: Permanent

Target: Chaos Spirit

Area: Single

With this power the chaos spirit is able to retain portal "marks" when traveling between planes.

Dimensional Teleport

Common

Range: Self

Duration: Permanent

Target: Chaos Spirit

Area: Single

With this power the chaos spirit is able to retain and use teleportation "marks" when traveling between planes.

Elemental Shield Dome

Common

Range: Self

Duration: indefinite

Target: Diameter

Area: adjSPI hexes

This power is the same as Elemental Shield, but protects all within the dome.

Energy Bolt

Restricted

Range:

Duration:

Target:

Area:

This power creates a bolt of pure energy that does damage for an adjSTR of SPI rolled MP times, but requires that at least SPI MP be used for it to have any effect. For example, an SPI 19 potens would have to put at least 19 MP into the power, but doing so would result in 38d8 damage.

Energy Shield

Common

Range: Self

Duration: one round

Target: Chaos Spirit

Area: Single

There is no upper limit on the type or amount of damage that can be absorbed, but damage absorbed costs a number of MP equal to one tenth the points, rounded up. There is a minimum cost of 1 MP each round.

Free Teleport

Unique (Thanatos)

Range: Self

Duration: Instant

Target: Chaos Spirit

Area: Single

This power allows the chaos spirit to teleport to any location visible to it without having to set a mark. Each use costs 1 MP

Greater Teleport

Restricted

Range: MP for Distance

Duration: Instant

Target: location

Area: 1 hex

The chaos spirit is able to teleport anywhere he can see or has been.

Major Heal

Restricted

Range: Touch

Duration: Instant

Target: Creature

Area: Single

This power heals one point of damage per MP. Excess MP count as the same number of weeks of recuperation for impairing or crippling wounds. The least impairing wound has MP applied until it is recovered, then the next impairing wound and so on through the crippling wounds until no MP remain or all wounds are healed. This power has no effect on necromantic damage.

Midas Touch

Unique (Krej)

Range: Touch

Duration: Instant

Target: Object

This power turns whatever object is touched into solid gold for an MP cost equal to the square root of the object's weight in pounds, rounded normally. So a 100 pound rock would cost 10 MP.

Natural Form

Unique (Ngoviwhizo)

Range: Self

Duration: indefinite

Target: self

Area: Single

This power allows the chaos spirit to take any natural form and be completely and utterly indistinguishable from a normal creature of that type.

Open Portal

Unique (Avehoukroj)

Range: SPI hexes

Duration: one round

Target: Circle

Area: SPI hex diameter

This power opens a portal between planes costing a number of MP equal to the summation of the distance to the target plane. That is, to open a portal to an adjacent plane costs 1 MP, if there is one plane in-between it costs 3 MP, two intermediary planes raises the cost to 6 MP and so on.

Telepathy

Common

Range: MP for Distance

Duration: 1 round

Target: Creature

Area: Single

Using this power the chaos spirit is able to communicate telepathically with anyone it knows using mind-to-mind contact. The telepathic link allows the transmission of thoughts formed into words.

Zone of Compulsion

Common

Range: POW hexes

Duration: one round

Target: Region

Area: SPI hexes

Resisted

The chaos spirit is able to control others by exerting its will. Each command is resisted as $WIL + 2 \times MP$ versus WIL though in between issuing commands it is sufficient to exert 1 MP to retain control.

Zone of Silence

Common

Range: adjSPI hexes

Duration: 1 MP per round

Target: sounds from movement

Area: all

The chaos spirit is able to allow others to move normally without making a sound. That is, any sounds incidental to movement within the range of this power do not occur.

List of Chaos Spirits

The following list of chaos spirits is not authoritative. For one, even if a chaos spirit existed at one time that does not mean it still exists. Secondly, even if the list were comprehensive at one time it would not have listings for chaos spirits named since its compilation. And considering the fact that this list should be presumed incomplete and possibly inaccurate the referee should feel free to alter any entry arbitrarily.

For space reasons only a few chaos spirits get a full write up, but a roster of chaos spirits is provided in a tabular format to give a starting point for elaborating on others. For completeness the roster also includes those spirits receiving a fuller treatment.

The roster is just the bare bones information of spirit name, rank, SPI, WIT, WIL, POW, age and powers and is intended to be used as a starting point for describing spirits. The fuller descriptions include information on personality, summoning history and the like. They are also fully adjusted for things like age. To facilitate use in game play these descriptions are written from the view of a “creature description” rather than what might actually be found in a summoner’s book.

Aluinn

Fōrma (SPI 1) *Age: 44*
WIT: 8 *WIL: 3* *POW: 7*

Also known as Saul, this fōrma was created by Aurelius to act as a partner with Wilhelm Portes. Unfortunately it is too weak to have much effect with its Chaos Sphere.

Although summoned infrequently, it is popular among apprentices as being easy to handle and yet able to cause destruction out of proportion to its power level. Many a lab and dormitory room has been ruined by pranking with Aluinn.

Barmy

Varius (SPI 11) *Age: 264*
WIT: 18 *WIL: 33* *POW: 61*

This varius refers to itself as “Monkey Boy” with great delight and prefers to take on simian forms. It has a penchant for throwing things, particularly furniture, and will often chant while doing its work. The chants are simple and repetitive, enough to

drive a summoner a bit batty.

asdf

Esra

Servus (SPI 6) *Age: 144*
WIT: 13 *WIL 18* *POW: 36*

This servus is completely unexceptional and feels cheated at not having even one restricted lesser power. Consequently it will brag about itself, invent exploits and in general tell tall tales. When pressed for confirmation references are always given to parties who are, for whatever reason, unavailable. This propensity for exaggeration extends even to what should be factual reporting, as from a scouting mission. Summoners are well advised to use admonish from time to time to prompt Esra to keep the exaggerations to a minimum.

Outside of over-sized ego Esra is reasonably competent

Glokuliveh

Fōrma (SPI 4) *Age: 150*
WIT: 11 *WIL: 12* *POW: 24*

While no fōrma is particularly bright, this one sets a few records for its single minded nature. While it does possess some cunning it is only employed in finding ways to sting things. Being somewhat powerful, at least for a fōrma, it has some appeal in this regard and is usually summoned for the sole purpose of unleashing on a victim. It must be deliberately and consciously controlled to avoid expending all of its energy in an immediate assault. Its favored method of action is to use Sting with 1 MP until the target is immobilized and then eat it before proceeding to the nearest creature and attacking it.

Directing Glokuliveh to start attacking in the above fashion does not constitute a command, rather a release of control and a nudge in the right direction. Stopping it from continuing an attack is a command. Preventing an attack from occurring requires focused concentration which precludes conduct of any stress action (that is, one requiring a roll for success) unless a meditative focus on controlling Glokuliveh is obtained. As it is tiring to keep it around, this chaos spirit is rarely kept summoned for extended periods of time.

Attack *Score* *Range* *Damage*

Tim Doty

Eat	12	C	1d4
Eat Summoner	16	C	1d8 + 1d10
Sting	16	20'	1d3
(2 MP)			1d4
(3 MP)			1d6
(4 MP)			1d8
(5 MP)			1d10
(6 MP)			1d12
(8 MP)			2d6
(9 MP)			1d6+1d8
(11 MP)			2d8

Red Alain

Dux (SPI 13) *Age: 117*
WIT: 20 *WIL: 39* *POW: 69*

No additional powers
asdf

The Rat

Potens (SPI 17) *Age: 51*
WIT: 24 *WIL: 51* *POW: 123*

A recently named potens, The Rat has a well-earned reputation for vile, anti-social behavior.
asdf

Torvalds

Potens

Aasdf
asdf

Wilhelm Portes

Superbia

WIT:

aasdf
asdf

Yuru

Superbia (SPI 23)

Age: 206

As a superbia has all minor and all major powers. In addition Yuru can cause complete annihilation in a sphere SPI hexes across out to $SPI \times 100$ feet distant. Everything within the sphere is immediately transported to the Plane of Chaos and loses any identity. Yuru can also name a fōrma using one action, a servus using one action and 1 MP, a varius using one minute and a dux using one minute and 1 POW.

<i>Name</i>	<i>SPI</i>	<i>WIT</i>	<i>WIL</i>	<i>POW</i>	<i>Age</i>	<i>Powers</i>	<i>Name</i>	<i>SPI</i>	<i>WIT</i>	<i>WIL</i>	<i>POW</i>	<i>Age</i>	<i>Powers</i>
Förma	1–4					as given	Kisin	2	9	6	16	192	Chaos Shield
Accla	4	11	12	23	384	Ignite	Kugan	3	10	9	17	135	Minor Heal
Acolmiztli	3	10	9	20	60	Ethereal	Libbish	3	10	9	18	294	Fly
Agigi	4	11	12	26	180	Ignite	Livennove	4	11	12	24	254	Piebald
Aluinn	1	8	3	7	44	Chaos Sphere	Lubshal	1	8	3	10	14	Piebald
Apocatequil	2	9	6	13	260	Sting	Mliji	2	9	6	12	66	Project Image
Asha-Shuk	2	9	6	14	96	Chameleon	Namgur	2	9	6	12	48	Invisibility
Barzil	1	8	3	8	1	Stun	Namul	1	8	3	10	6	Chaos Sphere
Bilabi	1	8	3	10	128	Glide	Nanuk	2	9	6	14	40	Chaos Bolt
Chantico	4	11	12	23	612	Sneak	Nekuj	3	10	9	16	170	Ignite
Chrekuggle	1	8	3	11	62	Concealment	Nerrivik	4	11	12	26	400	Concealment
Coatlucue	2	9	6	13	190	Lesser Teleport	Nindar	2	9	6	13	340	Glide
Dashur	1	8	3	9	128	Sneak	Nurshusega	1	8	3	7	14	Ignite
Dumezil	3	10	9	20	30	Chaos Bolt	Omrishen	1	8	3	6	18	Fly
Eshad	1	8	3	8	78	Glide	Pashesh	3	10	9	21	57	Ignite
Eubar	1	8	3	10	60	Ethereal	Pukrit	1	8	3	8	36	Chaos Shield
Fitharn	4	11	12	23	60	Unsettle	Quathyr	4	11	12	21	64	Project Image
Funi	1	8	3	11	163	Ignite	Rakmushen	2	9	6	12	120	Lesser Teleport
Gabarai	1	8	3	10	15	Concealment	Sakhir	2	9	6	14	10	Project Image
Giram	1	8	3	11	80	Chaos Sphere	Shangtuk	4	11	12	24	288	Invisibility
Gishgal	1	8	3	6	100	Stun	Shukur	1	8	3	6	7	Chaos Sphere
Gizila	1	8	3	7	72	Concealment	Subara	1	8	3	11	2	Chameleon
Glokuliveh	4	11	12	24	150	Sting	Siquzado	2	9	6	15	100	Sting
Gurushda	3	10	9	18	144	Chaos Sphere	Tabira	4	11	12	21	168	Chaos Sphere
Hapikern	2	9	6	16	320	Invisibility	Tezcatlipoca	1	8	3	9	162	Chameleon
Huitzilopochtli	2	9	6	11	30	Fly	Turganun	3	10	9	20	45	Concealment
Idlewhrar	2	9	6	12	18	Chameleon	Ururu	3	10	9	21	168	Ignite
Ilyapa	2	9	6	16	288	Project Image	Veæ	4	11	12	22	146	Fly
Inti	1	8	3	10	72	Chaos Sphere	Votan	1	8	3	11	112	Glide
Itzamna	3	10	9	20	45	Unsettle	Vuwifli	2	9	6	15	66	Invisibility
Ixchel	1	8	3	10	144	Minor Heal	Whadle	3	10	9	20	320	Minor Heal
Jamurub	4	11	12	26	4	Concealment	Xidunæ	3	10	9	20	28	Lesser Teleport
Jubani	2	9	6	13	16	Stun	Ylmathri	1	8	3	8	160	Lesser Teleport
Kibish	1	8	3	11	12	Minor Heal	Zenene	3	10	9	21	600	Piebald
Kinich-Ahau	1	8	3	9	105	Piebald							

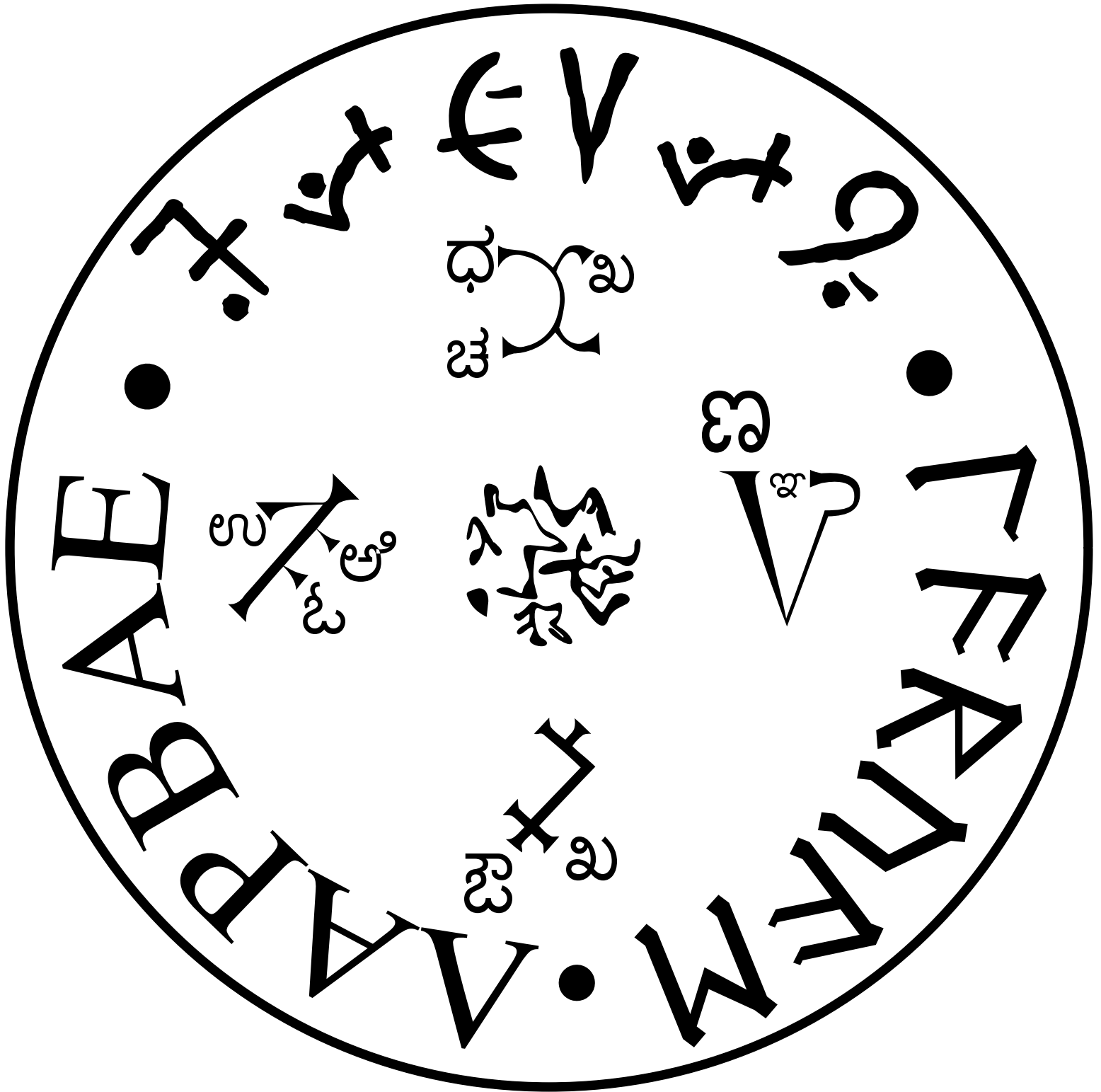
<i>Name</i>	<i>SPI</i>	<i>WIT</i>	<i>WIL</i>	<i>POW</i>	<i>Age</i>	<i>Powers</i>
Servus	5–8					all common Lesser plus noted
Aesaeaequv	6	13	18	31	174	Minor Heal
Ah-Puch	5	12	15	29	140	Lesser Teleport
Alloeyiæ	7	14	21	36	636	Sting
Cama-Zotz	5	12	15	31	150	
Cocomama	6	13	18	31	180	Stun
Cokrea	5	12	15	28	165	Stun
Egæro	5	12	15	26	42	
Fivusækra	7	14	21	36	19	
Hruvog	5	12	15	28	40	Sting
Jiappleap	6	13	18	31	256	
Kredliajo	6	13	18	33	345	
Mam	8	15	24	46	1120	Piebald
Nuliajuk	7	14	21	41	630	Chaos Sphere
Ometecuhtli	6	13	18	36	864	Piebald
Oucizixu	5	12	15	28	144	
Relia	5	12	15	27	15	Concealment
Sedna	6	13	18	35	720	
Sila	7	14	21	39	84	
Supay	5	12	15	31	495	
Tekkeitsertok	6	13	18	36	756	Lesser Teleport
Toqœl	5	12	15	30	456	
Viracocha	6	13	18	35	714	Concealment
Wuvufubea	5	12	15	30	817	Concealment
Xafikrode	8	15	24	42	210	Piebald
Xiba	6	13	18	36	720	
Zeaqur	8	15	24	45	156	
Varius	9–12					all common Lesser plus noted
Arnakuagsak	10	17	30	55	330	Chaos Sphere, Sting
Catequil	11	18	33	61	22	
Chac	9	16	27	48	504	Lesser Teleport
Dlœj	10	17	30	52	306	Chaos Sphere, Camouflage
Ek-Chuah	9	16	27	46	432	Stun
Eyicuheple	10	17	30	52	1627	Chaos Sphere, Concealment, Elemental Bolt

<i>Name</i>	<i>SPI</i>	<i>WIT</i>	<i>WIL</i>	<i>POW</i>	<i>Age</i>	<i>Powers</i>
Jubakæze	11	18	33	60	14	Shield
Kricoya	12	19	36	61	137	Piebald, Lesser Teleport, Improved Invisibility
Nanook	10	17	30	53	340	
Pixo	9	16	27	48	829	Chaos Sphere, Elemental Sphere
Quetzalcoatl	9	16	27	49	495	
Sanna	9	16	27	47	504	Stun
Tlaloc	9	16	27	48	315	Concealment
Zalluquhru	11	18	33	61	163	Improved Invisibility
Zapiamlu	11	18	33	58	55	Conceal Presence
Dux	13–16					all common Lesser and Greater, plus noted
Baroxoyaji	14	21	42	75	86	
Chalchiuhtlicue	15	22	45	77	540	?
Chasca	15	22	45	81	1050	?
Ekahau	15	22	45	81	2985	?
Evegea	15	22	45	78	273	
Feloqu	16	23	48	86	245	
Fløeyaseq	13	20	39	69	354	
Paqok	14	21	42	71	280	?
Teamoxe	15	22	45	76	208	
Veppiyohu	14	21	42	76	242	
Xacuhæg	16	23	48	81	1508	
Xoltol	13	20	39	68	1300	?
Potens	17–20					all common Lesser and Greater, plus noted
Acat	19	26	57	99	1368	?
Arnapkapfaaluk	17	24	51	87	136	?
Avehoukroj	20	27	60	103	127	Open Portal
Krej	17	24	51	86	103	Midas Touch
Ngoviwhizo	18	25	54	94	390	Natural Form
Whræcoff	19	26	57	100	2385	Create Light
Superbia	21+					all common Lesser, Greater and Superior, plus noted
Ab Uok Puc	25	32	75	130	7020	Blood Sacrifice
Axomamma	22	29	66	116	1122	?
Thanatos	60	67	180	305	320	Death Touch, Free Teleport

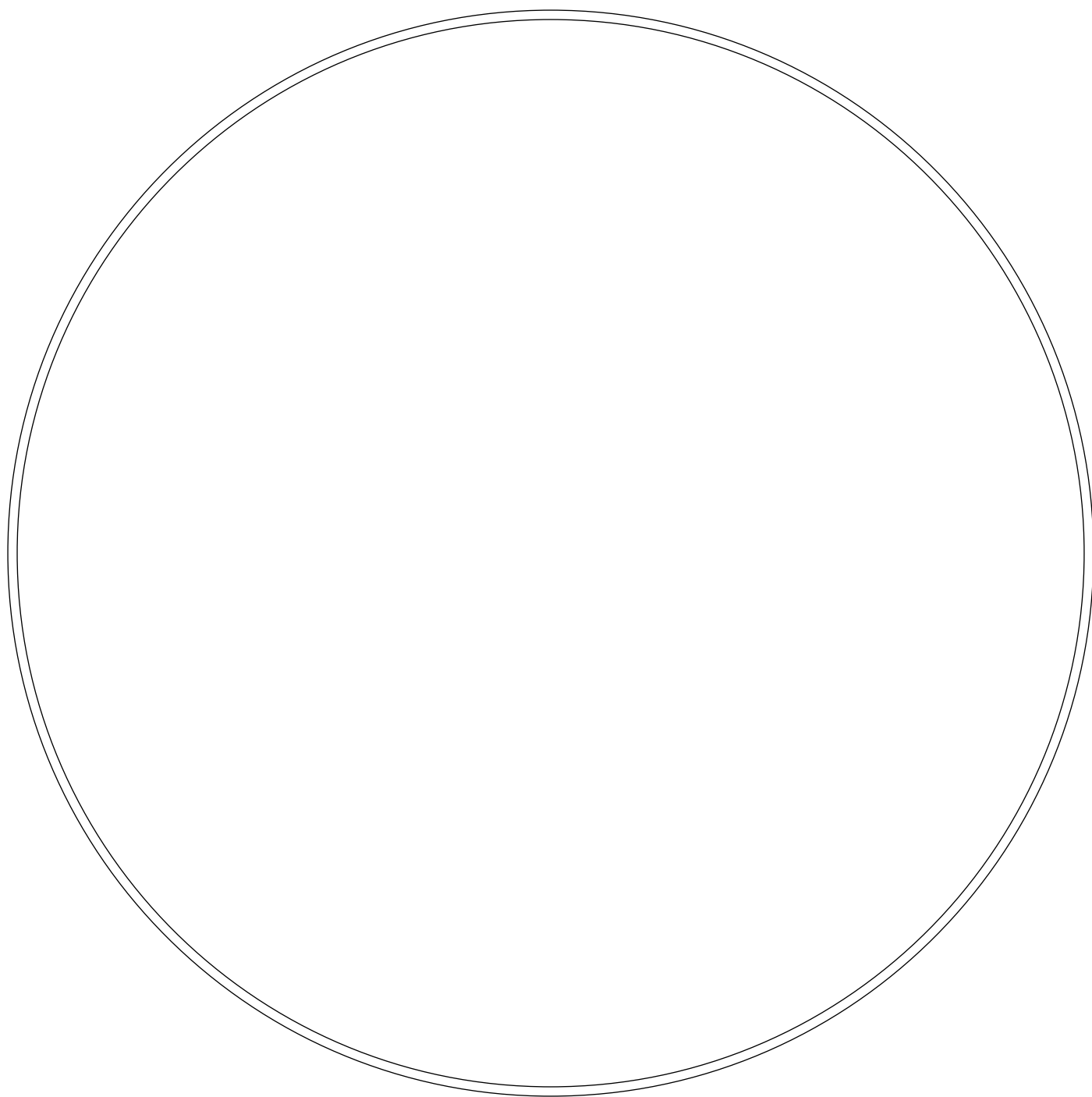
<i>Name</i>	<i>SPI</i>	<i>WIT</i>	<i>WIL</i>	<i>POW</i>	<i>Age</i>	<i>Powers</i>
Yuru	23	30	69	118	206	Annihilation, Create Chaos Spirit

Name *SPI* *WIT* *WIL* *POW* *Age* *Powers*

<i>Name</i>	<i>SPI</i>	<i>WIT</i>	<i>WIL</i>	<i>POW</i>	<i>Age</i>	<i>Powers</i>
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- 142 -





Hedge Wizardry Spells

First Level Spells

Acne
Attack Boost I
Baldie
Blast
Blink I
Boundary I
Charisma I
Cloak of Armor I
Cloak of Distortion I
Cloak vs Magic I
Cloak vs Spirits I
Confuse I
Coordination I
Curdle Milk
Detect Copper
Detect Enemies
Detect Gold
Detect Iron
Detect Magic
Detect Silver
Detect Undead
Detect Water
Dispel Magic I
Duplicate Missile I
Endurance I
Extinguish I
Eagle Eye I
Fear I
Firedart
Frostman
Glue I
Grow Mustache
Heal I
High Velocity
Ignite I
Inhibit Magic I
Inscribe Cantrip I
Inscribe Scroll I
Jinx I
Knock I
Lessen Attack I
Light I
Link I
Lock I

Luck I
Magic Fist I
Make Focus I
Make Magical
Matu I
Permanency I
Rage I
Repair I
Sharpen I
Silence I
Slow I
Speed I
Strength I
Stun I
Vigor I

Second Level Spells

Attack Boost II
Blink II
Boundary II
Charisma II
Charm Person
Cloak of Armor II
Cloak of Distortion II
Cloak vs Magic II
Cloak vs Spirits II
Confuse II
Coordination II
Darkwall
Detect Detection
Detection Blank
Dispel Magic II
Duplicate Missile II
Eagle Eye II
Endurance II
Extinguish II
Extreme Velocity
Fear II
Firearrow
Glue II
Heal II
Identify
Ignite II
Inhibit Magic II
Inscribe Cantrip II

Inscribe Scroll II
Jinx II
Knock II
Lessen Attack II
Light II
Link II
Lock II
Luck II
Magic Fist II
Make Focus II
Make Pet
Matu II
Permanency II
Rage II
Repair II
Sharpen II
Silence II
Slow II
Speed II
Sprout Beard
Strength II
Stun II
Vigor II

Third Level Spells

Attack Boost III
Blink III
Boundary III
Charisma III
Cloak of Armor III
Cloak of Distortion III
Cloak vs Magic III
Cloak vs Spirits III
Confuse III
Coordination III
Dispel Magic III
Duplicate Missile III
Eagle Eye III
Endurance III
Extinguish III
Fear III
Glue III
Heal III
Ignite III
Inhibit Magic III

Inscribe Cantrip III
Inscribe Scroll III
Jinx III
Knock III
Lessen Attack III
Light III
Link III
Lock III
Luck III
Magic Fist III
Make Focus III
Matu III
Permanency III
Rage III
Repair III
Second Sight
Sharpen III
Silence III
Slow III
Speed III
Strength III
Stun III
Vigor III

Fourth Level Spells

Attack Boost IV
Blink IV
Boundary IV
Charisma IV
Cloak of Armor IV
Cloak of Distortion IV
Cloak vs Magic IV
Cloak vs Spirits IV
Confuse IV
Coordination IV
Dispel Magic IV
Duplicate Missile IV
Eagle Eye IV
Endurance IV
Extinguish IV
Fear IV
Fireblade
Glue IV
Heal IV
Ignite IV

Hedge Wizardry Spells

Inhibit Magic IV
Inscribe Cantrip IV
Inscribe Scroll IV
Jinx IV
Knock IV
Lessen Attack IV
Light IV
Link IV
Lock IV
Luck IV
Magic Fist IV
Make Focus IV
Matu IV
Permanency IV
Rage IV
Repair IV
Sharpen IV
Silence IV
Slow IV
Speed IV
Spell Sniffer
Strength IV
Stun IV
Vigor IV
Wall of Light

Fifth Level Spells

Attack Boost V
Blink V
Boundary V
Charisma V
Cloak of Armor V
Cloak of Distortion V
Cloak vs Magic V
Cloak vs Spirits V
Confuse V
Coordination V
Dispel Magic V
Duplicate Missile V
Eagle Eye V
Endurance V
Extinguish V
Fear V
Glue V
Heal V

Ignite V
Inhibit Magic V
Inscribe Cantrip V
Inscribe Scroll V
Jinx V
Knock V
Lessen Attack V
Light V
Link V
Lock V
Luck V
Magic Fist V
Make Focus V
Matu V
Permanency V
Rage V
Repair V
Sharpen V
Silence V
Slow V
Speed V
Strength V
Stun V
Vigor V

Sixth Level Spells

Attack Boost VI
Blink VI
Boundary VI
Charisma VI
Cloak of Armor VI
Cloak of Distortion VI
Cloak vs Magic VI
Cloak vs Spirits VI
Confuse VI
Coordination VI
Dispel Magic VI
Duplicate Missile VI
Eagle Eye VI
Endurance VI
Extinguish VI
Fear VI
Glue VI
Heal VI
Ignite VI

Inhibit Magic VI
Inscribe Cantrip VI
Inscribe Scroll VI
Jinx VI
Knock VI
Lessen Attack VI
Light VI
Link VI
Lock VI
Luck VI
Magic Fist VI
Make Focus VI
Matu VI
Permanency VI
Rage VI
Repair VI
Sharpen VI
Silence VI
Slow VI
Speed VI
Strength VI
Stun VI
Vigor VI

Hedge Wizardry Spells

Air Magic

Adjust Ambient Temperature (A)
Calm Air (S)
Choking Gas (A)
Control Air (S)
Create Air (A)
Poisonous Gas (C)
Purify Air (A)
Tornado (C)
Whirlwind (A)
Wind (S)

Animal Magic

Befriend [Animal] (S)
Call [Animal] (S)
Calm Animal (S)
Control [Animal] (A)
Create [Animal] (A)
Shape Change [Animal] to [Animal] (C)
Skin Change [Animal] to [Animal] (A)

Communication Magic

Broadcast (S)
Megaphone (S)
Mimic Sound (S)
Mind Link (C)
Radio (A)
Record (S)
Say (S)
Speak [Language] (A)
Speaker (A)
Telecast (S)
Transmit (S)

Control Magic

Control Air (S)
Control [Animal] (A)
Control Earth (S)
Control Fire (S)

Create Magic

Create Air (S)
Create [Animal] (C)
Create Earth (S)
Create Fire (S)
Create Metal (A)
Create Stone (A)
Create Water (S)
Create Wood (S)
Raise Earthworks (A)

Earth Magic

Control Earth (S)
Create Earth (A)
Create Metal (C)
Create Stone (C)
Earthquake (O)
Earth Swallow (A)
Earth to Metal (C)
Earth to Stone (A)
Entomb (A)
Increase Fertility (S)
Landslide (A)
Metal to Earth (C)
Metal to Stone (C)
Open Cave (A)
Raise Earthworks (A)
Stone to Earth (A)
Stone to Metal (C)
Till Earth (S)
Tremble (S)

Fire Magic

Control Fire (S)
Create Fire (A)
Extinguish (S)
Firey Missile (A)
Glow (A)
Heat (S)
Ignite (S)

Illusion

Speaker (S)

Meta Magic

Create Magic (S)
Dispel Magic (A)
Freeze Spell (C)
Hold Spell (A)
Identify Magic (A)
Link (A)
Locate Caster (S)
Trigger (A)

Plant Magic

Create Wood (A)

Water Magic

Create Water (A)

Wizardry Spells

Air

Adjust Ambient Temperature (Average)
Calm Air (Simple)
Choking Gas (Average)
Control Air (Simple)
Create Air (Average)
Poisonous Gas (Complex)
Purify Air (Average)
Tornado (Complex)
Whirlwind (Average)
Wind (Simple)

Alteration

Attack Boost (Average)
Bad Luck (Average)
Charisma (Average)
Coordination (Average)
Glue (Average)
Good Luck (Average)
Lessen Attack (Average)
Sharpen (Average)
Sticky (Average)
Strength (Average)
Vigor (Average)

Animal

Befriend [Animal] (Simple)
Call [Animal] (Simple)
Calm Animal (Simple)
Control [Animal] (Average)
Coordination (Average)
Create [Animal] (Complex)
Shape Change [Animal] to [Animal] (Complex)
Skin Change [Animal] to [Animal] (Average)
Strength (Average)
Stun (Average)
Vigor (Average)

Communication

Broadcast (Simple)
Megaphone (Simple)
Mimic Sound (Simple)
Mind Link (Complex)

Radio (Average)
Record (Simple)
Say (Simple)
Silence (Simple)
Speak [Language] (Average)
Speaker (Average)
Telecast (Simple)
Transmit (Simple)

Control

Control Air (Simple)
Control [Animal] (Average)
Control Earth (Simple)
Control Fire (Simple)
Control Plant (Simple)
Control Water (Simple)
Control Wood (Simple)

Create

Create Air (Simple)
Create [Animal] (Complex)
Create Earth (Simple)
Create Fire (Simple)
Create Light (Simple)
Create Metal (Average)
Create Plant (Simple)
Create [Precipitation] (Simple)
Create Stone (Average)
Create Water (Simple)
Create Wood (Simple)
Duplicate Missile (Average)
Raise Earthworks (Average)

Earth

Control Earth (Simple)
Create Earth (Average)
Create Metal (Complex)
Create Stone (Complex)
Earthquake (Omniplex)
Earth Swallow (Average)
Earth to Metal (Complex)
Earth to Stone (Average)
Entomb (Average)
Increase Fertility (Simple)
Landslide (Average)
Metal to Earth (Complex)

Metal to Stone (Complex)
Open Cave (Average)
Raise Earthworks (Average)
Stone to Earth (Average)
Stone to Metal (Complex)
Till Earth (Simple)
Tremble (Simple)

Fire

Control Fire (Simple)
Create Fire (Average)
Extinguish (Simple)
Firey Missile (Average)
Glow (Average)
Heat (Simple)
Ignite (Simple)
Warm (Simple)

Heal

Envigorate (Simple)
Heal (Average)
Regeneration (Complex)
Rejuvenation (Omniplex)
Repair (Simple)
Restore [Attribute] (Average)
Restore Function (Average)
Resurrection (Omniplex)
Resuscitation (Simple)
Reverse Aging (Multiplex)
Revivify (Complex)
Set Bone (Average)
Stop Aging (Multiplex)
Stop Bleeding (Simple)
Treat Disease (Average)
Treat Poison (Average)

Illusion

Create Illusion (Average)

Meta

Create Magic (Simple)
Dispel Magic (Average)
Freeze Spell (Complex)
Hold Spell (Average)
Identify Magic (Average)
Inhibit Magic (Average)
Link (Average)

Wizardry Spells

Link Spell (Average)
Locate Caster (Simple)
Script (Simple)
Trigger (Average)

Movement

Feather Fall (Simple)
Fly (Average)
Haste (Average)
Hold Person (Average)
Immobilize (Complex)
Knock (Simple)
Levitate (Simple)
Lift (Simple)
Lock (Simple)
Paralysis (Average)
Slow Down (Simple)
Speed Up (Simple)
Teleport (Complex)

Perception

Clairaudience (Average)
Clairvoyance (Average)
Danger Sense (Average)
Detect Action (Simple)
Detect [Element] (Simple)
Detect Enemy (Average)
Detect Life (Simple)
Detect [Substance] (Average)
Detect Undead (Simple)
Eagle Eyes (Average)
Owl Ears (Average)
Phantom [Sense] (Average)
Project [Sense] (Simple)
Spy Eye (Complex)

Plant

Control Plant (Simple)
Control Wood (Simple)
Create Plant (Average)
Create Wood (Average)

Protection

Armor (Simple)
Blur (Simple)
Magic Barrier (Average)
Protection From Magic

(Simple)

Protective Dome (Complex)
Rotating Shield (Average)
Shield (Simple)
Shield Wall (Simple)
Spectral Armor (Average)
Spectral Barrier (Complex)
Spirit Barrier (Average)

Spirit

Banish [Spirit] (Average)
Charisma (Average)
Control [Spirit] (Simple)
Fear (Average)
Rage (Average)
Summon [Spirit] (Simple)

Water

Control Water (Simple)
Create [Precipitation] (Simple)
Create Water (Average)
Freeze (Simple)
Thaw Ice (Simple)
Whirlpool (Average)

Advanced Meta Enchantment (H)
Meta Enchantment 50%

Advanced Missiles (H)
Missiles 80%

Age (VH)
Heal 100%

Air (H)
Breeze 60%

Anti-Movement (H)
Movement 60%

Armor Enchantment (H)
Enchantment 50%

Body Enhancement (H)

Breeze (A)

Call (H)

Catch Spell Enchantment (H)
Meta Enchantment 50%

Combat Air (H)
Air 60%

Combat Earth (H)
Earth 60%

Combat Fire (H)
Fire 60%

Combat Water (H)
Water 60%

Command (VH)
Call 40%

Control (VH)

Control Air (H)
Create Air 30%

Control Earth (H)
Create Earth 30%

Control Fire (H)
Create Fire 30%

Control Metal (H)
Create Metal 30%

Control Plant (H)
Create Plant 30%

Control Stone (H)
Create Stone 30%

Control Water (H)
Create Water 30%

Control Wood (H)
Create Wood 30%

Countermagic (H)
Information 40%

Create Air (H)

Create Earth (H)

Create Fire (H)

Create Metal (H)

Create Plant (H)

Create Stone (H)
Create Earth 40%

Create Water (H)

Create Wood (H)

Detect (H)
Information 30%

Earth (H)
Weight 60%

Enchant (A)

Fire (H)
Heat 60%

Force (H)

Heal (H)

Heat (A)

Image (H)

Information (H)

Light (H)

Meta Enchant (H)
Enchant 50%

Missile (H)

Missile Protection (H)
Missile 50%

Moisture (A)

Move Air (H)
Shape Air 30%

Move Earth (H)
Shape Earth 30%

Move Fire (H)
 Shape Fire 30%

Move Metal (H)
 Shape Metal 30%

Move Plant (H)
 Shape Plant 30%

Move Stone (H)
 Shape Stone 30%

Move Water (H)
 Shape Water 30%

Move Wood (H)
 Shape Wood 30%

Movement (H)

Shape Air (H)

Shape Earth (H)

Shape Fire (H)

Shape Metal (H)

Shape Plant (H)

Shape Stone (H)

Shape Water (H)

Shape Wood (H)

Water (H)
 Moisture 50%

Water Strike (H)
 Combat Water 80%

Weapon Enchantment (H)
 Enchant 50%

Weight (A)

Difficulty			
<i>Difficulty</i>	<i>Base Attack</i>	<i>Dodge</i>	<i>Score</i>
Automatic		Fumble ⁴	0
Sure Thing	Gargantuan	Fumble ³	1
Safe Bet	Titanic	Fumble ²	2
Extremely Easy	Enormous	Fumble	3
Very Easy	Huge		4
Easy	Very Large	Failure	5
Moderately Easy	Large		6
Slightly Easy	Medium Large	Miss	8
Normal	Medium	Normal	10
Slightly Hard	Medium Small		13
Moderately Hard	Small	Special	16
Hard	Very Small		20
Very Hard	Tiny	Critical	25
Tough	Very Tiny	Critical ²	35
Very Tough	Extremely Tiny	Critical ³	50
Extremely Tough		Critical ⁴	75
Barely Possible			90
Nigh Impossible			166
Impossible			300

Target Difficulty			
<i>Range</i>	<i>Difficulty</i>	<i>Range</i>	<i>Difficulty</i>
Short	5	Medium ×7	40
Medium	10	Medium ×8	45
Medium ×2	15	Medium ×9	50
Medium ×3	20	Medium ×10	55
Medium ×4	25	Medium ×11	60
Medium ×5	30	Medium ×12*	65
Medium ×6	35	Medium ×13	70
* maximum range achievable with “full aim”			

Fire does damage for an adjSTR equal to ¼ intensity for “brief” fire damage and uses an adjSTR equal to intensity for “full” fire damage.

Morale Check	
<i>Success</i>	<i>Morale Status</i>
Critical ⁴	Confident +5
Critical ³	Confident +4
Critical ²	Confident +3
Critical	Confident +2
Special	Confident +1
Normal	Normal
Miss	Lack Confidence (−2 all)
Failure	Disheartened (−5 off; −2)
Fumble	Demoralized (−5 def; −10)
Fumble ²	Scared (−10 def; n/a)
	Cornered (off only)
Fumble ³	Terrified (no action)
	Frantic (Brawl +6)
Fumble ⁴	Petrified (no action)

Skill Level		
<i>Score</i>	<i>Level</i>	<i>Rank</i>
0–2	0	0
3–5	1	0
6–8	2	1
9–11	3	1
12–14	4	2
15–17	5	2
18–20	6	3
21–23	7	3
24–26	8	4
27–29	9	4
30–32	10	5
33–35	11	5
36–38	12	6
39–41	13	6
42–44	14	7

SR Shift	
<i>Roll</i>	<i>Adj</i>
1	−2
2, 3	−1
4–7	0
8, 9	+1
10	+2

Dodge Results	
<i>Success</i>	<i>Result</i>
Critical ³	Completely evade attack, can riposte in following SR with 10 penalty to defend against
Critical ²	Completely evade attack, can riposte in following SR with 5 penalty to defend against
Critical	Completely evade attack, can riposte in following SR
Special	Completely evade attack
Normal	Completely evade attack but must move one hex in the next SR (SR 10 of following round if no more movement is possible in the current round)
Miss	Lower effective level of success of attack by one, though not below a miss; off balance for the remainder of the round
Failure	Off balance for the remainder of the round
Fumble	Fall down
Fumble ²	Fall down and take damage as for a ten-foot fall
Fumble ³	Fall down and take damage as for a twenty-foot fall

Scaled Roll		
<i>Result</i>	<i>1s6</i>	<i>1s10</i>
1	1–3	1–4
2	4, 5	5–7
3	6	8, 9
4		10

Resistance Table

Score	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
1	50	87	94	97	98	99	99	99	99	99	**	**	**	**	**	**	**	**	**	**	**	**	**	**	**
2	13	50	78	87	92	94	96	97	98	98	98	99	99	99	99	99	99	99	99	99	**	**	**	**	**
3	06	22	50	72	82	87	91	93	94	96	96	97	97	98	98	98	98	99	99	99	99	99	99	99	99
4	03	13	28	50	68	78	84	87	90	92	93	94	95	96	96	97	97	98	98	98	98	98	98	99	99
5	02	08	18	32	50	65	74	80	85	87	90	91	93	94	94	95	96	96	97	97	97	97	97	98	98
6	01	06	13	22	35	50	63	72	78	82	85	87	89	91	92	93	94	94	95	96	96	96	97	97	97
7	01	04	09	16	26	37	50	62	70	76	80	83	86	87	89	90	92	92	93	94	94	95	95	96	96
8	01	03	07	13	20	28	38	50	60	68	74	78	81	84	86	87	89	90	91	92	93	93	94	94	95
9	01	02	06	10	15	22	30	40	50	59	67	72	76	79	82	84	86	87	89	90	91	92	92	93	94
10	01	02	05	08	13	18	25	32	41	50	59	65	70	74	78	80	83	85	86	87	89	90	91	91	92
11	–	02	04	07	10	15	20	26	33	41	50	58	64	69	73	76	79	81	83	85	86	87	89	89	90
12	–	01	03	06	09	13	17	22	28	35	42	50	57	63	68	72	75	78	80	82	84	85	86	87	88
13	–	01	03	05	07	11	14	19	24	30	36	43	50	57	62	67	71	74	77	79	81	83	84	85	86
14	–	01	02	04	06	09	13	16	21	26	31	37	43	50	56	62	66	70	73	76	78	80	81	83	84
15	–	01	02	04	06	08	11	14	18	22	27	32	38	44	50	56	61	65	69	72	74	77	79	80	82
16	–	01	02	03	05	07	10	13	16	20	24	28	33	38	44	50	56	60	65	68	71	74	76	78	80
17	–	01	02	03	04	06	08	11	14	17	21	25	29	34	39	44	50	55	60	64	67	70	73	75	77
18	–	01	01	02	04	06	08	10	13	15	19	22	26	30	35	40	45	50	55	59	63	67	69	72	74
19	–	01	01	02	03	05	07	09	11	14	17	20	23	27	31	35	40	45	50	55	59	63	66	69	71
20	–	01	01	02	03	05	06	08	10	13	15	18	21	25	28	32	36	41	45	50	55	59	62	65	68
21	–	–	01	02	03	04	06	07	09	11	14	16	19	22	26	29	33	37	41	45	50	54	58	62	65
22	–	–	01	02	03	04	05	07	08	10	13	15	17	20	23	26	30	33	37	41	46	50	54	58	61
23	–	–	01	02	02	03	05	06	08	09	11	14	16	19	21	24	27	31	34	38	42	46	50	54	58
24	–	–	01	01	02	03	04	06	07	09	11	13	15	17	20	22	25	28	31	35	38	42	46	50	54
25	–	–	01	01	02	03	04	05	06	08	10	12	14	16	18	20	23	26	29	32	35	39	42	46	50
26	–	–	01	01	02	03	04	05	06	07	09	11	13	14	17	19	21	24	27	30	33	36	39	43	46
27	–	–	01	01	02	02	03	04	06	07	08	10	12	13	15	18	20	22	25	27	30	33	36	40	43
28	–	–	01	01	02	02	03	04	05	06	08	09	11	13	14	16	18	21	23	26	28	31	34	37	40
29	–	–	01	01	01	02	03	04	05	06	07	09	10	12	13	15	17	19	21	24	26	29	31	34	37
30	–	–	01	01	01	02	03	04	05	06	07	08	09	11	13	14	16	18	20	22	25	27	29	32	35
31	–	–	–	01	01	02	03	03	04	05	06	07	09	10	12	13	15	17	19	21	23	25	28	30	33
32	–	–	–	01	01	02	02	03	04	05	06	07	08	10	11	13	14	16	18	20	22	24	26	28	31
33	–	–	–	01	01	02	02	03	04	05	06	07	08	09	10	12	13	15	17	18	20	22	24	26	29
34	–	–	–	01	01	02	02	03	04	04	05	06	07	08	10	11	13	14	16	17	19	21	23	25	27
35	–	–	–	01	01	01	02	03	03	04	05	06	07	08	09	10	12	13	15	16	18	20	22	24	26
36	–	–	–	01	01	01	02	02	03	04	05	06	07	08	09	10	11	13	14	15	17	19	20	22	24
37	–	–	–	01	01	01	02	02	03	04	04	05	06	07	08	09	11	12	13	15	16	18	19	21	23
38	–	–	–	01	01	01	02	02	03	03	04	05	06	07	08	09	10	11	13	14	15	17	18	20	22
39	–	–	–	01	01	01	02	02	03	03	04	05	06	06	07	08	10	11	12	13	14	16	17	19	21
40	–	–	–	01	01	01	02	02	03	03	04	05	05	06	07	08	09	10	11	13	14	15	17	18	20
41	–	–	–	–	01	01	01	02	02	03	04	04	05	06	07	08	09	10	11	12	13	14	16	17	19
42	–	–	–	–	01	01	01	02	02	03	03	04	05	06	06	07	08	09	10	11	13	14	15	16	18
43	–	–	–	–	01	01	01	02	02	03	03	04	05	05	06	07	08	09	10	11	12	13	14	16	17
44	–	–	–	–	01	01	01	02	02	03	03	04	04	05	06	07	07	08	09	10	11	13	14	15	16
45	–	–	–	–	01	01	01	02	02	02	03	04	04	05	06	06	07	08	09	10	11	12	13	14	15
46	–	–	–	–	01	01	01	02	02	02	03	03	04	05	05	06	07	08	09	09	10	11	13	14	15
47	–	–	–	–	01	01	01	01	02	02	03	03	04	04	05	06	07	07	08	09	10	11	12	13	14
48	–	–	–	–	01	01	01	01	02	02	03	03	04	04	05	06	06	07	08	09	10	11	11	13	14
49	–	–	–	–	01	01	01	01	02	02	03	03	04	04	05	05	06	07	08	08	09	10	11	12	13
50	–	–	–	–	01	01	01	01	02	02	02	03	03	04	05	05	06	06	07	08	09	10	11	12	13
Score	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25

Resistance Table

Score	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50
1	**	**	**	**	**	**	**	**	**	**	**	**	**	**	**	**	**	**	**	**	**	**	**	**	**
2	**	**	**	**	**	**	**	**	**	**	**	**	**	**	**	**	**	**	**	**	**	**	**	**	**
3	99	99	99	99	99	**	**	**	**	**	**	**	**	**	**	**	**	**	**	**	**	**	**	**	**
4	99	99	99	99	99	99	99	99	99	99	99	99	99	99	99	**	**	**	**	**	**	**	**	**	**
5	98	98	98	99	99	99	99	99	99	99	99	99	99	99	99	99	99	99	99	99	99	99	99	99	99
6	97	98	98	98	98	98	98	98	98	99	99	99	99	99	99	99	99	99	99	99	99	99	99	99	99
7	96	97	97	97	97	97	98	98	98	98	98	98	98	98	98	99	99	99	99	99	99	99	99	99	99
8	95	96	96	96	96	97	97	97	97	97	98	98	98	98	98	98	98	98	98	98	98	99	99	99	99
9	94	94	95	95	96	96	96	96	96	97	97	97	97	97	97	98	98	98	98	98	98	98	98	98	98
10	93	93	94	94	94	95	95	95	96	96	96	96	97	97	97	97	97	97	97	97	98	98	98	98	98
11	91	92	92	93	93	94	94	94	95	95	95	96	96	96	96	96	97	97	97	97	97	97	97	97	98
12	89	90	91	91	92	93	93	93	94	94	94	95	95	95	96	96	96	96	96	96	97	97	97	97	97
13	87	88	89	90	91	91	92	92	93	93	93	94	94	94	95	95	95	95	96	96	96	96	96	96	97
14	86	87	87	88	89	90	90	91	92	92	92	93	93	94	94	94	94	95	95	95	95	96	96	96	96
15	83	85	86	87	87	88	89	90	90	91	91	92	92	93	93	93	94	94	94	94	95	95	95	95	96
16	81	82	84	85	86	87	87	88	89	90	90	91	91	92	92	92	93	93	93	94	94	94	94	95	95
17	79	80	82	83	84	85	86	87	87	88	89	89	90	90	91	91	92	92	93	93	93	93	94	94	94
18	76	78	79	81	82	83	84	85	86	87	87	88	89	89	90	90	91	91	92	92	92	93	93	93	94
19	73	75	77	79	80	81	82	83	84	85	86	87	87	88	89	89	90	90	91	91	91	92	92	92	93
20	70	73	74	76	78	79	80	82	83	84	85	85	86	87	87	88	89	89	90	90	91	91	91	92	92
21	67	70	72	74	76	77	78	80	81	82	83	84	85	86	86	87	87	88	89	89	90	90	90	91	91
22	64	67	69	71	73	75	76	78	79	80	81	82	83	84	85	86	86	87	87	88	89	89	89	90	90
23	61	64	66	69	71	72	74	76	77	78	80	81	82	83	83	84	85	86	86	87	87	88	89	89	89
24	57	60	63	66	68	70	72	74	75	76	78	79	80	81	82	83	84	84	85	86	86	87	87	88	88
25	54	57	60	63	65	67	69	71	73	74	76	77	78	79	80	81	82	83	84	85	85	86	86	87	87
26	50	54	57	60	62	65	67	69	71	72	74	75	77	78	79	80	81	82	83	83	84	85	85	86	86
27	46	50	54	57	59	62	64	67	68	70	72	73	75	76	77	78	79	80	81	82	83	83	84	85	85
28	43	46	50	53	56	59	62	64	66	68	70	71	73	74	76	77	78	79	80	81	81	82	83	84	84
29	40	43	47	50	53	56	59	61	64	66	68	69	71	72	74	75	76	77	78	79	80	81	82	82	83
30	38	41	44	47	50	53	56	59	61	63	65	67	69	70	72	73	74	76	77	78	79	80	80	81	82
31	35	38	41	44	47	50	53	56	58	61	63	65	67	68	70	71	73	74	75	76	77	78	79	80	81
32	33	36	38	41	44	47	50	53	56	58	60	63	65	66	68	70	71	72	74	75	76	77	78	79	80
33	31	33	36	39	41	44	47	50	53	56	58	60	62	64	66	68	69	71	72	73	74	75	76	77	78
34	29	32	34	36	39	42	44	47	50	53	55	58	60	62	64	66	67	69	70	71	73	74	75	76	77
35	28	30	32	34	37	39	42	44	47	50	53	55	58	60	62	64	65	67	68	70	71	72	73	74	76
36	26	28	30	32	35	37	40	42	45	47	50	53	55	57	59	61	63	65	67	68	69	71	72	73	74
37	25	27	29	31	33	35	37	40	42	45	47	50	53	55	57	59	61	63	65	66	68	69	70	71	73
38	23	25	27	29	31	33	35	38	40	42	45	47	50	53	55	57	59	61	63	64	66	67	69	70	71
39	22	24	26	28	30	32	34	36	38	40	43	45	47	50	52	55	57	59	61	62	64	66	67	68	70
40	21	23	25	26	28	30	32	34	36	38	41	43	45	48	50	52	55	57	59	60	62	64	65	67	68
41	20	22	23	25	27	29	30	32	34	36	39	41	43	45	48	50	52	55	57	58	60	62	64	65	66
42	19	21	22	24	26	27	29	31	33	35	37	39	41	43	45	48	50	52	54	56	58	60	62	63	65
43	18	20	21	23	24	26	28	29	31	33	35	37	39	41	43	45	48	50	52	54	56	58	60	61	63
44	17	19	20	22	23	25	26	28	30	32	33	35	37	39	41	43	46	48	50	52	54	56	58	60	61
45	17	18	19	21	22	24	25	27	29	30	32	34	36	38	40	42	44	46	48	50	52	54	56	58	59
46	16	17	19	20	21	23	24	26	27	29	31	32	34	36	38	40	42	44	46	48	50	52	54	56	58
47	15	17	18	19	20	22	23	25	26	28	29	31	33	34	36	38	40	42	44	46	48	50	52	54	56
48	15	16	17	18	20	21	22	24	25	27	28	30	31	33	35	36	38	40	42	44	46	48	50	52	54
49	14	15	16	18	19	20	21	23	24	26	27	29	30	32	33	35	37	39	40	42	44	46	48	50	52
50	14	15	16	17	18	19	20	22	23	25	26	27	29	30	32	34	35	37	39	41	42	44	46	48	50
Score	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50

Level of Success

<i>Skill</i>	<i>Critical³</i>	<i>Critical²</i>	<i>Critical</i>	<i>Special</i>	<i>Normal</i>	<i>Miss</i>	<i>Failure</i>	<i>Fumble</i>	<i>Fumble²</i>	<i>Fumble³</i>
0	—	—	—	—	—	1	2–10	11–39	40–76	77–96
1	—	—	—	—	1	2–9	10–37	38–75	76–95	96–100
2	—	—	—	—	1, 2	3–15	16–48	49–83	84–97	98–100
3	—	—	—	—	1–3	4–19	20–55	56–87	88–98	99, 100
4	—	—	—	—	1–4	5–23	24–60	61–89	90–99	100
5	—	—	—	—	1–5	6–26	27–64	65–91	92–99	100
6	—	—	—	1	2–6	7–29	30–67	68–93	94–99	100
7	—	—	—	1	2–7	8–32	33–70	71–94	95–99	100
8	—	—	—	1	2–8	9–34	35–72	73–94	95–100	—
9	—	—	—	1	2–9	10–37	38–75	76–95	96–100	—
10	—	—	—	1	2–10	11–39	40–76	77–96	97–100	—
11	—	—	—	1	2–11	12–41	42–78	79–96	97–100	—
12	—	—	—	1	2–12	13–43	44–80	81–97	98–100	—
13	—	—	—	1, 2	3–13	14–45	46–81	82–97	98–100	—
14	—	—	—	1, 2	3–14	15–47	48–82	83–97	98–100	—
15	—	—	—	1, 2	3–15	16–49	50–83	84–98	99, 100	—
16	—	—	—	1, 2	3–16	17–50	51–84	85–98	99, 100	—
17	—	—	—	1–3	4–17	18–52	53–85	86–98	99, 100	—
18	—	—	—	1–3	4–18	19–53	54–86	87–98	99, 100	—
19	—	—	—	1–3	4–19	20–55	56–87	88–98	99, 100	—
20	—	—	—	1–3	4–20	21–56	57–88	89–98	99, 100	—
21	—	—	—	1–4	5–21	22–58	59–88	89–99	100	—
22	—	—	—	1–4	5–22	23–59	60–89	90–99	100	—
23	—	—	—	1–4	5–23	24–60	61–90	91–99	100	—
24	—	—	—	1–4	5–24	25–62	63–90	91–99	100	—
25	—	—	—	1–5	6–25	26–63	64–91	92–99	100	—
26	—	—	—	1–5	6–26	27–64	65–91	92–99	100	—
27	—	—	—	1–5	6–27	28–65	66–92	93–99	100	—
28	—	—	—	1–6	7–28	29–66	67–92	93–99	100	—
29	—	—	1	2–6	7–29	30–67	68–93	94–99	100	—
30	—	—	1	2–6	7–30	31–68	69–93	94–99	100	—
31	—	—	1	2–7	8–31	32–69	70–93	94–99	100	—
32	—	—	1	2–7	8–32	33–70	71–94	95–99	100	—
33	—	—	1	2–7	8–33	34–71	72–94	95–99	100	—
34	—	—	1	2–8	9–34	35–72	73–94	95–100	—	—
35	—	—	1	2–8	9–35	36–73	74–95	96–100	—	—
36	—	—	1	2–9	10–36	37–74	75–95	96–100	—	—
37	—	—	1	2–9	10–37	38–75	76–95	96–100	—	—
38	—	—	1	2–10	11–38	39–76	77–95	96–100	—	—
39	—	—	1	2–10	11–39	40–76	77–96	97–100	—	—
40	—	—	1	2–11	12–40	41–77	78–96	97–100	—	—
41	—	—	1	2–11	12–41	42–78	79–96	97–100	—	—
42	—	—	1	2–11	12–42	43–79	80–96	97–100	—	—
43	—	—	1	2–12	13–43	44–79	80–97	98–100	—	—
44	—	—	1, 2	3–12	13–44	45–80	81–97	98–100	—	—
45	—	—	1, 2	3–13	14–45	46–81	82–97	98–100	—	—
46	—	—	1, 2	3–14	15–46	47–82	83–97	98–100	—	—
47	—	—	1, 2	3–14	15–47	48–82	83–97	98–100	—	—
48	—	—	1, 2	3–15	16–48	49–83	84–97	98–100	—	—
49	—	—	1, 2	3–15	16–49	50–84	85–98	99, 100	—	—
50	—	—	1, 2	3–16	17–50	51–84	85–98	99, 100	—	—

Level of Success

<i>Skill</i>	<i>Critical³</i>	<i>Critical²</i>	<i>Critical</i>	<i>Special</i>	<i>Normal</i>	<i>Miss</i>	<i>Failure</i>	<i>Fumble</i>	<i>Fumble²</i>	<i>Fumble³</i>
50	—	—	1, 2	3–16	17–50	51–84	85–98	99, 100	—	—
51	—	—	1, 2	3–16	17–51	52–85	86–98	99, 100	—	—
52	—	—	1–3	4–17	18–52	53–85	86–98	99, 100	—	—
53	—	—	1–3	4–18	19–53	54–86	87–98	99, 100	—	—
54	—	—	1–3	4–18	19–54	55–86	87–98	99, 100	—	—
55	—	—	1–3	4–19	20–55	56–87	88–98	99, 100	—	—
56	—	—	1–3	4–20	21–56	57–88	89–98	99, 100	—	—
57	—	—	1–3	4–21	22–57	58–88	89–99	100	—	—
58	—	—	1–4	5–21	22–58	59–89	90–99	100	—	—
59	—	—	1–4	5–22	23–59	60–89	90–99	100	—	—
60	—	—	1–4	5–23	24–60	61–89	90–99	100	—	—
61	—	—	1–4	5–24	25–61	62–90	91–99	100	—	—
62	—	—	1–5	6–24	25–62	63–90	91–99	100	—	—
63	—	—	1–5	6–25	26–63	64–91	92–99	100	—	—
64	—	—	1–5	6–26	27–64	65–91	92–99	100	—	—
65	—	—	1–5	6–27	28–65	66–92	93–99	100	—	—
66	—	—	1–6	7–28	29–66	67–92	93–99	100	—	—
67	—	1	2–6	7–29	30–67	68–93	94–99	100	—	—
68	—	1	2–6	7–30	31–68	69–93	94–99	100	—	—
69	—	1	2–7	8–31	32–69	70–93	94–99	100	—	—
70	—	1	2–7	8–32	33–70	71–94	95–99	100	—	—
71	—	1	2–7	8–33	34–71	72–94	95–99	100	—	—
72	—	1	2–8	9–34	35–72	73–94	95–100	—	—	—
73	—	1	2–8	9–35	36–73	74–95	96–100	—	—	—
74	—	1	2–9	10–36	37–74	75–95	96–100	—	—	—
75	—	1	2–9	10–37	38–75	76–95	96–100	—	—	—
76	—	1	2–10	11–38	39–76	77–96	97–100	—	—	—
77	—	1	2–10	11–40	41–77	78–96	97–100	—	—	—
78	—	1	2–11	12–41	42–78	79–96	97–100	—	—	—
79	—	1	2–12	13–42	43–79	80–96	97–100	—	—	—
80	—	1, 2	3–12	13–44	45–80	81–97	98–100	—	—	—
81	—	1, 2	3–13	14–45	46–81	82–97	98–100	—	—	—
82	—	1, 2	3–14	15–47	48–82	83–97	98–100	—	—	—
83	—	1, 2	3–15	16–48	49–83	84–97	98–100	—	—	—
84	—	1, 2	3–16	17–50	51–84	85–98	99, 100	—	—	—
85	—	1, 2	3–17	18–51	52–85	86–98	99, 100	—	—	—
86	—	1–3	4–18	19–53	54–86	87–98	99, 100	—	—	—
87	—	1–3	4–19	20–55	56–87	88–98	99, 100	—	—	—
88	—	1–3	4–20	21–57	58–88	89–99	100	—	—	—
89	—	1–4	5–22	23–59	60–89	90–99	100	—	—	—
90	—	1–4	5–24	25–61	62–90	91–99	100	—	—	—
91	—	1–5	6–25	26–63	64–91	92–99	100	—	—	—
92	—	1–6	7–28	29–66	67–92	93–99	100	—	—	—
93	1	2–6	7–30	31–68	69–93	94–99	100	—	—	—
94	1	2–7	8–33	34–71	72–94	95–99	100	—	—	—
95	1	2–9	10–36	37–74	75–95	96–100	—	—	—	—
96	1	2–11	12–40	41–77	78–96	97–100	—	—	—	—
97	1, 2	3–13	14–45	46–81	82–97	98–100	—	—	—	—
98	1–3	4–17	18–52	53–85	86–98	99, 100	—	—	—	—
99	1–5	6–25	26–63	64–91	92–99	100	—	—	—	—
100	5–24	25–61	62–90	91–99	100	—	—	—	—	—

Average Skills

Average Skills

Average Skills

Hard Skills

Hard Skills

Hard Skills

Very Hard Skills

Very Hard Skills

Very Hard Skills

Hedge Wizardry Spell List

Memory Used:[illegible]

To ready a spell requires SL minutes and a Memory roll. Range is POW × 10 hexes, duration is POW minutes.

Hedge Wizardry Spell List

Memory Used:[illegible]

To ready a spell requires SL minutes and a Memory roll. Range is POW × 10 hexes, duration is POW minutes.

Sorcery Spell List

Memory Used:[illegible]

To ready a spell requires one minute and a Memory roll. It takes one minute to cast a spell from a grimoire.

Sorcery Spell List

Memory Used:[illegible]

To ready a spell requires one minute and a Memory roll. It takes one minute to cast a spell from a grimoire.

Thaumaturgy Spell List

Experience:

Memory Used:

List _____ (____) Exp ____ % List _____ (____) Exp ____ %

Spell	Rnk	M	Range	Duration	Target/Area	Res
_____	_____	<input type="checkbox"/>	_____	_____	_____	<input type="checkbox"/>
_____	_____	<input type="checkbox"/>	_____	_____	_____	<input type="checkbox"/>
_____	_____	<input type="checkbox"/>	_____	_____	_____	<input type="checkbox"/>
_____	_____	<input type="checkbox"/>	_____	_____	_____	<input type="checkbox"/>
_____	_____	<input type="checkbox"/>	_____	_____	_____	<input type="checkbox"/>
_____	_____	<input type="checkbox"/>	_____	_____	_____	<input type="checkbox"/>
_____	_____	<input type="checkbox"/>	_____	_____	_____	<input type="checkbox"/>
_____	_____	<input type="checkbox"/>	_____	_____	_____	<input type="checkbox"/>
_____	_____	<input type="checkbox"/>	_____	_____	_____	<input type="checkbox"/>
_____	_____	<input type="checkbox"/>	_____	_____	_____	<input type="checkbox"/>
_____	_____	<input type="checkbox"/>	_____	_____	_____	<input type="checkbox"/>
_____	_____	<input type="checkbox"/>	_____	_____	_____	<input type="checkbox"/>
_____	_____	<input type="checkbox"/>	_____	_____	_____	<input type="checkbox"/>
_____	_____	<input type="checkbox"/>	_____	_____	_____	<input type="checkbox"/>
_____	_____	<input type="checkbox"/>	_____	_____	_____	<input type="checkbox"/>
_____	_____	<input type="checkbox"/>	_____	_____	_____	<input type="checkbox"/>
_____	_____	<input type="checkbox"/>	_____	_____	_____	<input type="checkbox"/>
_____	_____	<input type="checkbox"/>	_____	_____	_____	<input type="checkbox"/>
_____	_____	<input type="checkbox"/>	_____	_____	_____	<input type="checkbox"/>
_____	_____	<input type="checkbox"/>	_____	_____	_____	<input type="checkbox"/>
_____	_____	<input type="checkbox"/>	_____	_____	_____	<input type="checkbox"/>

To ready a spell requires a meditative focus and 5 minutes per Rank. To cast a ready spell takes one action.

Experience:

Memory Used:[illegible]

To ready a spell requires a meditative focus and 10 minutes per Rank. To cast a ready spell takes one action.

Witchcraft Spell List

Memory Used:[illegible]

To ready a spell requires one minute and a Memory roll. Ritual casting takes at least one minute per MP.

Witchcraft Spell List

Memory Used:[illegible]

To ready a spell requires one minute and a Memory roll. Ritual casting takes at least one minute per MP.

Memory Used:[illegible]

Wizardry Spell List

Memory Used:[illegible]

Hedge Wizardry Casting Time								
<i>TAL</i>	<i>SL 1</i>	<i>SL 2</i>	<i>SL 3</i>	<i>SL 4</i>	<i>SL 5</i>	<i>SL 6</i>	<i>SL 7</i>	<i>SL 8</i>
1	5 rnd	—	—	—	—	—	—	—
2	4 rnd	5 rnd	—	—	—	—	—	—
3	4 rnd	4 rnd	5 rnd	—	—	—	—	—
4	3 rnd	4 rnd	4 rnd	5 rnd	—	—	—	—
5	3 rnd	3 rnd	4 rnd	4 rnd	5 rnd	—	—	—
6	3 rnd	3 rnd	3 rnd	4 rnd	4 rnd	5 rnd	—	—
7	2 rnd	3 rnd	3 rnd	3 rnd	4 rnd	4 rnd	5 rnd	—
8	2 rnd	2 rnd	3 rnd	3 rnd	3 rnd	4 rnd	4 rnd	5 rnd
9	2 rnd	2 rnd	2 rnd	3 rnd	3 rnd	3 rnd	4 rnd	4 rnd
10	2 rnd	2 rnd	2 rnd	2 rnd	3 rnd	3 rnd	3 rnd	4 rnd
11	1 rnd	2 rnd	2 rnd	2 rnd	2 rnd	3 rnd	3 rnd	3 rnd
12	1 rnd	1 rnd	2 rnd	2 rnd	2 rnd	2 rnd	3 rnd	3 rnd
13	1 rnd	1 rnd	1 rnd	2 rnd	2 rnd	2 rnd	2 rnd	3 rnd
14	1 rnd	1 rnd	1 rnd	1 rnd	2 rnd	2 rnd	2 rnd	2 rnd
15	1 rnd	1 rnd	1 rnd	1 rnd	1 rnd	2 rnd	2 rnd	2 rnd
16	1 act	1 rnd	1 rnd	1 rnd	1 rnd	1 rnd	2 rnd	2 rnd
17	1 act	1 act	1 rnd	1 rnd	1 rnd	1 rnd	1 rnd	2 rnd
18	1 act	1 act	1 act	1 rnd	1 rnd	1 rnd	1 rnd	1 rnd
19	1 act	1 act	1 act	1 act	1 rnd	1 rnd	1 rnd	1 rnd
20	1 act	1 act	1 act	1 act	1 act	1 rnd	1 rnd	1 rnd
21	1 act	1 act	1 act	1 act	1 act	1 act	1 rnd	1 rnd
22	reflex	1 act	1 act	1 act	1 act	1 act	1 act	1 rnd
23	reflex	reflex	1 act	1 act	1 act	1 act	1 act	1 act
24	reflex	reflex	reflex	1 act	1 act	1 act	1 act	1 act
25	reflex	reflex	reflex	reflex	1 act	1 act	1 act	1 act
26	reflex	reflex	reflex	reflex	reflex	1 act	1 act	1 act
27	reflex	reflex	reflex	reflex	reflex	reflex	1 act	1 act
28	reflex	reflex	reflex	reflex	reflex	reflex	reflex	1 act
29+	reflex	reflex	reflex	reflex	reflex	reflex	reflex	reflex

Hedge Wizard Duration			
<i>TAL</i>	<i>Momentary</i>	<i>TAL</i>	<i>Momentary</i>
0	0 SR	4	8 SR
1	2 SR	5–9	1 rounds
2	4 SR	10–14	2 rounds
3	6 SR	+5	+1 rounds

Hedge Wizard Weight Table — Size			
<i>TAL</i>	<i>Weight</i>	<i>TAL</i>	<i>Weight</i>
0	5 oz.	16	2,187 lbs.
1	9 oz.	17	3,788 lbs.
2	1 lbs.	18	6,561 lbs.
3	2 lbs.	19	11,364 lbs.
4	3 lbs.	20	19,683 lbs.
5	5 lbs.	21	34,092 lbs.
6	9 lbs.	22	59,049 lbs.
7	16 lbs.	23	102,276 lbs.
8	27 lbs.	24	177,147 lbs.
9	47 lbs.	25	306,828 lbs.
10	81 lbs.	26	531,441 lbs.
11	140 lbs.	27	920,483 lbs.
12	243 lbs.	28	1,594,323 lbs.
13	421 lbs.	29	2,761,448 lbs.
14	729 lbs.	30	4,782,969 lbs.
15	1,263 lbs.	31	8,284,345 lbs.

Hedge Wizard Size Table							
<i>Creature</i>	<i>Tiny</i>	<i>Small</i>	<i>Medium</i>	<i>Large</i>	<i>Huge</i>	<i>Enormous</i>	<i>Object</i>
Extremely Tiny	1–3	0, 1	0	0	—	—	4 oz.
Very Tiny	4–9	2, 3	1	—	0	0	1 lbs.
Tiny	10–17	4, 5	2	1	—	—	3 lbs.
Very Small	18–27	6–9	3, 4	2	1	—	10 lbs.
Small	28–39	10–13	5, 6	3, 4	2	1	30 lbs.
Medium Small	40–53	14–19	7–9	5	3	2	90 lbs.
Medium	54–70	20–25	10–12	6, 7	4	3	270 lbs.
Medium Large	71–89	26–31	13–15	8, 9	5, 6	4	810 lbs.
Large	90–110	32–39	16–19	10–12	7	5	2,430 lbs.
Very Large	111–133	40–47	20–23	13, 14	8, 9	6	7,290 lbs.
Huge	134–159	48–57	24–28	15–17	10, 11	7	21,870 lbs.
Enormous	160–187	58–67	29–33	18–20	12, 13	8, 9	65,610 lbs.
Titanic	188–217	68–77	34–38	21–24	14, 15	10, 11	196,830 lbs.
Gargantuan	218–249	78–89	39–44	25–27	16–18	12	590,490 lbs.
Gargantuan ²	250–283	90–101	45–50	28–31	19, 20	13, 14	1,771,470 lbs.
Gargantuan ³	284–320	102–115	51–57	32–35	21–23	15, 16	5,314,410 lbs.

Hedge Wizard Range Tables

<i>POW</i>	<i>Close</i>	<i>Short</i>	<i>Medium</i>	<i>Long</i>	<i>Far</i>	<i>Extreme</i>
0	0'	1'	4'	27'	256'	3,125'
1	¾'	2¾'	9'	64'	625'	1½ mi
2	1¼'	5¼'	16'	125'	1,296'	3¼ mi
3	2'	8'	25'	216'	2,401'	6¼ mi
4	2¾'	11'	36'	343'	4,096'	11¼ mi
5	3¼'	15'	49'	512'	1¼ mi	19 mi
6	4'	19'	64'	729'	2 mi	30½ mi
7	4¾'	23'	81'	1,000'	2¾ mi	47¼ mi
8	5¼'	27'	100'	1,331'	4 mi	70¼ mi
9	6'	32'	121'	1,728'	5½ mi	102 mi
10	6¾'	36'	144'	2,197'	7¼ mi	144 mi
11	7¼'	42'	169'	2,744'	9½ mi	199 mi
12	8'	47'	196'	3,375'	12½ mi	269 mi
13	8¾'	52'	225'	4,096'	15¾ mi	358 mi
14	9¼'	58'	256'	4,913'	20 mi	469 mi
15	10'	64'	289'	1 mi	24¾ mi	606 mi
16	10¾'	70'	324'	1¼ mi	30¼ mi	774 mi
17	11¼'	76'	361'	1½ mi	36¾ mi	976 mi
18	12'	83'	400'	1¾ mi	44¼ mi	1,219 mi
19	12¾'	89'	441'	2 mi	53 mi	1,508 mi
20	13¼'	96'	484'	2¼ mi	62¾ mi	1,850 mi
21	14'	103'	529'	2½ mi	74 mi	2,250 mi
22	14¾'	110'	576'	3 mi	86½ mi	2,718 mi
23	15¼'	118'	625'	3¼ mi	101 mi	3,260 mi
24	16'	125'	676'	3¾ mi	116 mi	3,885 mi
25	16¾'	133'	729'	4¼ mi	134 mi	4,602 mi
26	17¼'	140'	784'	4½ mi	153 mi	5,422 mi
27	18'	148'	841'	5 mi	175 mi	6,355 mi
28	18¾'	156'	900'	5¾ mi	199 mi	7,412 mi
29	19¼'	164'	961'	6¼ mi	225 mi	8,605 mi
30	20'	173'	1,024'	6¾ mi	253 mi	9,947 mi
31	20¾'	181'	1,089'	7½ mi	284 mi	11,452 mi
32	21¼'	190'	1,156'	8 mi	318 mi	13,133 mi
33	22'	198'	1,225'	8¾ mi	355 mi	15,007 mi
34	22¾'	207'	1,296'	9½ mi	395 mi	17,088 mi

Hedge Wizard Duration Tables

<i>POW</i>	<i>Brief</i>	<i>Short</i>	<i>Medium</i>	<i>Long</i>	<i>Extended</i>	<i>Enchant</i>
0	0 rnds	0 min	0 min	0 hrs	0 days	0 wks
1	1 rnds	1 min	2 min	1 hrs	1 days	1 wks
2	2 rnds	2 min	6 min	4 hrs	4 days	8 wks
3	5 rnds	5 min	14 min	9 hrs	9 days	27 wks
4	8 rnds	8 min	24 min	16 hrs	16 days	1¼ yrs
5	1.1 min	11 min	38 min	1 days	25 days	2½ yrs
6	1.4 min	14 min	54 min	1½ days	1¼ mon	4¼ yrs
7	1.8 min	18 min	1¼ hrs	2 days	1½ mon	6½ yrs
8	2.2 min	22 min	1½ hrs	2¾ days	2 mon	9¾ yrs
9	2.7 min	27 min	2 hrs	3½ days	2¾ mon	14 yrs
10	3.1 min	31 min	2½ hrs	4¼ days	3¼ mon	19¼ yrs
11	3.6 min	36 min	3 hrs	5 days	4 mon	25½ yrs
12	4.1 min	41 min	3½ hrs	6 days	4¾ mon	33¼ yrs
13	4.6 min	46 min	4¼ hrs	7 days	5½ mon	42¼ yrs
14	5.2 min	52 min	5 hrs	8¼ days	6½ mon	52¾ yrs
15	5.8 min	58 min	5¾ hrs	9½ days	7½ mon	65 yrs
16	6.4 min	1 hrs	6½ hrs	10¾ days	8½ mon	78¾ yrs
17	7.0 min	1¼ hrs	7¼ hrs	12 days	9½ mon	94½ yrs
18	7.6 min	1¼ hrs	8 hrs	13½ days	10½ mon	112 yrs
19	8.2 min	1¼ hrs	9 hrs	15 days	11¾ mon	132 yrs
20	8.9 min	1½ hrs	10 hrs	16¾ days	13 mon	154 yrs
21	9.6 min	1½ hrs	11 hrs	18½ days	14½ mon	178 yrs
22	10.3 min	1¾ hrs	12 hrs	20¼ days	15¾ mon	205 yrs
23	11.0 min	1¾ hrs	13¼ hrs	22 days	17¼ mon	234 yrs
24	11.7 min	2 hrs	14½ hrs	24 days	19 mon	266 yrs
25	12.5 min	2 hrs	15¾ hrs	26 days	20½ mon	300 yrs
26	13.2 min	2¼ hrs	17 hrs	28¼ days	22¼ mon	338 yrs
27	14.0 min	2¼ hrs	18¼ hrs	30½ days	24 mon	379 yrs
28	14.8 min	2½ hrs	19½ hrs	32¾ days	25¾ mon	422 yrs
29	15.6 min	2½ hrs	21 hrs	35 days	27½ mon	469 yrs
30	16.4 min	2¾ hrs	22½ hrs	37½ days	29½ mon	519 yrs
31	17.2 min	2¾ hrs	24 hrs	40 days	31½ mon	573 yrs
32	18.1 min	3 hrs	25½ hrs	42¾ days	33½ mon	630 yrs
33	18.9 min	3¼ hrs	27¼ hrs	45½ days	35¾ mon	691 yrs
34	19.8 min	3¼ hrs	29 hrs	48¼ days	38 mon	756 yrs

Hedge Wizard Area Tables — Hexes

<i>POW</i>	<i>Tiny</i>	<i>Small</i>	<i>Medium</i>	<i>Large</i>	<i>Huge</i>	<i>Enormous</i>
0	(0)	0	0	1	4	27
1	(2)	0	1	3	9	64
2	(4)	1	2	5	16	125
3	(6)	2	4	8	25	216
4	(8)	2	5	11	36	343
5	(10)	3	7	15	49	512
6	(12)	4	9	19	64	729
7	(14)	4	10	23	81	1,000
8	(16)	5	12	27	100	1,331
9	(18)	6	14	32	121	1,728
10	(20)	6	16	36	144	2,197
11	(22)	7	18	42	169	2,744
12	(24)	8	20	47	196	3,375
13	(26)	8	22	52	225	4,096
14	(28)	9	24	58	256	4,913
15	(30)	10	26	64	289	5,832
16	(32)	10	28	70	324	6,859
17	(34)	11	30	76	361	8,000
18	(36)	12	32	83	400	9,261
19	(38)	12	34	89	441	10,648
20	(40)	13	36	96	484	12,167
21	(42)	14	39	103	529	13,824
22	(44)	14	41	110	576	15,625
23	(46)	15	43	118	625	17,576
24	(48)	16	45	125	676	19,683
25	(50)	16	48	133	729	21,952
26	(52)	17	50	140	784	24,389
27	(54)	18	52	148	841	27,000
28	(56)	18	55	156	900	29,791
29	(58)	19	57	164	961	32,768
30	(60)	20	59	173	1,024	35,937
31	(62)	20	62	181	1,089	39,304
32	(64)	21	64	190	1,156	42,875
33	(66)	22	66	198	1,225	46,656
34	(68)	22	69	207	1,296	50,653

Hedge Wizard Weight Tables — Pounds

<i>Score</i>	<i>Tiny</i>	<i>Small</i>	<i>Medium</i>	<i>Large</i>	<i>Huge</i>	<i>Enormous</i>
0	0	0	0	0	0	0
1	¼	1	1	1	1	1
2	½	2	3	4	6	8
3	¾	3	5	9	16	27
4	1	4	8	16	32	64
5	1¼	5	11	25	56	125
6	1½	7	15	36	88	216
7	1¾	8	19	49	130	343
8	2	10	23	64	181	512
9	2¼	11	27	81	243	729
10	2½	13	32	100	316	1,000
11	2¾	15	36	121	401	1,331
12	3	17	42	144	499	1,728
13	3¼	19	47	169	609	2,197
14	3½	21	52	196	733	2,744
15	3¾	23	58	225	871	3,375
16	4	25	64	256	1,024	4,096
17	4¼	27	70	289	1,192	4,913
18	4½	29	76	324	1,375	5,832
19	4¾	32	83	361	1,574	6,859
20	5	34	89	400	1,789	8,000
21	5¼	36	96	441	2,021	9,261
22	5½	39	103	484	2,270	10,648
23	5¾	42	110	529	2,537	12,167
24	6	44	118	576	2,822	13,824
25	6¼	47	125	625	3,125	15,625
26	6½	50	133	676	3,447	17,576
27	6¾	52	140	729	3,788	19,683
28	7	55	148	784	4,149	21,952
29	7¼	58	156	841	4,529	24,389
30	7½	61	164	900	4,930	27,000
31	7¾	64	173	961	5,351	29,791
32	8	67	181	1,024	5,793	32,768
33	8¼	70	190	1,089	6,256	35,937
34	8½	73	198	1,156	6,741	39,304

The gods of Hytolon are many, especially if one includes the numerous demigods, but only a few of the major ones are particularly important. The basic reason for this is that the divine power of a god is directly related to the number of devout worshippers they have. With the majority of worshippers being collected behind only a handful of gods, these few have most of the power with the rest grasping for scraps.

Although in the beginning there was the First God, somehow there seem to have arisen four different families of divinities. Each has its own history and traditional region of influence with no apparent ties either between them or to the First God.

The teachings of the four families varies considerably: from the afterlife of dust and feathers preached by the Akkadian gods to the final battle predicted by the Ossynian each has a different agenda and this shows in their teachings, rituals and powers.

The oldest family is generally taken to be that worshipped primarily in Akkadia. But older does not necessarily mean stronger. The gods of the Achaians are cunning and those of the Ossynians strong in a very vital way. The gods of the middle kingdoms are mixed lot with some young and some old.

Divine Visitations

Most gods make some sort of appearance from time to time, whether it be to officiate some important ceremony, face off a foe directly or merely to communicate with a favored worshipper. Although incredibly powerful, gods cannot simply do as they wish and are bound by certain rules. These rules restrict and define the types and natures of appearances that a god can make.

Presence

This is the easiest to perform and simply makes the divine presence felt by one or more persons. There is no especial limit to how many people can be made to feel this presence. However, a god cannot make the presence arbitrarily large to overawe the targets and is effectively limited to POW 30.

A visitation of divine presence is most commonly done to communicate to mortals. It is some-

times done when the mortal is sleeping and the god visits him in his dreams. However, some gods feel more impressive if they make a day-time appearance and rivet the waking attention of mortals.

Manifestation

The next step up is for the god to manifest an appearance. To do so requires that there be a vessel for the divine presence to inhabit, such as the statues maintained by the priests in every major temple throughout Hytolon. Although a living body can also be used it must be willing and is burned out by the manifestation: the body's own WIT and WIL are reduced by one point per minute though the changes enacted by the divine manifestation increase POW and TAL by one point per minute.

The vessel for a manifestation of a god becomes, for the duration of the manifestation, divine itself. The god has as much of his godhood as can be contained by the vessel and his divine powers cannot be used to directly affect the vessel. If the vessel is destroyed the manifestation ends. This is why some gods prefer metal statues—there is almost no limit to the STR, for example, in such a case.

Avatar

There are rare cases when a god chooses to be born as a natural person. Such an incarnation is known as an avatar and has the physical attributes and limitations that are to be expected of the incarnation. In fact, the body masks the divine nature of the god so they are, for all intents and purposes, mortal. At the same time, however, the avatar retains as much of the divine power as can be contained by the mortal shell.

In practical terms this means that all skills are at 100% from birth and as the avatar gains knowledge, experience and understanding he gains effective rune levels. These effective rune levels also effectively increase all of the avatar's attributes. Thus at age 20 an avatar has 20 effective rune levels and each attribute has also been increased by 20 points. The avatar also has access to all the ceremonies and other powers of a high priest in his service.

Akkadia

These gods are patrons of the various city states

prevalent in Akkadia and take an active interest in the affairs of this world. Like the Achaian gods, and unlike the Middle Kingdom or Ossynian gods, there are no sides, no battle between the gods.

The Akkadian gods frequently visit Hytolon through the embodiment of the statuary dedicated to their service and to be found in every major temple. These gods have been known to travel from their city to visit another god, though such trips are admittedly infrequent or even rare. The gods seem to prefer to let human proxies do their dirty work for them.

Afterlife

The afterlife, Šaplātu, offered by these gods is a dismal one deep underground where the food is dust and the dead are clothed in feathers. There in the city Erkalla rules Nergal beside his queen Ereshkigal.

Cities

Various cities and patron deities.

Akkad (Ashur)
Aleppo (Adad)
Elam (Ninurta)
Erbil (Dumuzi)
Eresh (Ashnan)
Eridu (Enki)
Harran (Antu)
Kesh (Aruru)
Kutha (Nergal)
Larsa (Aya)
Neirab (Damkina)
Nineveh (Ishtar)
Nippur (Enlil)
Shurruk (Nissaba)
Sippar (Utu)
Ur (Nanna)
Uruk (Anu)

Greater Gods

Each of these is a major god or goddess who is patron of some city in addition to their celestial function.

Ereshkigal

Goddess of the netherworld and wife of Nergal. Sister of Ishtar.

Erra

God of war, hunting and pestilence. Is in Nergal's court.

Sumukan

God of wild animals who, despite his human form, has a fur pelt.

Patron Gods

Each of these is a major god or goddess who is patron of some city in addition to their celestial function.

Adad

God of storm and son of Anu. Patron of Aleppo. Symbols include bulls and forked lightning.

Aya

Goddess and wife of Shamash. Patron of Larsa.

Antu

Goddess and wife of Anu. Mother of Ishtar. Patron of Harran.

Anu

God of the sky and patron of Uruk. Father of Ellil, Adad, Gerra, Shara and Ishtar. Husband of Antu. Symbol is a horned crown on a shrine. Head of the Anunnaki.

Aruru

Goddess who is mother to all the gods. Spouse of Shulpae. Patron of Kesh.

Ashnan

God of grain and patron of Eresh.

Ashur

God of the sun and patron of Akkad.

Damkina

Wife of Enki. Patron of Neirab.

Dumuzi

God of nature, vegetation and rebirth. Lover of Ishtar. Brother of Geshtin-anna. Patron of Erbil.

Enki

God of the subterranean fresh water sea, the Apsu, as well as a cunning god full of tricks. He is patron of Eridu. Husband of Damkina. Symbols include a goat-fish, a horned crown on a shrine, and an overflowing vase.

Enlil

Chief deity and lord of wind. He is patron of Nippur. His wife is Ninlil, Ninurta is his son. His symbol is a horned crown on a shrine. Leader of the Igigi.

Ishtar

Goddess of love and war, daughter of Anu and consort of Dumuzi. Sister of Ereshkigal. Her priestesses are sacred prostitutes. Symbols include the morning and evening stars and a rosette. Patron of Nineveh.

Nergal

God of the netherworld, husband of Ereshkigal. Patron of Kutha.

Ninlil

Goddess, wife to Enlil.

Ninurta

God of war and fertility. Patron of Elam.

Nissaba

Goddess of writing, learning and cereal fertility. Patron of Shurruapak.

Rimat

Goddess.

Utu

God of the sun, justice and omens. Patron of Sippar. Husband of Aya.

Nanna

God of the moon and oaths. Patron deity of Ur. Symbol is a crescent disk.

Minor Gods

Each of these is a minor god or goddess who is a functionary for some other god or gods and without a home or temple of their own.

Hanish

God of weather and herald of Adad. He is usually found with Shullat.

Ninsun

Goddess and mother of Gilgamesh.

Shullat

Goddess of weather and herald of Adad. She is usually found with Hanish.

Achaia

The Achaian gods live in a palace at the top of

Mount Olympus, the highest mountain in the northern range separating Achaia from the gnoll lands to the north. They do not live there peacefully, however, and seem to delight in coming to earth in disguise and tricking and tormenting those people whom they take a disliking to—and upon rare occasion aiding those they like.

This is a large family with lots of infighting between the siblings and with many relations having varying degrees of divinity. The reigning gods are the grandchildren of the first divine race, presumably created by the First God. Who or what they were is mostly lost, but they were overthrown by their children. This middle generation are called titans for their enormous size and power, but they were deposed in turn by their own children who are the present gods.

From the first race, the titans and the present gods have come many other divine, semi-divine and quasi-divine races of nymphs and other creatures too numerous to count. Although most of the titans were slain along with their leader Chronos, some few are still alive and in hiding in various out of the way places in Hytolon.

The reigning gods, led by Zeus and aided by their mother, slew their father Chronos. They seem to have ended the cycle of fratricide by refraining from having divine offspring. It is not impossible, however, that the ever-fertile Zeus will eventually be overthrown by one of his mortal progeny who attains demigodhood through mastery of the runes.

Greater Gods

Zeus

The leader of the gods. Sky, King, Storm

Demeter

Sister of Zeus, goddess of agriculture and fertility.

Hera

Sister and wife of Zeus, goddess of motherhood.

Hades

Brother of Zeus, god of death.

Poseiden

Brother of Zeus, god of the sea.

Hestia

Sister of Zeus, goddess of the hearth. Presides over central altar of family and city.

Aphrodite

Goddess of love and wife to Hephaestus. However, she can't bear being married to a cripple (the marriage was ordained by Zeus to pacify Hephaestus) and is more often found with her lover Ares.

Apollo

God of the sun, art and poetry. He plays the lyre and is a master archer.

Ares

God of war. He isn't very bright, just a straightforward brawler.

Artemis

Goddess of the moon, women and mystery. She is a huntress and as capable with the bow as her brother, Apollo.

Athena

Goddess of wisdom, war and craftsmanship. She is knowledgeable and cunning in her endeavors.

Demeter

Goddess of grain and agriculture, she is sister to Zeus.

Hades

God of the underworld and brother to Zeus, he got the raw end of the deal when he bargained with his brothers after slaying their father. While Zeus got the sky and Poseiden the sea, Hades was left with the underworld—a dismal place at best. To try and give it some life and brighten it up he contrived to marry the goddess of spring.

Hephaestus

God of the smith and armorer for the gods. He makes all divine weaponry, including Zeus's thunderbolts. He is lame and rarely stays on Olympus, preferring his huge smithies on Hytolon built inside of mountains which occasionally overflow with molten rock when his furnace gets out of hand. Being a titan he fought against the gods, but Zeus crippled rather than kill him because of his value as a smith. To pacify the enraged Hephaestus Zeus gave him Aphrodite for wife.

Hera

Goddess of motherhood, the home and wife to Zeus. She schemes at ways to bring her wayward husband home and to punish the mortal women with whom he dallies.

Hermes

God of travelers, he is a son of Zeus and a young god who acts as messenger.

Poseiden

God of the sea, brother to Zeus. Breaker of horses and builder of fortifications.

Prometheus

God of fire. In retaliation for the slaughter of his relatives (he is a titan), Prometheus gave the secret of fire to humans. Zeus punished him terribly for this: he is chained with unbreakable chains forged by Hephaestus to a high crag where vultures eat him alive—but being a god he cannot die from mortal wounds and so he lives in torment forever.

Zeus

God of the sky and storm, leader of the gods. Thunderer.

Ossynian

These are the newest gods in Hytolon. They came with their people from the west past the Straits of Chaos. Little is known of them, but they have already made their presence known. This family actually has three major branches with several minor ones as well.

The Æsir is the dominant branch, followed by the Vanir who are, on the whole, more likeable. The Jötnar are enemies of the Æsir, Vanir and mankind who seek to destroy the world in a final battle called Ragnarök.

The Æsir live in Ásgarðr, a jötun-built fortress on the plain of Iðavöllum. Vingólf is the hall where the goddesses meet. Valhöll is the feast-hall for Óðinn's chosen warriors.

The Vanir warred in the past with the Æsir, but have since made peace through various hostage exchanges. On the whole they are more peaceful than the Æsir. They live in Vanaheimr which, like Ásgarðr, is located on Iðavöllum.

The Jötnar are the black sheep of this family. Few want much to do with them and there is much greater affinity amongst monsters and evil men for these gods than among the bulk of humanity.

However, these divisions are not hard and fast. There is so much intermarriage between the branches that it is hard to always remember that the Æsir and Jötnar are enemies.

Ægir [Jötnar]

God of the sea and ale. His wife is Ran, their daughters are the waves.

Angrboða [Jötnar]
Witch-wife of Loki and bearer of the three monsters Fenrisúlfr, Miðgarðsormr and Hela.

Baldr (Baldur) [Æsir]
God of beauty and innocence. He is a son of Óðinn's by Frigg.

Bergelmir [Jötnar]
God.

Bestla [Jötnar]
Goddess and wife of Borr, daughter of Bölþórn.

Bölþórn [Jötnar]
God. Old.

Borr [Jötnar]
God. Husband of Bestla and father of Óðinn, Vili and Vé.

Bragi [Æsir]
God of poetry, his tongue is silver and carved with runes. His wife is Iðunn and he is a son of Óðinn. He favors the Oral rune.

Eir [Vanir]
Goddess of healing.

Fenrisúlfr (Fenrir) [Jötnar]
Monster wolf offspring of Loki's by the witch Angrboða.

Freyja (Gullveig, Sýr, Gefn, Mardöll) [Vanir]
Goddess of fertility and magic. She is sister to Freyr and daughter of Njörðr. She is married to Óðr and has a daughter, Hnoss, by him. She acquired the magic necklace Brísangamen by sleeping with the four artificers who made it. She has a falcon-cloak which allows her to fly, a cat-drawn wagon, and rides a boar made of gold named Hildisvíni.

Freyr (Frey, Yngvi, Fróði) [Vanir]
God of fertility. He is the son of Njörðr. Gerðr is his wife and bearer of his magic sword Hundingssana. He is ably served by Skírnir and Beyla. He owns the ship Skíðblaðnir which can be folded up and put in a pouch and rides a boar made of gold called Gullinbyrsti who runs faster than a horse and can run over water and air while shining so brightly at night to give illumination for all.

Frigg (Frigga) [Æsir]
Goddess of marriage and the home. Wife of Óðinn and mother of Baldr, Höðr and Viðarr.

Gerðr (Gerd) [Jötnar]
Goddess of beauty and wife of Freyr.

Geirroðr [Jötnar]

God.

Gunnlöð [Jötnar]
Goddess protector of the magical mead óðrœrir who was seduced and deceived by Óðinn. Daughter of Suttungr.

Heimdallr (Heimdall) [Æsir]
God of social order, he is brother to Óðinn and watchman of the gods.

Hela [Jötnar]
Goddess of death and queen of the underworld.

Hermóðr [Æsir]
God, one of Óðinn's sons.

Höðr (Hod, Hadur) [Æsir]
God, one of Óðinn's sons. He is blind.

Hœnir [Æsir]
God of emotion, sense, understanding and movement. He is brother to Óðinn. He is wise in omens, but slow of speech. Usually depicted as long-legged and handsome.

Holda [Vanir]
Goddess of spinning and flax. Her shrines are usually wells.

Hrungnir [Jötnar]
God.

Hymir [Jötnar]
God of fishing.

Iðunn (Idunn) [Æsir]
Goddess and keeper of the golden apples. Wife to Bragi.

Jörð (Jord, Fjörgyn) [Jötnar]
Goddess of the earth and mother of Þórr.

Lóðurr [Vanir]
God of health, beauty and manners.

Loki [Jötnar]
A tricky god who aids the Æsir much, though in the end he will side with the jötnar for Ragnarök itself.

Magni [Æsir]
God of courage. He is Þórr's son by Sif. He is tall, lean and without fear.

Máni [Vanir]
God of the moon whose wagon is pulled by the horse Hrímfaxi. He is a god of cunning warfare and is known for midnight ambushes and late night forays.

Modi [Æsir]
God of strength. He is Þórr's son by Sif. He is squat and powerfully built. He wields an axe in each hand

and deeps a wild, unkempt beard. His hair and beard are both red and his eyes are green. He is known to be a little wild, have less restraint than his father, and even less wisdom.

Miðgarðsormr (Jormungandr) [Jötnar]

Monster sea-serpent offspring of Loki's by the witch Angrboða.

Mímir [Jötnar]

God of wisdom.

Nanna [Æsir]

Goddess of the moon and wife of Baldr.

Njörðr (Njord) [Vanir]

God of the sea, father of Freyr and Freyja. He is married to Skaði. His home in Ásgarðr is Nóatún.

Óðinn (Odin, Wotan) [Æsir]

God of sky, magic and death, he is the leader of the Ossynian gods. He wields the magic spear Gungnir and rides the eight-legged horse Sleipnir. Of all the Ossynian gods he is the most feared and the most terrible. He gave up an eye for a drink at Mímir's well to gain wisdom, lied and seduced his way to get a drink of the magic draught óðrœrir, sacrificed himself by hanging and piercing to gain mastery of the runes, learned the black magic of seiðr from Gullveig which is sexually immoral for a man to practice and in general has done anything and everything he can to increase his own power. He is often accompanied by two wolves, Geri and Freki, whose names mean greedy and gluttonous. His two ravens, Hugin and Munin, are his spies in the world.

He usually appears as a gray-breadered man, tall and thin, with a blue-black cloak and an eyepatch or wide-brimmed hat tilted to hide his missing eye.

Óðr [Æsir]

God. Husband of Freyja.

Ran [Jötnar]

Goddess of the sea, wife to Ægir.

Sága [Vanir]

Goddess of stories and drinking, her hall is Sökkvabekk where the gods gather to drink mead for inspiration. She favors the Creativity rune.

Sif [Æsir]

Goddess of love, wife to Þórr. She cheated on him with Freyr (and, in fact, still does) for which Loki rendered the traditional Ossynian punishment: he shaved her head. However, upon hearing of this Þórr became outraged and took it out on Loki rather

than Sif and made Loki replace Sif's hair which is now of finest, purest gold.

Sigyn [Æsir]

Goddess and wife of Loki.

Sjöfn [Vanir]

Goddess of marriage, love and flowers.

Skaði (Skadi) [Jötnar]

Goddess of hunting and wife of Njörðr, her father is Þjazi.

Skrymir [Jötnar]

God of trickery and subterfuge.

Snotra [Vanir]

Goddess of wisdom.

Sól [Vanir]

Goddess of the sun whose wagon is pulled by two horses: Arvaki and Alsviðr. She also has the horse Skírnfaxi.

Sýn [Vanir]

Goddess who guards gates and homes from wrongdoers and deceivers.

Þjazi (Thjazi) [Jötnar]

God and shapechanger.

Þórr (Thor) [Æsir]

God of storm and strength, he is the son of Óðinn by the jötun maid Jörð. He wears a belt of power, gauntlets of strength, and wields the magical hammer Mjöllnir whose blow is like lightning. His wife is Sif. Despite his mother, he is considered to be the enemy of the jötnar and has slain many of them. He drives a goat-drawn chariot. His goats are Tanngrið and Tanngnjóstr (Teeth Barer and Tooth Gnasher). He refuses to believe that his wife Sif is unfaithful.

Þrúðr (Thrud) [Æsir]

Goddess of strength and daughter of Þórr by Sif.

Þrymr (Thrym) [Jötnar]

God.

Týr (Tyr) [Æsir]

God of justice and combat, he is best known for sacrificing his right hand to achieve the fettering of the wolf Fenrir. One of Óðinn's sons.

Ullr (Ull) [Æsir]

God of the hunt and archery, he is the son of Sif and Freyr.

Útgardaloki [Jötnar]

God, chief of the Jötnar.

Vali [Æsir]

God of vengeance and son of Óðinn by Rindr. A terrible god feared even by those who invoke him.

Viðarr (Vidar) [Æsir]

God, son of Óðinn.

Middle Kingdoms

Of the significant gods there are two groups: the Bright Ones and the Trollock Gods. The Bright Ones, led by Arlios, are the most worshipped by humans while the Trollock Gods, led by Nyktar, are most worshipped by the evil races.

Something that is shared by both of these groups is a similar creation story, though the roles of some of the gods are altered between the two. Both agree that the First God fathered the rest after creating the heavens and the earth.

According to Bright Ones legendry, the First God created the heavens and found them to be dark and faceless so he populated them with stars and listened to the music as the spheres rubbed against one another. But after a time he tired of this, desiring more to stimulate himself so he made the First Earth which is where the gods live.

The Bright Ones were the peoples of this first land, as were the Trollock gods. But these last preferred dark and shadowy places and practiced deceit in an otherwise innocent and dewey-eyed world. At first there was some cooperation and middle earth (Hytolon)—which lies below the land of the Bright Ones and above that of the Trollock Gods—was created.

But there was increasing strife and discord among the gods and they moved the people of this world like pawns, fighting through proxy to avoid the dangers of all-out divine war. And in fact these proxy wars have continued to the present time.

Bright Ones

These gods are headed by Arlios and count Yll, Meth and Hystos among their number. Temples to them can be found throughout human lands, though those to Arlios are the most numerous.

Arblus

He brought fire to humanity, but he is not always their friend. His runes of power are Fire and Destruction. He is most often worshipped by entertainers.

Arlios

The head of the Bright Ones, Arlios is god of the wind, king of the sky and emperor of the world. His runes of power are Wind, Warrior and Protection.

Heimur

She is goddess of fertility and agriculture, patroness of farmers. Her runes of power are Fertility and Earth.

Helios

Sometimes called the Healing Hand, he is a peaceful, passive god who genuinely cares for his followers. His runes of power are Protection and Fertility.

Hystos

Of all the gods he is one of only two without counterpart. He is god of wealth, lord of merchants and patron of thieves. He has also been called the beguiler of the naive. His runes of power are Civilization and Wealth.

Mentos

He sprang into being the same instant that Nyktar did. He is a sage lord of knowledge and god of pacifism. His runes of power are Knowledge and Magic.

Meth

He came out of the sea and it is said will go back into it at the end of time. His runes of power are Sea.

Parton

He came into being out of the god wars, leading the sailors to safety. His runes of power are Protection, Sea and Civilization.

Thrim

He is the son of Arlios, lord of the storm and god of battle. His runes of power are Storm.

Yll

His chariot is the sun and the god of the sun. He rides from east to west every day and sails through the Land Below every night to return east. His runes of power are Sun and Warrior.

Trollock Gods

Although largely feared and even hated by most humans, there are those who worship these fearsome gods. This pantheon is characterized by fear.

Ilthmar

Goddess of pain and despair, this is what she promises to bring to those who do not follow her. She is counterpart to Helios and is sometimes called the Killing Hand. Her runes of power are Destruction.

Kron

God of destruction and natural disasters, he is the enemy of Thrim and constantly seeks to undermine his power and defeat him. His runes of power are Destruction.

Larath

Goddess of night and darkness, Lady of the Moon, she is counterpart to Yll. Her runes of power are Shadow and Illusion.

Nyktar

Chief of the Trollock Gods, he is the antithesis of Mentos and is power hunger, malice, and evil all rolled into one. It is said that he gives power to his priests only to have them increase their use to him after their death. His runes of power are Magic, Knowledge and Destruction.

Styj

God of darkness and fear, he is a malevolent entity which hates all human life. His runes of power are Destruction and Shadow.

Umath

God of shadows and dark, quiet, still places. His runes of power are Shadow and Earth.

Grey Lords

These are deities not rightly belonging to either the Bright Ones or to the Trollock Gods. In general they are allied with the Bright Ones, but as this is a catch-all category there is no real sense of group identity.

Akron

He is god of death and is the oldest of the gods. His runes of power are Illusion.

Luer

He has no counterpart and is as much a Trollock God as one of the Bright Ones. He is a playful god whose role is discord and chaos. He delights in upsetting the plans of others and in general confusing everyone. His priests are all at least a little in-

sane. His runes of power are Creativity, Illusion and Magic.

ARLIOS

The head of the Bright Ones, Arlios is god of the wind, king of the sky and emperor of the world. His runes of power are Wind, Warrior and Protection. He is rumored to live on the mountain Ki Tol whose peak ascends through the clouds, but no one living can claim to have scaled the vertical cliffs and found the summit.

Although often depicted as a majestic man, crowned, with a ring in his right hand and a sceptor in his left according to the doctrine of the Church of Arlios he is the Breathe of Life which the First God breathed on the primal waters begetting the wind and all life.

His worship is characterized by burnt offerings, though libations are used as well. Because of his position as ruler of the gods he is especially beloved of rulers.

His church is old and very organized. There exist six ranks in its hierarchy: acolyte, initiate, priest, high priest and hierophant. The hierophant sits in the Great Temple with a dozen high priests for assistance. Usually there is a high priest in each kingdom who is the highest authority and can ordain priests. Lesser temples are run by priests helped by initiates. A shrine is usually tended by an initiate. Acolytes are laymen who regularly assist in the conduct of services.

Divine Favor

Arlios doesn't expect much of his initiates, but nor does he look much in favor upon them. The standards for priests are more exacting, but the benefits are commensurate.

Initiates

There are no ritual requirements for initiates, other than they cannot participate in a ceremony if they are not ritually pure. An initiate cannot have more than ten points of divine favor.

Initiates are required to tithe 10% of their income and windfalls, failure to do so reduces divine favor by one point for every month a tithe is over due. Once paid up no more divine favor is lost, but to regain a point requires that a like amount be paid in addition.

Every five years spent assisting a priest in tending to a temple earns one point. Every year spent running a chapel or shrine earns one point.

Priests

A priest must remain ritually pure. Failure to do so temporarily reduces divine favor to zero. When ritual purity is restored the divine favor is restored, less one point.

A priest is required to give 90% of all monies, and all belongings not used personally, to the church. Failure to do so causes the loss of one point of divine favor per week. This loss is stopped when restitution is made, but can only be regained by providing an equal amount of monies or valued goods to the church.

Every year spent running a temple earns one point. Every five years spent assisting earns one point.

Ceremonies

These are the various ceremonies taught by the church. An initiate is expected to learn all of the ceremonies and a priest is expected to know all of them.

Excommunicate

Time: 8 hours

Rank: High Priest

Assistants: 8

This ceremony is used to sever any divine link between the target and Arlios, thus making Divine Favor 0.

Initiate

Time: 4 hours

Rank: Priest

Assistants: 2

This ceremony is used to initiate an acolyte into the mysteries of the church. The initiate will normally start with zero points of divine favor. Nobility start with five points and royalty with ten points.

Marriage

Time: 1 hour

This ceremony is used to lawfully wed a couple and can only be performed in a temple or chapel.

Ordain Priest

Tim Doty

Time: 8 hours

Rank: High Priest

Assistants: 4

This ceremony is used to make an initiate into a priest and establishes the divine link between Arlios and the new priest. For the ceremony to work the priest-to-be must have at least 10 points of divine favor.

Purify

Time: 2 hours

Rank: Initiate

This ceremony removes one 'stain' from the performer. Unless they have been badly tainted this is all that is necessary to become ritually pure. It is the only ceremony that can be performed by an initiate or priest who is not ritually pure.

Sanctify

Time: 1 hour

Assistants: 4

This ritual is used to purify a holy place or to sanctify the central region and altar of a new temple. If a temple, chapel or other holy place has been desecrated then this ritual must be performed before it can be used as a place for other ceremonies.

Divine Magic

This is a list of all divine magic available to priests and initiates.

Armor

Level 1

Ranged, 1 hour

The effect of this spell is to reduce any damage taken by two points. This is good against any sort of damage, whether from spell, sword or lightning.

Heal

Level 1

Touch

Restores 2d6 hit points.

Raise Wind

Level 1

Each use has a 10% chance of calling up a wind. The level of success determines how strong a wind comes up. The wind blows in the direction chosen

by the priest when the power is exerted. A critical success raises a gale wind (40–60 mph), a special success raises a storm wind (30–40 mph), a normal success raises a strong wind (20–30 mph), a miss raises a wind (10–20 mph) and a failure raises a breeze. A fumble indicates that still air is all that results. The effect of this power lasts for 1d6 hours before dropping a level of success.

HELIOS

Sometimes called the Healing Hand, he is a peaceful, passive god who genuinely cares for his followers. His runes of power are Protection and Fertility. He is an itinerant god who is said to travel widely in disguise.

Although he can change his appearance as desired, Helios usually takes the form of an old man or elf with long, white hair whose blindness is abated somewhat by the use of a staff.

Although there are some established temples, most of his priests wander as much as he does, helping those they can. They are pacifists and shun violence, believing in the sanctity of all life. Although death itself is not viewed as evil, the undead are and all undead are considered enemies of Helios.

The temples of Helios are rarely large and are scattered haphazardly about the land. Most are little more than chapels manned by a single priest.

Divine Favor

Helios is a pacifistic god and those committing violent acts quickly fall from his favor. Peace, love and eliminating undead are the way to gain divine favor.

Initiates

An initiate can carry weapons, but for every combat in which a weapon is used one point of divine favor is lost. For every person or creature (except undead) injured by the initiate one point is lost. For every person or creature (except undead) killed the initiate loses five points. Shedding blood makes the initiate impure.

For every undead personally defeated by whatever means earns one point of divine favor. Laying an undead to rest earns another point.

For every life saved, whether through healing, curing a disease or treating poison, one point is earned.

Priests

A priest must not carry, hold or wield weapons, doing so costs one point of divine favor. Fighting anything except undead costs five points of divine favor. Another five points are lost for every person

or creature (except undead) injured by the priest. Killing any person or creature (except undead) causes the priest to lose all divine favor. Shedding blood makes the priest impure.

One point of divine favor is earned for every full five points of POW possessed by an undead that is laid to rest.

For every life saved by whatever means, such as treatment of wounds or poison, one point of divine favor is earned.

Ceremonies

These are the various ceremonies taught by the church. An initiate is expected to learn all of the ceremonies and a priest is expected to know all of them.

Initiate

Time: 4 hours

Rank: Priest

Assistants: 0

This ceremony is used to initiate an someone into the mysteries of the church.

Ordain Priest

Time: 8 hours

Rank: Priest

Assistants: 1

This ceremony is used to make an initiate into a priest and establishes the divine link between Arlios and the new priest.

Purify

Time: 2 hours

Rank: Initiate

This ceremony removes one 'stain' from the performer. Unless they have been badly tainted this is all that is necessary to become ritually pure. It is the only ceremony that can be performed by an initiate or priest who is not ritually pure.

Sanctify

Time: 1 hour

Assistants: 4

Rank: Priest

This ritual is used to purify a holy place or to sanctify the central region and alter of a new temple.

If a temple, chapel or other holy place has been desecrated then this ritual must be performed before it can be used as a place for other ceremonies.

Divine Magic

This is a list of all divine magic available to priests and initiates.

Complete Healing

Level 5

Touch

Restores all hit points and all fatigue points.

Cure Disease

Level 1

Touch

Increases the target's CON by 5 points per usage against disease until the current illness is gone.

Major Healing

Level 3

Touch

Restores 2d6+3 hit points.

Minor Healing

Level 1

Touch

Restores 1d4 hit points.

Remove Poison

Level 1

Touch

Increases the target's CON by 5 points per usage against poison until the current poison is eliminated.

Staff of Life

Level 3

Duration: 1 hour

Turns the priest's wooden staff into a Staff of Life which does 1d8 damage to any undead it touches.

Turn Undead

Level 1

Range: POW × 5'

Resisted

Matches the WIL of the targeted undead against 5 per usage of this power. A critical success destroys the undead, a special success means that the undead

must flee as fast as possible to the range of the power, a normal success means that the undead must end each round farther away from the priest, and a miss means that the undead cannot come closer to the priest than they already are (so if the priest advances they must retreat). A failure has no effect and a fumble means that the undead are drawn to the priest. This power effects all undead visible to the priest when it is exercised, though each must be rolled for separately.

ILTHMAR

She is the Trollock goddess of pain and despair. She thrives on hurting others and drives her followers to be the same. She is usually depicted as a wizened old woman with bent back and arthritic joints wearing a hooded robe of sack-cloth. The pain pent up in her half-crippled form is freely shared with everyone that she can.

There is no real church devoted to her worship, but her most organized and dedicated followers are among the orcs. They organize themselves into groups of five which they call Killing Hands. Each hand is made up of four initiates and one priest. They are itinerant, roaming the land looking for evil causes to uphold or innocent people to maim and mutilate.

Divine Favor

Ilthmar's main requirement of her followers is that they inflict as much pain and suffering on others as possible. In particular this treatment should be given to the innocent and undeserving. Although she does not dislike death she prefers the pain and torment to continue so maiming and mutilation are the most common lot of those who oppose her followers.

Initiates

There are no ritual requirements for initiates, other than they cannot participate in a ceremony if they are not ritually pure. An initiate cannot have more than ten points of divine favor.

Assisting someone in need, other than a cohort, costs the initiate all divine favor. Divine favor can only be curried by inflicting pain and torment. One point is gained for every maiming inflicted, for every serious mutilation, or for every hour of torture not ending in maiming or mutilation. A good initiate knows how to drag out the pain for a long time.

Priests

A priest must remain ritually pure. Failure to do so temporarily reduces divine favor to zero. When ritual purity is restored the divine favor is restored, less one point.

A priest is immediately excommunicated by

Ilthmar herself if he ever commits a charitable act to someone other than a cohort. Divine favor is curried by hurting others. One point is gained for every maiming inflicted, for every serious mutilation, or for every hour of torture not ending in maiming or mutilation. A good priest knows how to drag out the pain almost endlessly.

Ceremonies

These are the various ceremonies taught by the church. An initiate is expected to learn all of the ceremonies and a priest is expected to know all of them.

Desecrate

Time: 8 hour

Rank: Priest

Assistants: 4

This ritual is used to desecrate a holy place in an orgy of blood.

Excommunicate

Time: 3 hours

Rank: Priest

Assistants: 2

This ceremony is used to sever any divine link between the target and Ilthmar, thus making Divine Favor 0.

Initiate

Time: 1 hour

Rank: Priest

Assistants: 0

This ceremony is used to initiate an acolyte into the mysteries of the church. The initiate will normally start with zero points of divine favor, although a particularly heinous individual may already have gained some notice.

Ordain Priest

Time: 2 hours

Rank: Priest

Assistants: 4

This ceremony is used to make an initiate into a priest and establishes the divine link between Ilthmar and the new priest. For the ceremony to work the priest-to-be must have at least 10 points of

divine favor.

Purify

Time: 2 hours

Rank: Initiate

This ceremony removes one ‘stain’ from the performer. Unless they have been badly tainted this is all that is necessary to become ritually pure. It is the only ceremony that can be performed by an initiate or priest who is not ritually pure.

Divine Magic

This is a list of all divine magic available to priests and initiates.

Cause Pain

Level 1

Touch, 1 hour

Causes the victim to feel intense pain. Each use counts for five points to match against the victim’s CON. A critical success means that the victim collapses immediately and is completely incapacitated. A special success means that the victim falls down and suffers a penalty of 50% to all actions because of the pain. A normal success means that the victim staggers to one knee and suffers a penalty of 25% to all actions because of the pain. A miss causes pain, but the adrenaline of a stressful situation overcomes any penalty. A failure means that the victim feels no pain and a fumble that the pain is turned on the priest instead whose CON is then matched against this power—and if a second fumble is rolled there is no effect.

Keep Alive

Level 1

Touch, 1 hour

Each use counters three points of damage for considerations of death and consciousness only. This is most often used to prolong torture.

MENTOS

Mentos came out of the void, some say in balance response to the emergence of Nyktar. At any rate the two are bitter enemies. Mentos is champion of knowledge and magic—wizardry in particular.

He is usually depicted as a sage: old and wizened wearing a robe belted with a length of cord. His followers emulate his appearance. They are rarely found outside of their temples where their time is spent in esoteric contemplation.

Unlike other gods Mentos has followers, but no true priests. The temples are repositories of information and the priests run them like bureaucratic librarians with an eye to making money. For a fee information can be looked up. The more important the information the higher the fee. Documents can be copied, although this is at an even higher fee. In fact, no one charges more than the temples of Mentos for information—but no one else has as good a reputation for providing accurate information.

The temples of Mentos can be found in most cities. Though sizable, it is rumoured that their archives are magically shared between all temples, or even that there is only one true temple with all others being fronts by which it can be accessed.

This god is not suitable for player characters as the priests uniformly live in their temple and lead a life of quiet contemplation when not charging an arm and a leg for information.

THRIM

Thrim is the son of Arlios. He is lord of the storm and god of battle. His rune of power is Storm. Although thought to have a home in the divine castle at Ki Tol he is often abroad riding storms across the whole of Hytolon.

Often depicted as a strong man whose features are unlined by age, wielding a double-bitted axe and equipped with chainmail, ferocious of countenance and wearing a winged hawk-helmet, Thrim is thought by some to be a cyclone of storm, more burning rage, energy and emotion than a physical being.

His worship is characterized by extravagant displays of wildness and energy. There is little room for the old and stodgy—all of his priests, regardless of age, lead an active life.

His church is not particularly organized though temples dot the land, especially in those areas torn by war. High priests are chosen by Thrim from among his ordained ministers, most of whom are accomplished warriors.

Divine Favor

Thrim is a combative god and many of his expectations are somewhat aggressive and violent. Much of it is centered around his enmity with Kron.

Initiates

There are no ritual requirements for initiates, other than they cannot participate in a ceremony if they are not ritually pure. An initiate cannot have more than ten points of divine favor.

One point for...

Killing a kronin

Priests

A priest must

Ceremonies

These are the various ceremonies taught by the church. An initiate is expected to learn all of the ceremonies and a priest is expected to know all of them.

Initiate

Time: 4 hours

Rank: Initiate

Assistants: 2

This ceremony is used to initiate an someone into the mysteries of the church.

Ordain Priest

Time: 8 hours

Rank: Priest

Assistants: 4

This ceremony is used to make an initiate into a priest and establishes the divine link between Arlios and the new priest.

Purify

Time: 2 hours

Rank: Initiate

This ceremony removes one 'stain' from the performer. Unless they have been badly tainted this is all that is necessary to become ritually pure. It is the only ceremony that can be performed by an initiate or priest who is not ritually pure.

Sanctify

Time: 1 hour

Assistants: 4

This ritual is used to purify a holy place or to sanctify the central region and alter of a new temple. If a temple, chapel or other holy place has been desecrated then this ritual must be performed before it can be used as a place for other ceremonies.

Divine Magic

This is a list of all divine magic available to priests and initiates.

Call Storm

Level 1

Has a 10% chance of calling up a storm. Multiple uses of this rune spell at a time add their chances for a storm. The intensity of the storm is determined by the level of success. Storms usually combine wind and rain.

Charge Weapon

Level 2

Ranged, 6 minutes

Causes the targeted weapon to gain a blue corona, spark and sizzle—particularly in damp, salty air.

There is an additional 1d4 points of damage done by any hit that, being lightning, ignore all but leather armor. Although a “natural” effect, it will injure creatures only hurt by magical damage.

Lightning Bolt

Level 10

Ranged

Calls a bolt of lightning from the sky to strike the target. Multiple uses of this spell at a time cause the lightning bolt to fork so as to hit every designated target. The bolt does 3d10 damage, ignoring all armor except leather. There must be some viable path for the lightning bolt to take from the sky to the target or the spell fails.

Rage

Level 2

Range:

Duration: 30 minutes

Resisted

Drives the target into a wild and uncontrollable rage which effectively doubles any attack skill, but prevents any defense. This does not have a cumulative effect if cast more than once.

Return

Level 1

Touch

Causes the affected weapon to return (once) to the priest after it has been thrown.

Aphrodite

Divine Favor

Aphrodite doesn't expect much of her initiates, but neither does she look much in favor upon them. It is important to remember that pettiness is her model.

Initiates

There are no ritual requirements for initiates, other than they cannot participate in a ceremony if they are not ritually pure. An initiate cannot have more than ten points of divine favor.

Initiates are required to tithe 10% of their income and windfalls, failure to do so reduces divine favor by one point for every month a tithe is over due. Once paid up no more divine favor is lost, but to regain a point requires that a like amount be paid in addition.

Every five years spent assisting a priest in tending to a temple earns one point. Every year spent running a chapel or shrine earns one point.

Priests

A priest must remain ritually pure. Failure to do so temporarily reduces divine favor to zero. When ritual purity is restored the divine favor is restored, less one point.

A priest is required to give 90% of all monies, and all belongings not used personally, to the church. Failure to do so causes the loss of one point of divine favor per week. This loss is stopped when restitution is made, but can only be regained by providing an equal amount of monies or valued goods to the church.

Every year spent running a temple earns one point. Every five years spent assisting earns one point.

Ceremonies

These are the various ceremonies taught by the church. An initiate is expected to learn all of the ceremonies and a priest is expected to know all of them.

Excommunicate

Time: 8 hours

Rank: High Priest

Assistants: 8

This ceremony is used to sever any divine link

between the target and Aphrodite, thus making Divine Favor 0.

Initiate

Time: 4 hours

Rank: Priest

Assistants: 2

This ceremony is used to initiate an acolyte into the mysteries of the church. The initiate will normally start with zero points of divine favor. Nobility start with five points and royalty with ten points.

Marriage

Time: 1 hour

This ceremony is used to lawfully wed a couple and can only be performed in a temple or chapel.

Ordain Priest

Time: 8 hours

Rank: High Priest

Assistants: 4

This ceremony is used to make an initiate into a priest and establishes the divine link between Aphrodite and the new priest. For the ceremony to work the priest-to-be must have at least 10 points of divine favor.

Purify

Time: 2 hours

Rank: Initiate

This ceremony removes one 'stain' from the performer. Unless he has been badly tainted this is all that is necessary to become ritually pure. It is the only ceremony that can be performed by an initiate or priest who is not ritually pure.

Sanctify

Time: 1 hour

Assistants: 4

This ritual is used to purify a holy place or to sanctify the central region and alter of a new temple. If a temple, chapel or other holy place has been desecrated then this ritual must be performed before it can be used as a place for other ceremonies.

Divine Magic

This is a list of all divine magic available to priests and initiates.

Amorous Love

Level 1

Ranged, 1 hour

The effect of this spell is to cause the target to fall into amorous love with whoever is first beheld. The duration of additional usages is cumulative

Jealousy

Level 1

Ranged, 1 hour

If the target is in love he becomes jealous of any affection shown to his love.

Obsession

Level 1

Touch, 1 hour

Target must make a resistance roll against the number of uses of this spell or become obsessed with the first thing he sees to an extent determined by the level of failure. On a miss the obsession is subordinate to the character's will under normal circumstances, but a Discipline skill roll is necessary for any significant temptation. On a failure the obsession will control the character unless conscious control is exerted (this can only be maintained for Discipline skill level times five minutes in an hour). On a fumble the obsession will control the character at all times. After each hour the obsession is lessened by one level.

Apollo

Divine Favor

Helios is a pacifistic god and those committing violent acts quickly fall from his favor. Peace, love and eliminating undead are the way to gain divine favor.

Initiates

An initiate can carry weapons, but for every combat in which a weapon is used one point of divine favor is lost. For every person or creature (except undead) injured by the initiate one point is lost. For every person or creature (except undead) killed the initiate loses five points. Shedding blood makes the initiate impure.

For every undead personally defeated by whatever means earns one point of divine favor. Laying an undead to rest earns another point.

For every life saved, whether through healing, curing a disease or treating poison, one point is earned.

Priests

A priest must not carry, hold or wield weapons, doing so costs one point of divine favor. Fighting anything except undead costs five points of divine favor. Another five points are lost for every person or creature (except undead) injured by the priest. Killing any person or creature (except undead) causes the priest to lose all divine favor. Shedding blood makes the priest impure.

One point of divine favor is earned for every full five points of POW possessed by an undead that is laid to rest.

For every life saved by whatever means, such as treatment of wounds or poison, one point of divine favor is earned.

Ceremonies

These are the various ceremonies taught by the church. An initiate is expected to learn all of the ceremonies and a priest is expected to know all of them.

Initiate

Time: 4 hours

Rank: Priest

Assistants: 0

This ceremony is used to initiate an someone into the mysteries of the church.

Ordain Priest

Time: 8 hours

Rank: Priest

Assistants: 1

This ceremony is used to make an initiate into a priest and establishes the divine link between Arlios and the new priest.

Purify

Time: 2 hours

Rank: Initiate

This ceremony removes one 'stain' from the performer. Unless they have been badly tainted this is all that is necessary to become ritually pure. It is the only ceremony that can be performed by an initiate or priest who is not ritually pure.

Sanctify

Time: 1 hour

Assistants: 4

Rank: Priest

This ritual is used to purify a holy place or to sanctify the central region and alter of a new temple. If a temple, chapel or other holy place has been desecrated then this ritual must be performed before it can be used as a place for other ceremonies.

Divine Magic

This is a list of all divine magic available to priests and initiates.

Complete Healing

Level 5

Touch

Restores all hit points and all fatigue points.

Cure Disease

Level 1

Touch

Increases the target's CON by 5 points per usage against disease until the current illness is gone.

Major Healing

Level 3

Touch

Restores 2d6+3 hit points.

Minor Healing

Level 1

Touch

Restores 1d4 hit points.

Remove Poison

Level 1

Touch

Increases the target's CON by 5 points per usage against poison until the current poison is eliminated.

Staff of Life

Level 3

Duration: 1 hour

Turns the priest's wooden staff into a Staff of Life which does 1d8 damage to any undead it touches.

Turn Undead

Level 1

Range: POW × 5'

Resisted

Matches the WIL of the targeted undead against 5 per usage of this power. A critical success destroys the undead, a special success means that the undead must flee as fast as possible to the range of the power, a normal success means that the undead must end each round farther away from the priest, and a miss means that the undead cannot come closer to the priest than they already are (so if the priest advances they must retreat). A failure has no effect and a fumble means that the undead are drawn to the priest. This power effects all undead visible to the priest when it is exercised, though each must be rolled for separately.

Ares

Divine Favor

Ilthmar's main requirement of her followers is that they inflict as much pain and suffering on others as possible. In particular this treatment should be given to the innocent and undeserving. Although she does not dislike death she prefers the pain and torment to continue so maiming and mutilation are the most common lot of those who oppose her followers.

Initiates

There are no ritual requirements for initiates, other than they cannot participate in a ceremony if they are not ritually pure. An initiate cannot have more than ten points of divine favor.

Assisting someone in need, other than a cohort, costs the initiate all divine favor. Divine favor can only be curried by inflicting pain and torment. One point is gained for every maiming inflicted, for every serious mutilation, or for every hour of torture not ending in maiming or mutilation. A good initiate knows how to drag out the pain for a long time.

Priests

A priest must remain ritually pure. Failure to do so temporarily reduces divine favor to zero. When ritual purity is restored the divine favor is restored, less one point.

A priest is immediately excommunicated by Ilthmar herself if he ever commits a charitable act to someone other than a cohort. Divine favor is curried by hurting others. One point is gained for every maiming inflicted, for every serious mutilation, or for every hour of torture not ending in maiming or mutilation. A good priest knows how to drag out the pain almost endlessly.

Ceremonies

These are the various ceremonies taught by the church. An initiate is expected to learn all of the ceremonies and a priest is expected to know all of them.

Desecrate

Time: 8 hour

Rank: Priest

Assistants: 4

This ritual is used to desecrate a holy place in an orgy of blood.

Excommunicate

Time: 3 hours

Rank: Priest

Assistants: 2

This ceremony is used to sever any divine link between the target and Ilthmar, thus making Divine Favor 0.

Initiate

Time: 1 hour

Rank: Priest

Assistants: 0

This ceremony is used to initiate an acolyte into the mysteries of the church. The initiate will normally start with zero points of divine favor, although a particularly heinous individual may already have gained some notice.

Ordain Priest

Time: 2 hours

Rank: Priest

Assistants: 4

This ceremony is used to make an initiate into a priest and establishes the divine link between Ilthmar and the new priest. For the ceremony to work the priest-to-be must have at least 10 points of divine favor.

Purify

Time: 2 hours

Rank: Initiate

This ceremony removes one 'stain' from the performer. Unless they have been badly tainted this is all that is necessary to become ritually pure. It is the only ceremony that can be performed by an initiate or priest who is not ritually pure.

Divine Magic

This is a list of all divine magic available to priests and initiates.

Cause Pain

Level 1

Touch, 1 hour

Causes the victim to feel intense pain. Each use counts for five points to match against the victim's CON. A critical success means that the victim collapses immediately and is completely incapacitated. A special success means that the victim falls down and suffers a penalty of 50% to all actions because of the pain. A normal success means that the victim staggers to one knee and suffers a penalty of 25% to all actions because of the pain. A miss causes pain, but the adrenaline of a stressful situation overcomes any penalty. A failure means that the victim feels no pain and a fumble that the pain is turned on the priest instead whose CON is then matched against this power—and if a second fumble is rolled there is no effect.

Keep Alive

Level 1

Touch, 1 hour

Each use counters three points of damage for considerations of death and consciousness only. This is most often used to prolong torture.

Artemis

Divine Favor

Helios is a pacifistic god and those committing violent acts quickly fall from his favor. Peace, love and eliminating undead are the way to gain divine favor.

Initiates

An initiate can carry weapons, but for every combat in which a weapon is used one point of divine favor is lost. For every person or creature (except undead) injured by the initiate one point is lost. For every person or creature (except undead) killed the initiate loses five points. Shedding blood makes the initiate impure.

For every undead personally defeated by whatever means earns one point of divine favor. Laying an undead to rest earns another point.

For every life saved, whether through healing, curing a disease or treating poison, one point is earned.

Priests

A priest must not carry, hold or wield weapons, doing so costs one point of divine favor. Fighting anything except undead costs five points of divine favor. Another five points are lost for every person or creature (except undead) injured by the priest. Killing any person or creature (except undead) causes the priest to lose all divine favor. Shedding blood makes the priest impure.

One point of divine favor is earned for every full five points of POW possessed by an undead that is laid to rest.

For every life saved by whatever means, such as treatment of wounds or poison, one point of divine favor is earned.

Ceremonies

These are the various ceremonies taught by the church. An initiate is expected to learn all of the ceremonies and a priest is expected to know all of them.

Initiate

Time: 4 hours

Rank: Priest

Assistants: 0

This ceremony is used to initiate an someone into the mysteries of the church.

Ordain Priest

Time: 8 hours

Rank: Priest

Assistants: 1

This ceremony is used to make an initiate into a priest and establishes the divine link between Arlios and the new priest.

Purify

Time: 2 hours

Rank: Initiate

This ceremony removes one 'stain' from the performer. Unless they have been badly tainted this is all that is necessary to become ritually pure. It is the only ceremony that can be performed by an initiate or priest who is not ritually pure.

Sanctify

Time: 1 hour

Assistants: 4

Rank: Priest

This ritual is used to purify a holy place or to sanctify the central region and alter of a new temple. If a temple, chapel or other holy place has been desecrated then this ritual must be performed before it can be used as a place for other ceremonies.

Divine Magic

This is a list of all divine magic available to priests and initiates.

Complete Healing

Level 5

Touch

Restores all hit points and all fatigue points.

Zeus

Divine Favor

Thrim is a combative god and many of his expectations are somewhat aggressive and violent. Much of it is centered around his enmity with Kron.

Initiates

There are no ritual requirements for initiates, other than they cannot participate in a ceremony if they are not ritually pure. An initiate cannot have more than ten points of divine favor.

One point for...

Killing a kronin

Priests

A priest must

Ceremonies

These are the various ceremonies taught by the church. An initiate is expected to learn all of the ceremonies and a priest is expected to know all of them.

Initiate

Time: 4 hours

Rank: Initiate

Assistants: 2

This ceremony is used to initiate an someone into the mysteries of the church.

Ordain Priest

Time: 8 hours

Rank: Priest

Assistants: 4

This ceremony is used to make an initiate into a priest and establishes the divine link between Arlios and the new priest.

Purify

Time: 2 hours

Rank: Initiate

This ceremony removes one 'stain' from the performer. Unless they have been badly tainted this is all that is necessary to become ritually pure. It is the only ceremony that can be performed by an initiate or priest who is not ritually pure.

Sanctify

Time: 1 hour

Assistants: 4

This ritual is used to purify a holy place or to sanctify the central region and alter of a new temple. If a temple, chapel or other holy place has been desecrated then this ritual must be performed before it can be used as a place for other ceremonies.

Divine Magic

This is a list of all divine magic available to priests and initiates.

Call Storm

Level 1

Has a 10% chance of calling up a storm. Multiple uses of this rune spell at a time add their chances for a storm. The intensity of the storm is determined by the level of success. Storms usually combine wind and rain.

Charge Weapon

Level 2

Ranged, 6 minutes

Causes the targeted weapon to gain a blue corona, spark and sizzle—particularly in damp, salty air. There is an additional 1d4 points of damage done by any hit that, being lightning, ignore all but leather armor. Although a "natural" effect, it will injure creatures only hurt by magical damage.

Lightning Bolt

Level 10

Ranged

Calls a bolt of lightning from the sky to strike the target. Multiple uses of this spell at a time cause the lightning bolt to fork so as to hit every designated target. The bolt does 3d10 damage, ignoring all armor except leather. There must be some viable path for the lightning bolt to take from the sky to the target or the spell fails.

Rage

Level 2

Range:

Duration: 30 minutes

Resisted

Drives the target into a wild and uncontrollable rage

which effectively doubles any attack skill, but prevents any defense. This does not have a cumulative effect if cast more than once.

Return

Level 1

Touch

Causes the affected weapon to return (once) to the priest after it has been thrown.

ARLIOS

The head of the Bright Ones, Arlios is god of the wind, king of the sky and emperor of the world. His runes of power are Wind, Warrior and Protection. He is rumored to live on the mountain Ki Tol whose peak ascends through the clouds, but no one living can claim to have scaled the vertical cliffs and found the summit.

Although often depicted as a majestic man, crowned, with a ring in his right hand and a sceptor in his left according to the doctrine of the Church of Arlios he is the Breathe of Life which the First God breathed on the primal waters begetting the wind and all life.

His worship is characterized by burnt offerings, though libations are used as well. Because of his position as ruler of the gods he is especially beloved of rulers.

His church is old and very organized. There exist six ranks in its hierarchy: acolyte, initiate, priest, high priest and hierophant. The hierophant sits in the Great Temple with a dozen high priests for assistance. Usually there is a high priest in each kingdom who is the highest authority and can ordain priests. Lesser temples are run by priests helped by initiates. A shrine is usually tended by an initiate. Acolytes are laymen who regularly assist in the conduct of services.

Divine Favor

Arlios doesn't expect much of his initiates, but nor does he look much in favor upon them. The standards for priests are more exacting, but the benefits are commensurate.

Initiates

There are no ritual requirements for initiates, other than they cannot participate in a ceremony if they are not ritually pure. An initiate cannot have more than ten points of divine favor.

Initiates are required to tithe 10% of their income and windfalls, failure to do so reduces divine favor by one point for every month a tithe is over due. Once paid up no more divine favor is lost, but to regain a point requires that a like amount be

paid in addition.

Every five years spent assisting a priest in tending to a temple earns one point. Every year spent running a chapel or shrine earns one point.

Priests

A priest must remain ritually pure. Failure to do so temporarily reduces divine favor to zero. When ritual purity is restored the divine favor is restored, less one point.

A priest is required to give 90% of all monies, and all belongings not used personally, to the church. Failure to do so causes the loss of one point of divine favor per week. This loss is stopped when restitution is made, but can only be regained by providing an equal amount of monies or valued goods to the church.

Every year spent running a temple earns one point. Every five years spent assisting earns one point.

Ceremonies

These are the various ceremonies taught by the church. An initiate is expected to learn all of the ceremonies and a priest is expected to know all of them.

Excommunicate

Time: 8 hours

Rank: High Priest

Assistants: 8

This ceremony is used to sever any divine link between the target and Arlios, thus making Divine Favor 0.

Initiate

Time: 4 hours

Rank: Priest

Assistants: 2

This ceremony is used to initiate an acolyte into the mysteries of the church. The initiate will normally start with zero points of divine favor. Nobility start with five points and royalty with ten points.

Marriage

Time: 1 hour

This ceremony is used to lawfully wed a couple and can only be performed in a temple or chapel.

Ordain Priest

Time: 8 hours

Rank: High Priest

Assistants: 4

This ceremony is used to make an initiate into a priest and establishes the divine link between Arlios and the new priest. For the ceremony to work the priest-to-be must have at least 10 points of divine favor.

Purify

Time: 2 hours

Rank: Initiate

This ceremony removes one 'stain' from the performer. Unless they have been badly tainted this is all that is necessary to become ritually pure. It is the only ceremony that can be performed by an initiate or priest who is not ritually pure.

Sanctify

Time: 1 hour

Assistants: 4

This ritual is used to purify a holy place or to sanctify the central region and altar of a new temple. If a temple, chapel or other holy place has been desecrated then this ritual must be performed before it can be used as a place for other ceremonies.

Divine Magic

This is a list of all divine magic available to priests and initiates.

Armor

Level 1

Ranged, 1 hour

The effect of this spell is to reduce any damage taken by two points. This is good against any sort of damage, whether from spell, sword or lightning.

Heal

Level 1

Touch

Restores 2d6 hit points.

Raise Wind

Level 1

Each use has a 10% chance of calling up a wind. The level of success determines how strong a wind

comes up. The wind blows in the direction chosen by the priest when the power is exerted. A critical success raises a gale wind (40–60 mph), a special success raises a storm wind (30–40 mph), a normal success raises a strong wind (20–30 mph), a miss raises a wind (10–20 mph) and a failure raises a breeze. A fumble indicates that still air is all that results. The effect of this power lasts for 1d6 hours before dropping a level of success.

HELIOS

Sometimes called the Healing Hand, he is a peaceful, passive god who genuinely cares for his followers. His runes of power are Protection and Fertility. He is an itinerant god who is said to travel widely in disguise.

Although he can change his appearance as desired, Helios usually takes the form of an old man or elf with long, white hair whose blindness is abated somewhat by the use of a staff.

Although there are some established temples, most of his priests wander as much as he does, helping those they can. They are pacifists and shun violence, believing in the sanctity of all life. Although death itself is not viewed as evil, the undead are and all undead are considered enemies of Helios.

The temples of Helios are rarely large and are scattered haphazardly about the land. Most are little more than chapels manned by a single priest.

Divine Favor

Helios is a pacifistic god and those committing violent acts quickly fall from his favor. Peace, love and eliminating undead are the way to gain divine favor.

Initiates

An initiate can carry weapons, but for every combat in which a weapon is used one point of divine favor is lost. For every person or creature (except undead) injured by the initiate one point is lost. For every person or creature (except undead) killed the initiate loses five points. Shedding blood makes the initiate impure.

For every undead personally defeated by whatever means earns one point of divine favor. Laying an undead to rest earns another point.

For every life saved, whether through healing, curing a disease or treating poison, one point is earned.

Priests

A priest must not carry, hold or wield weapons, doing so costs one point of divine favor. Fighting anything except undead costs five points of divine

favor. Another five points are lost for every person or creature (except undead) injured by the priest. Killing any person or creature (except undead) causes the priest to lose all divine favor. Shedding blood makes the priest impure.

One point of divine favor is earned for every full five points of POW possessed by an undead that is laid to rest.

For every life saved by whatever means, such as treatment of wounds or poison, one point of divine favor is earned.

Ceremonies

These are the various ceremonies taught by the church. An initiate is expected to learn all of the ceremonies and a priest is expected to know all of them.

Initiate

Time: 4 hours

Rank: Priest

Assistants: 0

This ceremony is used to initiate someone into the mysteries of the church.

Ordain Priest

Time: 8 hours

Rank: Priest

Assistants: 1

This ceremony is used to make an initiate into a priest and establishes the divine link between Arlios and the new priest.

Purify

Time: 2 hours

Rank: Initiate

This ceremony removes one 'stain' from the performer. Unless they have been badly tainted this is all that is necessary to become ritually pure. It is the only ceremony that can be performed by an initiate or priest who is not ritually pure.

Sanctify

Time: 1 hour

Assistants: 4

Rank: Priest

This ritual is used to purify a holy place or to

sanctify the central region and alter of a new temple. If a temple, chapel or other holy place has been desecrated then this ritual must be performed before it can be used as a place for other ceremonies.

Divine Magic

This is a list of all divine magic available to priests and initiates.

Complete Healing

Level 5

Touch

Restores all hit points and all fatigue points.

Cure Disease

Level 1

Touch

Increases the target's CON by 5 points per usage against disease until the current illness is gone.

Major Healing

Level 3

Touch

Restores 2d6+3 hit points.

Minor Healing

Level 1

Touch

Restores 1d4 hit points.

Remove Poison

Level 1

Touch

Increases the target's CON by 5 points per usage against poison until the current poison is eliminated.

Staff of Life

Level 3

Duration: 1 hour

Turns the priest's wooden staff into a Staff of Life which does 1d8 damage to any undead it touches.

Turn Undead

Level 1

Range: POW × 5'

Resisted

Matches the WIL of the targeted undead against 5 per usage of this power. A critical success destroys

the undead, a special success means that the undead must flee as fast as possible to the range of the power, a normal success means that the undead must end each round farther away from the priest, and a miss means that the undead cannot come closer to the priest than they already are (so if the priest advances they must retreat). A failure has no effect and a fumble means that the undead are drawn to the priest. This power effects all undead visible to the priest when it is exercised, though each must be rolled for separately.

ILTHMAR

She is the Trollock goddess of pain and despair. She thrives on hurting others and drives her followers to be the same. She is usually depicted as a wizened old woman with bent back and arthritic joints wearing a hooded robe of sack-cloth. The pain pent up in her half-crippled form is freely shared with everyone that she can.

There is no real church devoted to her worship, but her most organized and dedicated followers are among the orcs. They organize themselves into groups of five which they call Killing Hands. Each hand is made up of four initiates and one priest. They are itinerant, roaming the land looking for evil causes to uphold or innocent people to maim and mutilate.

Divine Favor

Ilthmar's main requirement of her followers is that they inflict as much pain and suffering on others as possible. In particular this treatment should be given to the innocent and undeserving. Although she does not dislike death she prefers the pain and torment to continue so maiming and mutilation are the most common lot of those who oppose her followers.

Initiates

There are no ritual requirements for initiates, other than they cannot participate in a ceremony if they are not ritually pure. An initiate cannot have more than ten points of divine favor.

Assisting someone in need, other than a cohort, costs the initiate all divine favor. Divine favor can only be curried by inflicting pain and torment. One point is gained for every maiming inflicted, for every serious mutilation, or for every hour of torture not ending in maiming or mutilation. A good initiate knows how to drag out the pain for a long time.

Priests

A priest must remain ritually pure. Failure to do so temporarily reduces divine favor to zero. When ritual purity is restored the divine favor is restored, less one point.

A priest is immediately excommunicated by Ilthmar herself if he ever commits a charitable act to someone other than a cohort. Divine favor is curried by hurting others. One point is gained for every maiming inflicted, for every serious mutilation, or for every hour of torture not ending in maiming or mutilation. A good priest knows how to drag out the pain almost endlessly.

Ceremonies

These are the various ceremonies taught by the church. An initiate is expected to learn all of the ceremonies and a priest is expected to know all of them.

Desecrate

Time: 8 hour

Rank: Priest

Assistants: 4

This ritual is used to desecrate a holy place in an orgy of blood.

Excommunicate

Time: 3 hours

Rank: Priest

Assistants: 2

This ceremony is used to sever any divine link between the target and Ilthmar, thus making Divine Favor 0.

Initiate

Time: 1 hour

Rank: Priest

Assistants: 0

This ceremony is used to initiate an acolyte into the mysteries of the church. The initiate will normally start with zero points of divine favor, although a particularly heinous individual may already have gained some notice.

Ordain Priest

Time: 2 hours

Rank: Priest

Assistants: 4

This ceremony is used to make an initiate into a priest and establishes the divine link between Ilthmar and the new priest. For the ceremony to

work the priest-to-be must have at least 10 points of divine favor.

Purify

Time: 2 hours

Rank: Initiate

This ceremony removes one ‘stain’ from the performer. Unless they have been badly tainted this is all that is necessary to become ritually pure. It is the only ceremony that can be performed by an initiate or priest who is not ritually pure.

Divine Magic

This is a list of all divine magic available to priests and initiates.

Cause Pain

Level 1

Touch, 1 hour

Causes the victim to feel intense pain. Each use counts for five points to match against the victim’s CON. A critical success means that the victim collapses immediately and is completely incapacitated. A special success means that the victim falls down and suffers a penalty of 50% to all actions because of the pain. A normal success means that the victim staggers to one knee and suffers a penalty of 25% to all actions because of the pain. A miss causes pain, but the adrenaline of a stressful situation overcomes any penalty. A failure means that the victim feels no pain and a fumble that the pain is turned on the priest instead whose CON is then matched against this power—and if a second fumble is rolled there is no effect.

Keep Alive

Level 1

Touch, 1 hour

Each use counters three points of damage for considerations of death and consciousness only. This is most often used to prolong torture.

MENTOS

Mentos came out of the void, some say in balance response to the emergence of Nyktar. At any rate the two are bitter enemies. Mentos is champion of knowledge and magic—wizardry in particular.

He is usually depicted as a sage: old and wizened wearing a robe belted with a length of cord. His followers emulate his appearance. They are rarely found outside of their temples where their time is spent in esoteric contemplation.

Unlike other gods Mentos has followers, but no true priests. The temples are repositories of information and the priests run them like bureaucratic librarians with an eye to making money. For a fee information can be looked up. The more important the information the higher the fee. Documents can be copied, although this is at an even higher fee. In fact, no one charges more than the temples of Mentos for information—but no one else has as good a reputation for providing accurate information.

The temples of Mentos can be found in most cities. Though sizable, it is rumoured that their archives are magically shared between all temples, or even that there is only one true temple with all others being fronts by which it can be accessed.

This god is not suitable for player characters as the priests uniformly live in their temple and lead a life of quiet contemplation when not charging an arm and a leg for information.

THRIM

Thrim is the son of Arlios. He is lord of the storm and god of battle. His rune of power is Storm. Although thought to have a home in the divine castle at Ki Tol he is often abroad riding storms across the whole of Hytolon.

Often depicted as a strong man whose features are unlined by age, wielding a double-bitted axe and equipped with chainmail, ferocious of countenance and wearing a winged hawk-helmet, Thrim is thought by some to be a cyclone of storm, more burning rage, energy and emotion than a physical being.

His worship is characterized by extravagant displays of wildness and energy. There is little room for the old and stodgy—all of his priests, regardless of age, lead an active life.

His church is not particularly organized though temples dot the land, especially in those areas torn by war. High priests are chosen by Thrim from among his ordained ministers, most of whom are accomplished warriors.

Divine Favor

Thrim is a combative god and many of his expectations are somewhat aggressive and violent. Much of it is centered around his enmity with Kron.

Initiates

There are no ritual requirements for initiates, other than they cannot participate in a ceremony if they are not ritually pure. An initiate cannot have more than ten points of divine favor.

One point for...

Killing a kronin

Priests

A priest must

Ceremonies

These are the various ceremonies taught by the church. An initiate is expected to learn all of the ceremonies and a priest is expected to know all of them.

Initiate

Time: 4 hours

Rank: Initiate

Assistants: 2

This ceremony is used to initiate an someone into the mysteries of the church.

Ordain Priest

Time: 8 hours

Rank: Priest

Assistants: 4

This ceremony is used to make an initiate into a priest and establishes the divine link between Arlios and the new priest.

Purify

Time: 2 hours

Rank: Initiate

This ceremony removes one 'stain' from the performer. Unless they have been badly tainted this is all that is necessary to become ritually pure. It is the only ceremony that can be performed by an initiate or priest who is not ritually pure.

Sanctify

Time: 1 hour

Assistants: 4

This ritual is used to purify a holy place or to sanctify the central region and alter of a new temple. If a temple, chapel or other holy place has been desecrated then this ritual must be performed before it can be used as a place for other ceremonies.

Divine Magic

This is a list of all divine magic available to priests and initiates.

Call Storm

Level 1

Has a 10% chance of calling up a storm. Multiple uses of this rune spell at a time add their chances for a storm. The intensity of the storm is determined by the level of success. Storms usually combine wind and rain.

Charge Weapon

Level 2

Ranged, 6 minutes

Causes the targeted weapon to gain a blue corona, spark and sizzle—particularly in damp, salty air. There is an additional 1d4 points of damage done by any hit that, being lightning, ignore all but leather armor. Although a “natural” effect, it will injure creatures only hurt by magical damage.

Lightning Bolt

Level 10

Ranged

Calls a bolt of lightning from the sky to strike the target. Multiple uses of this spell at a time cause the lightning bolt to fork so as to hit every designated target. The bolt does 3d10 damage, ignoring all armor except leather. There must be some viable path for the lightning bolt to take from the sky to the target or the spell fails.

Rage

Level 2

Range:

Duration: 30 minutes

Resisted

Drives the target into a wild and uncontrollable rage which effectively doubles any attack skill, but prevents any defense. This does not have a cumulative effect if cast more than once.

Return

Level 1

Touch

Causes the affected weapon to return (once) to the priest after it has been thrown.

BALÐSKIRKJA

The Church of Baldur is founded in the ancient gods of the (Asa) while at the same time denying the old-time religions beliefs. The religion is founded on the mystery of Baldur's resurrection. The old belief was that Baldur, a pure, blameless god, was slain by one of his fellow gods, Höð, through the trickery of another god, Loki. In the old belief Óðin, Baldur's father, tried to have him brought back from death, but this attempt failed (again through the trickery of Loki).

The Church of Baldur (Baldskirkja in Mannamál, the old language of the invaders) teaches that the story did not end there. Rather, a hero named Hafgrím Thordsen was enlightened by Óðin in a dream as to the true source of the problem: sin. No matter how pure Baldur himself was, he had been tainted by the sin of others—in particular that of his brother Höð for having slain him (no matter that this was an accidental murder, it was still fratricide). Only by baptizing Baldur with holy mead (óðrærir) could he be saved. Hafgrím Thordsen did so, travelling to Hel to accomplish his mission, and so the Church was founded.

Hafgrím Thordsen preached a hopeful message of life everlasting in a New Miðgarð after the Last Battle (*Ragnarök*) already prophesied in the *Song of the Sybil*. The key, said Hafgrím, was that sin was contagious so that the sins of others could prevent a righteous man from attaining a new life in the New Miðgarð—even as Baldur had been denied release from Hel.

Hafgrím Thordsen was mostly mocked and laughed at, but his message struck a chord in some of his audience and he began to collect a small gathering of the faithful, nine in number were the important members of his congregation—nine jarls who had reason to need a message of hope. Three months after his revelation, Hafgrím was imprisoned by Jarl Orm Rúnúlfson who saw a threat in the numbers of thralls thronging to hear Hafgrím's message. For unlike Valhöll, which was the exclusive precinct of warriors, Hafgrím's New Miðgarð was for everyone, regardless of their poverty or social stature. The jarl's fears were justified when a mob of thralls led by the nine

The Slaying Of Baldur the Blameless

Frigg awakened from a terrible dream which foretold the death of her son, Baldur. Like any mother she wished to protect her son from harm and set about ensuring that nothing evil could befall him. She did so by extracting an oath from every living thing to not harm Baldur, but when it came to the mistletoe she thought it an insult to ask such an oath of such a harmless thing.

Having achieved her goal Frigg returned to Ásgarð and informed the other gods of her achievement. Relieved at the averted threat the gods celebrated with a spectacular drunken bash. At some point a rowdy (some say it was Thrúð, others that it was Loki) tested the oath by hurling his mug of ale (only half full) at Baldur. The mug, honoring its oath to Frigg, bounced harmlessly off of Baldur's beautiful face.

Seeing in this event some drunken jest another mug was pitched with the same result. Not to be outdone Thór picked up and threw a bench, followed by his son Magni who threw a bench still loaded with einherjar. Not being able to match such feats of strength the other gods settled for throwing darts and spears at Baldur. In every case the Fair Baldur came to no harm.

Now, being blind, Höð was unable to participate in the festivities so a solicitous, not to mention malicious, Loki on seeing this approached him.

"You seem a bit down, friend Höð," said Loki as he sidled up.

Höð gave a wry grin. "Tis but a trifle, Loki. See, you can, how my fellow gods make sport—but I, Baldur's own brother, am unable to prove his security in our dear mother's oaths."

"Be of good cheer," said Loki, "for I have here a dart such as none other present has to hurl at the Blameless Baldur and I make of it a present to you."

"Mock me not," returned Höð, "for all know of my sightless state."

"You misunderstand, friend Höð," said Loki, "for I will even help you in the cast." So saying he placed the dart in Höð's hand. Höð hefted the dart and, turning at Loki's direction, directed it force-

Thjazi

One day Thór, Óðin and Loki were travelling in the north and, growing hungry, decided to fell and eat some oxen they saw which happened to belong to Thjazi. But though Thór lit a roaring fire under it the meat would not cook. Thjazi, in the form of a giant eagle, sat high in a tree and called down to them that he was the cause of the meat not cooking, but that he would be willing to allow it if they would but share.

The hungry Æsir agreed and the meat soon began to cook. Once it was done Thjazi flew down from his perch and ate the ox in a few ravenous gulps. Loki was rather put out by this behavior and in frustrated hunger he struck at Thjazi with his walking stick. But this act of aggression broke the meal-pact between them and gave Thjazi power over Loki. Not only did the staff not hurt Thjazi, but it stuck to him and Loki was unable to let go. With a mighty leap Thjazi took to the air with Loki.

Thjazi proceeded to achieve great heights and then plunge earthward, smashing Loki into tree and stone. It didn't take much of this treatment to have Loki begging for mercy. Thjazi agreed to release Loki on condition that Loki would help him acquire Iðun and her golden apples.

When Loki returned to Ásgarð he sought out Iðun and informed her with his lying tongue that he had seen apples in the forest so fair that she would have to see them herself to believe it—and that moreover she should bring her own apples to confirm that those in the forest were in fact more radiant.

The beguiled Iðun accompanied Loki into the forest where Thjazi waited in his eagle form. He swooped down and plucked Iðun from the ground and flew off with her and her golden apples to Thrymheim where he dwelt with his daughter Skaði.

Without Iðun and her golden apples the Æsir grew old and hoary. At last Loki confessed to his crime and the angry gods demanded that he right his wrong. Taking Freyja's cloak of feathers he flew off to Thrymheim and circled until he saw that Thjazi was fishing and Skaði was hunting. He

disciples freed Hafgrím. That night on the road Baldur appeared to them and his words were recorded in the *Baldsbók*.

All of this occurred some thousand years ago. Since then Baldskirkja has grown in power. The Church has a more complicated hierarchy than Hafgrím ever envisioned with a council of Weisen headed by an Überweisen presiding over the faithful.

The church-week begins with Sunday, followed by Moondag, Týrsdag, Öðinnsdag, Þórsdag, Freyjasdag and ending with Baldsdag. Each Baldsdag the Church holds worship services for the public in which they can be cleansed of the taint of sin. A sip of some óðrærir and the blessing of a priest suffices for the casual taint of every day life. For the commission of sin the supplicant must confess to his priest and receive absolution. One in need of confession is unclean and cannot partake of the Baldsdag service.

Some sins, particularly the frequent commission of them, require some act of penance to remove the taint. This usually takes the form of reciting one of the nine prayers a number of times. An act of great sin, one of the Nine named by Baldur, requires an act of penance levied by the priest—and even then after death the sinner will have to spend a time in Hel for the taint to be removed.

Hierarchy

Baldskirkja is made up of churches, traditionally stavkirkja, where the faithful are called to worship by the blowing of the horn. These churches are maintained by *kirkjathrallar* who sweep the floors, carry the mead and otherwise assist the *kirkjameistr*.

All initiates and priests are known collectively as goðar. A *kirkjameistr* is a *goði* who has been assigned a church. He blesses the mead, hears the sins of the faithful and ritually purifies them of its taint.

Particularly large or important places of worship are called temples. A *goði* assigned such a post is known as a *hofmeist*. Some *goði* are essentially administrators and oversee the ecumenical rule of large regions. They are known as *weisenmeistr* and generally rank with jarls. A priestess is a *gyðja*.

The Church as a whole is ruled by a council known as the *Weisenheimar*. The head of the coun-

cil, the *Überweisen*, is considered to be Baldur's representative on Earth.

Holy Books

The book of greatest value to the Church is *Baldsbók*, second is the *Hávamál* which is attributed to Óðin. Two other important books are *Sigrdrífumál* and *Völuspá*. The former begins with the story of Sigurð meeting Sigrdrifa, goes into a treatise on runes and concludes with eleven wisdom sayings. The later, popularly known as *The Song of the Sybil*, is an important work as it describes the major events throughout history and the future.

Baldsbók is the central work of the Church of Baldur and has four sections. The first ætt is titled *Baldsdraumr* and relates the death of Baldur as a prophecy to Óðin who learned too late to prevent the tragedy. The second ætt is titled *Hafgrímsmál*, attributed to Hafgrím Thordsen, and it acknowledges the major gods, but emphasizes the resurrection of Baldur. It concludes with the oft repeated phrase,

*Now new sagas are written
The Sybil's song re-sung
For by the hand of Hafgrím Thordsen
Baldur lives again*

The reference to *Völuspá* simultaneously acknowledges its existence and denies its truth. This stanza has become the profession of faith for the Church, repeated by its saints while under torture to renounce their faith.

The third ætt is titled *Bélindumál* and is attributed to Völva Bélinda, an important seeress during the early years of the Church. Here she castigates Óðin and Týr, comparing their faults to Baldur's purity and saying that there is no choice except to follow Baldur. She puts a strong emphasis on truth and keeping trust.

The fourth ætt is titled *Baldsmál* and is attributed to Baldur himself though penned by an anonymous scribe, generally thought to be Hafgrím Thordsen. This ætt is central to Church theology because it is here that promise of a New Miðgarð is made, as well as an eternal life with Baldur for the pure of heart. It also names the Nine Great Sins.

The *Hávamál* is divided into six ættir though only the first three are acknowledged by the Church.

then swooped down and fetched Iðun and her golden apples, flying off to Ásgarð.

But Thjazi saw them from where he fished and he immediately changed into an eagle and flew after. Being the quicker he gained rapidly and would have overtaken them, but a wizened Thór saw the trio approaching and blasted Thjazi with a bolt from Mjöllnir. Thjazi's feathers blazed he fell from the sky where age-maddened Æsir fell on him and slew him.

Skaði felt the moment of her father's death, quickly returning home and gathering her war gear. On skis she quickly travelled from Thrymheim to Ásgarð where she demanded compensation for her father's life. Óðin offered her wealth and she refused, demanding instead that the only thing that would satisfy her would be a husband to take her absent father's place. Her eyes settled on the beautiful Baldur making her intentions clear.

The Æsir discussed the matter: Frigg was unwilling to allow her beautiful boy to be married beneath his station to this willful, tom-boy of a goddess. Loki offered his cunning and suggested that they agree to Skaði's request, but on the condition that she choose her husband by only looking at his feet. Skaði agreed to this condition thinking that the feet of Baldur the Fair would be easily distinguished.

So the Æsir lined up and Skaði surveyed their feet, easily choosing the pair she desired. Only to discover that Njörð's feet, being washed by the sea, look better than Baldur's. Unhappy with the outcome but bound by the pact Skaði went through with the wedding, but sullenly.

On seeing this Óðin, who blamed Loki in no small way for the events that had transpired, offered that Loki would make her laugh. Loki, being certain Skaði had caught sight of him making off with Iðun, realized she likely saw him as the source of her woes and that nothing would make her so happy as to see him painfully humiliated.

Willing as ever to salvage a situation Loki contrived a story about a farmer whose hands were full leading a goat by means of a thong

looped around the goat's neck at one end and the farmer's scrotum at the other. As he acted this out with a goat and leather thong in the wedding hall Skaði's laughter resounded each time the unruly goat tugged and the loop tightened painfully on Loki.

As a final token of compensation Óðin took Thjazi's eyes (which had originally taken for his

This book is older than the Church and many theologians have worked to interpret it correctly according to their terms.

The first three ættir are mostly a straight forward collection of sayings attributed to Óðin. They express and affirm the culture and attitudes of the north. There is an overall theme of moderation mixed with a sense of community. It is abundantly clear that survival is not an individual effort. In places it adds comfort for the maimed or afflicted, practical warnings about weather, sensible attitudes towards the volatility of wealth as well as assorted wisdoms.

The fourth ætt begins the esoteric and forbidden half with the now famous phrase,

*Now is given the lore of runes
Graven by Óðin Álföð
Stained by the ræti
Sent by the powerful sage
Man should remain silent*

While the Church has taken the public stance that the last line prohibits men from using the wisdom of runes this is not as simple as it seems at first glance. Priests, duly ordained by the Church, are permitted to do rune-casting for the purpose of fortune-telling as long as there is some gift made to the Church. This is permitted, says the Church, because the priests are possessed of a holy spirit when making such performances.

The Rúnmað sect claims that Óðin gave the knowledge of runes to mortals for them to use. The fourth ætt, though controversial, does not actually serve as a recipe for magic. It begins with some rather homely statements about what is good and what to expect in life. It runs through a whole catalogue of things that “are never safe” before condemning the deceitfulness of women. It con-

cludes with two stories: the first being Óðin's wooing of Billingsdötter and the second his acquisition of Óðrærir.

The importance of the magic draught is made clear by its inclusion in this ætt. The description of its attainment can even be read as condoning deceit for the acquisition of knowledge or mystical power. The purpose of the story of Billingsdötter is less clear and though it is easy to read it misogynistically this would appear to be an oversimplification. According to the Church it is a warning against the practice of seið, claiming no result other than shame will come of it.

The fifth ætt is another series of wisdom sayings and in the public texts is often written as the fourth and final ætt. Much has been made by certain scholars about its placement between the mystical fourth and sixth ættir, but despite the best efforts there seems to be little use in trying to read behind the lines of these wisdoms.

The sixth ætt begins with another of the famous lines,

*I know that I hung on a wind-swept tree
All nine nights and pierced by a spear
Pledged to Óðin, myself to myself
No one knows the roots of that tree*

There are many interpretations of this stanza, in particular as regards the tree. It has been variously read as the yew tree, holy to Óðin, as a gallows, and as Yggdrasill itself. The Rúnmaðar have taken this to be a requirement for hanging as initiation into the lore of runes. Because this ætt contains information on the nature of the god-charms the Church has declared it hidden knowledge, but this knowledge is older than the Church and is past control. Indeed, the Rúnmaðar themselves are an age old group far older than the Church.

The sixth ætt lists eighteen charms which the Church ascribes to various gods and the Rúnmaðar to runes. But there are too few charms to be a simple correlation between charms and runes and the Rúnmaðar keep knowledge secret. First one must be hung, then the secrets of the universe unfold according to Rúnmað doctrine.

The Gods

There are many gods and only the most important are described here. There are two groups: the Æsir and the Vanir. In mythological times there was a war between the Æsir and the Vanir instigated by the actions of Óðin and Freyja. It ended in a tenuous peace with the exchange of hostages. After the invasion of Mëlor the Church identified the gods of the indigenous peoples with their own. At the Council of Weis each god so identified was formally declared to be one of the Vanir, regardless of their previous alignment.

Ægir

Chaotic: Disorder, Distrustful

Natural: Fatalist, Pristine, Rough

God of the sea and brewer of ale. Ran is his wife. He is a dangerous god and much feared by sailors.

Layman Rituals

Dedicate, Drunk

Initiate Rituals

Blood Drunk, Cause Leak, Drunken Rage, Enhance Ale

Priest Rituals

Brine To Ale, Call Storm, Slow Ship

High Priest Rituals

Summon Undine

Baldur

Lawful: Forgiving, Forthright, Selfless

Good: Caring, Charitable, Chaste, Humble, Kind, Martyr, Pacific

Head of the gods, he is pure and innocent. His rulership is not through power, but peace. He is one of Óðin's sons. Nanna is his wife.

Layman Rituals

Bless, Dedicate

Initiate Rituals

Bless, Hallow, Purify

Priest Rituals

Ascension, Bless, Bless Óðrœrir, Confession, Declare Blasphemer, Elevate, Funeral, Initiate, Lift Curse, Nominate, Ordinate

High Priest Rituals

Appoint, Bless, Declare Heretic, Excommunicate, Hringhorni, Resurrect, Select

Eir

Lawful: Charitable, Chaste, Kind, Pacific

Good: Selfless, Trustful

Goddess of healing she was birthed from the earth (Jörð) and has served those who live in Miðgarð with her gifts of healing and restoration.

Layman Rituals

Dedicate, Ease Pain

Initiate Rituals

Cleanse Wound, Heal,

Minor Heal

Priest Rituals

Cure Disease, Major Heal, Remove Poison, Restore, Restore Tissue

High Priest Rituals

Regenerate, Restore Sight, Skofnung Stone, Týr's Wound

Frey

Lawful: Forthright, Order

Natural: Pristine

God of the Sun, the Álfar and fertility. Njörð is his father and Freyja his sister. His holy animal is the boar. He is called on for protection in battle, for fruitful peace at home and for good weather and gentle rains. Frey has a golden boar, Gullinbursti, which can ride over water and through the air. His ship, Skiðblaðnir, always has a fair wind, can sail over the land as well as the sea and can be rolled up like a cloth for compact storage. As King of Summer his rule begins with the vernal equinox and ends with the autumnal equinox. He is doomed to slay and be slain by the jötun Surt in the last battle having given up his sword, which fights of itself, to win Gerð as his wife.

Layman Rituals

Dedicate, Make Oath

Initiate Rituals

Hallow, Protection, Shield

Priest Rituals

Bind Oath, Bless Eiðring, Frey's Mount, Frey's Sword

The Gods

Æsir	Vanir
Baldur	Ægir
Frigg	Eir
Hel	Frey
Höð	Freyja
Loki	Heimdall
Jörð	Iðun
Nanna	Njörð
Óðin	Ran
Saga	Sif
Skaði	Sjöf
Thór	Ull
Týr	Völund

High Priest Rituals
Bless Sword, Gullinbursti, Skíðblaðnir

Freyja

Chaotic: Cunning, Gluttonous
Creative: Extroverted, Hedonistic
Evil: Lecherous

Goddess of love, wealth, magic and war. Njörð is her father and Frey her brother. She knows, and taught Óðin, the secrets of seið. Her necklace is called Brisingamen and was made for her by four mythic dwarves in return for four nights of love. She drives a chariot drawn by cats and goes to war on the back of Hildisvini, her war-boar.

Layman Rituals
Dedicate, Seductive, Tease

Initiate Rituals
Dispel Magic, Hallow, Invoke Valkyrie, Protection From Magic, Seduce

Priest Rituals
Call Valkyrie, Countermagic, Curse, Freyja's Cloak

High Priest Rituals
Brisingamen, Curse, Feather Cloak, Summon Valkyrie

Frigg

Lawful: Moderate, Order
Natural: Fatalist
Good: Caring

Goddess of marriage and the household. Óðin is her husband.

Layman Rituals
Dedicate, Ease Delivery
Initiate Rituals
Bend To Will, Maintain Order

Priest Rituals
Marriage

High Priest Rituals
Safe Return

Heimdall

Lawful: Order, Patient, Selfless

Watchmen of the gods, he is on lookout for the attack of the Jötnar which will signal Ragnarök. His perception is the keenest, sufficient to see a hundred leagues and hear the grass grow. Gjallar is his horn which he will blow to warn the gods of Ragnarök

when the jötnar come across the Bifröst bridge. He was born of nine virgin mothers.

Layman Rituals
Dedicate, Piercing Note

Initiate Rituals
Heimdall's Hearing, Heimdall's Vision, Silent Alarm, Sound Alarm

Priest Rituals
Bind Oath, Heimdall's Ears, Heimdall's Eyes, Heimdall's Horn

High Priest Rituals
Bifröst, Gjallar Horn

Hel

Lawful: Moderate, Order, Patient

Goddess of the dead and ruler of the underworld Helheim. She is variously described as Loki's or Óðin's daughter.

Æsir Lawful goddess of the dead. [Moderation, Order, Patience]

Layman Rituals
Dedicate, Ease Passage
Initiate Rituals
Lay To Rest, Settle Corpse

Priest Rituals
Bless Corpse, Condemn Corpse, Funeral, Return to Hel

High Priest Rituals
Helskór, Naglfar, Send to Hel

Höð

Natural: Fatalist, Indecisive, Introverted

Son of Óðin and brother of Baldur. He is blind and, through Loki's trickery, slew Baldur.

Layman Rituals
Dedicate, Suffer Guilt
Initiate Rituals
Inflict Guilt, Suffer Blindness

Priest Rituals
Inflict Blindness, Wrack With Guilt

High Priest Rituals
Blindness, Deadly Dart

Iðun

Lawful: Trustful

Good: Charitable, Kind, Pacific

Goddess of immortality. She keeps the golden apples by which the gods stay young.

Layman Rituals

Dedicate, Enhance Apple

Initiate Rituals

Restore Apple, Youthful Appearance

Priest Rituals

Restore Youth, Rock To Apple

High Priest Rituals

Golden Apple

Jörð

Natural: Fatalist, Pristine, Rough

Goddess of the earth, mother of Thór and Frigg.

Layman Rituals

Dedicate, Patient

Initiate Rituals

Stoic

Priest Rituals

Thurs Gift

High Priest Rituals

Earth Breath, Make Fallow, Megingjörð, Summon

Thurs

Loki

Chaotic: Cunning, Disorder, Impatient, Selfish

Creative: Decisive, Extrovert, Hedonistic

Evil: Arrogant, Envious, Greedy

A bit of trickster, Loki is always getting into and out of trouble. He is responsible for the gods special weapons, such as Gungnir and Mjöllnir, equipment like Frey's magic ship Skiðblaðnir as well as giving birth to Sleipnir, Óðin's horse. He also gave birth to Fenris and Miðgarðsorm.

Layman Rituals

Act Now, Dedicate, Sow Discontent

Initiate Rituals

Blade Venom, Idea, Impatience, Loki's Lying Tongue, Sow Discord

Priest Rituals

Eitr, Moon Tricks, Turn Against

High Priest Rituals

Call Sleipnir, Create Pandemonium

Nanna

Natural: Fatalist, Pristine

Goddess of the moon, wife of Baldur.

Layman Rituals

Dedicate, Tell Tide

Initiate Rituals

See By Moonlight

Priest Rituals

Moon Sight, Moon Tricks

High Priest Rituals

Lower Tide, Raise Tide

Njörð

Chaotic: Disorder, Gluttonous

Good: Kind

God of the sea and hospitality. His children are Frey and Freyja, his wife is Skaði. He lives apart from her, preferring to live in Noatún, his hall by the sea rather than in the isolated mountains.

Layman Rituals

Dedicate, Wash

Initiate Rituals

Fair Weather

Priest Rituals

Calm Storm, Raise Fair Wind, Repair Hull Breach

High Priest Rituals

Unsinkable

Óðin

Chaotic: Cunning, Disorder, Vengeful

Natural: Fatalist

Evil: Wrathful

God of magic, war and death. He is doomed to be slain by the wolf Fenrisúlf in the last battle, his son Víðar will avenge his death. His magical spear Gungnir is a symbol of death. He is informed of events on Earth by his two ravens, Huginn and Muninn. His wolves Geri and Freki are said to roam the field of battle and he rides an eight-legged horse, Sleipnir.

Layman Rituals

Dedicate, Semblance of Death

Initiate Rituals

Berserkerang, Dáinsleif, Dispel Magic, Invoke Valkyrie, Protection From Magic, Úlfheðnir

Priest Rituals

Bless Óðrœrir, Call Valkyrie, Countermagic, Curse,
Far Seeing, Óðin's Javelin, Óðin's Spear, Óðin's
Valor, Raise Dead, Speak With Dead

High Priest Rituals

Bless Spear, Call Sleipnir, Curse, Gungnir,
Hliðskjálf, Mimir's Well, Sacrifice, Summon
Valkyrie, Yggdrasill

Ran

Chaotic: Cunning, Disorder, Impatient, Vengeful
Evil: Sadistic, Wrathful

Goddess of sea storms, she catches people in her
nets and drowns them. Wife of Ægir.

Layman Rituals

Dedicate, Beg For Mercy

Initiate Rituals

Drown, Snare Oars

Priest Rituals

Flense, Ran's Net

High Priest Rituals

Create Maelstrom, Summon Undine

Saga

Creative: Craft, Extroverted, Hedonistic,
Sophisticated

Goddess of prophecy. Her home is Sökkvabekk.

Layman Rituals

Dedicate, Gauge Drink, Improve Tolerance

Initiate Rituals

Alter Mood, Embellish Tale, Increase Tolerance

Priest Rituals

Keep Mood

High Priest Rituals

Interpret Prophecy

Sif

Creative: Free Will

Good: Kind, Charitable

Goddess of plenty. Her hair is literally made of gold
(as a replacement made by the dwarves—Loki cut it
off as “punishment for her dalliance with Frey” and
had the dwarves make it when Thór threatened him
as a result). She is Thór's wife and mother of Ull.

Layman Rituals

Dedicate, Enhance Beauty

Initiate Rituals

Increase Beauty

Priest Rituals

Increase Bounty, Protect Field

High Priest Rituals

Protect Crop

Sjöf

Lawful: Patient, Selfless

Good: Caring, Kind

Goddess of love and marriage, keeper of the hearth
and protector of the home.

Layman Rituals

Dedicate, Preserve Fire

Initiate Rituals

Break Bread, Ward Entrance

Priest Rituals

Marriage, Protect Dwelling

High Priest Rituals

Protect Village

Skaði

Chaotic: Disorder, Vengeful

Natural: Pristine, Rough, Spartan

Goddess of war. Njörð is her husband though they
live apart. She was unable to give up her mountain
home, Thrymheim.

Layman Rituals

Dedicate, Improve Balance

Initiate Rituals

Skaði's Skis, Skaði's Spear

Priest Rituals

Balance, Skaði's Bow, Skaði's Shoes

High Priest Rituals

Bless Arrows

Thór

Lawful: Forthright, Order, Selfless

Creative: Decisive, Energetic, Free Will

Good: Caring

God of storm and strength he is not stupid, but he is
simple. He is a god for the common man. He is
protector of the common folk and his magical
hammer Mjöllnir is used to sanctify marriage as
well as to slay jötnar. He lives in Bilskirnir which is
in Thrúðheim. He drives a chariot pulled by his two
goats, *Tanngnjóstr* and *Tanngrísnir*. He is portrayed

as a large and powerful man, red-haired and bearded. He is doomed to slay and be slain by the world-encircling serpent, Miðgarðsorm, in the last battle.

Layman Rituals

Bless, Dedicate

Initiate Rituals

Bless, Hallow, Hammer Strike, Protection, Shield, Thór's Gauntlets

Priest Rituals

Bless, Call Storm, Funeral, Lightning Blast, Marriage, Thór's Girdle, Thór's Hammer

High Priest Rituals

Bless, Bless Hammer, Mjölnir, Resurrect

Týr

Lawful: Order, Selfless

Good: Caring, Martyr

God of justice, courage and perserverance. He sacrificed his right hand so that the Æsir could achieve the binding of Garm with Gleipnir. Týr is doomed to slay and be slain by Garm in the last battle.

Layman Rituals

Dedicate, Improve Courage

Initiate Rituals

Týr's Bravery

Priest Rituals

Bind Oath, Týr's Sword

High Priest Rituals

Týr's Blessing, Týr's Wound, Týrfing

Ull

Natural: Rough, Spartan

Good: Chaste, Humble

God of hunting and winter. As King of Winter, Ull's rule begins with the autumnal equinox and closes with the vernal equinox. Sif is his mother, some say by Frey.

Layman Rituals

Dedicate, Winter's Bounty

Initiate Rituals

Frost Arrow, Homing Arrows

Priest Rituals

Frost Breath, Icicle, Shift Snow, Ull's Quiver

High Priest Rituals

Bless Quiver, Winter's Breath

Víðar

Chaotic: Vengeful

Evil: Wrathful

God of vengeance. Son of Óðin, Víðar is destined to avenge his father's death.

Layman Rituals

Dedicate

Initiate Rituals

Víðar's Vengeance

Priest Rituals

Arrow of Wounding

High Priest Rituals

Bane Arrow

Völund

Creative: Craft, Energetic, Free Will

Good: Caring, Charitable

God of the forge. His gifts, such as the iron plow-share, have made life easier for the common man.

Layman Rituals

Dedicate, Light Forge

Initiate Rituals

Craft Insight, Repair, Skillful Hands, Strengthen Bonds



Priest Rituals

Craft Secrets, Manacle

High Priest Rituals

Earth Forge, Gleipnir, Lævateinn

Nornor

Sisters three are the Nornor and together they control destiny. First is Úrð, fate or the past; second is Skúld, necessity or the future; third is Verðandi, being or the present. The term for fate is ørlög.

Cosmology

Although at first glance the order of the universe seems simple enough it is a deceptive impression and there are ambiguities and contradictions aplenty. Perhaps this comes about from an inability to properly model the true nature of the universe, but in any case the following is as best understood.

Álfheim

One of the nine worlds and home of the ljósálfar and Frey. The ljósálfar are powerful spirits having natural good alignment who serve the Vanir. Álfheim means Elf-home.

Andlang

One of the three heavens of Baldskirkja, this plane is comprised entirely of pristine forests and can be reached from Gimlé.

Ásgarð

One of the nine worlds and home of the gods, particularly the Æsir. It is located on Iðavöll. There are five halls of note: Gimlé (Baldur's home), Gladsheim (where the gods meet to rule), Valaskjálf (Óðin's home), Valhöll (home to the Einherjar) and Vingólf (home to goddesses). Its name means Ás-yard. Ásgarð is located in Iðavöll.

Bifröst

The rainbow bridge which links Útgarð with Vígríð, this is the only means of taking an army to Iðavöll.

Bilskirnir

This is Thór's home, a great hall of 540 huge rooms located in Thrúðheim.

Gimlé

A beautiful plane which is the promised New Miðgarð, it is comprised solely of forested fjords. It is located in Ásgarð. Baldur lives here with his

brother Höð in a magnificent hall. Two other planes, Andlang and Víðbláin, can be reached from Gimlé.

Ginnungagap

This is a void in the middle realm filled with eleven "ice wave" rivers, Élivágar: Svöl, Gunnthrá, Fjörm, Fimbulthrud, Slid, Hrid, Sylg, Ylg, Vid, Leipt and Gjöll. To the north is a gate to Niflheim and to the south a gate to Múspellsheim.

Gladsheim

This hall is located in Ásgarð and is where the Æsir sit in judgement.

Glæsisvellir

This plane is located in Jötunheim and contains Údáinsakr. Its name means glittering-plains.

Gnúpahellir

A cave in Niflheim whose mouth is guarded by the monster Garm. The cave twists and winds for many miles before opening out in Helheim.

Helheim

The underworld and home of the goddess Hel. Its name means Hel-home. The cavern entrance is known as Gnúpahellir and guarded by Garm. The entrance is located in Niflheim.

Hvergelmir

Home to Níðhögg and countless venomous serpents, this is a frigid lake in Niflheim.

Iðavöll

This plane is a broad plain located in the higher realm with bridges to Álfheim, Ásgarð, Thrúðheim and Vanaheim. Most notable is that travelling south leads to Vígríð.

Jötunheim

One of the nine worlds and a home for Jötnar, particularly frost and mountain giants ruled by Thrym, this plane is located in Útgarð.

Miðgarð

One of the nine worlds and home of humanity, this is Middle Earth. Its name means Middle-yard. This is the name of the physical plane in the mortal realm where Baldskirkja is known and practiced.

Múspellsheim

One of the nine worlds and another home of Jötnar, this plane is located in Útgarð. It is ruled by Surt

and Sinmara. Barring only Surt the most powerful inhabitant is Fornjót.

Nástrandir

This is a group of planes each known as Náströnd. Nástrandir are reached from Niflheim and are home to the worst of the evil doers. Nástrandir means corpse-shores and they are washed by the waters of the river Gjöll which is freezing cold and is full of razor sharp flashing knives. The way to Nástrandir from Niflheim is by way of the covered bridge Gjallarbrú which is thatched and is guarded by Móðguð. If any living creature attempts to cross Gjallarbrú it sounds like a bell with each step. The dead cross in silence. In any case though the bridge appears to be single and without any forking of its path it leads to any of the interior planes debouching at the entrance to the hall of Náströnd. Móðguð alone controls the destination of Gjallarbrú.

Náströnd

One of the many planes comprising Nástrandir. Each is a hall made of woven snakes whose heads protrude on the inside and spray venom on the occupants. The floor is awash with foul blood and goat-piss is the sole drink.

Niðafjöll

This plane is a chain of mountains that bridge the Niðavellir. The mountains are riddled with tunnels.

Niðavellir

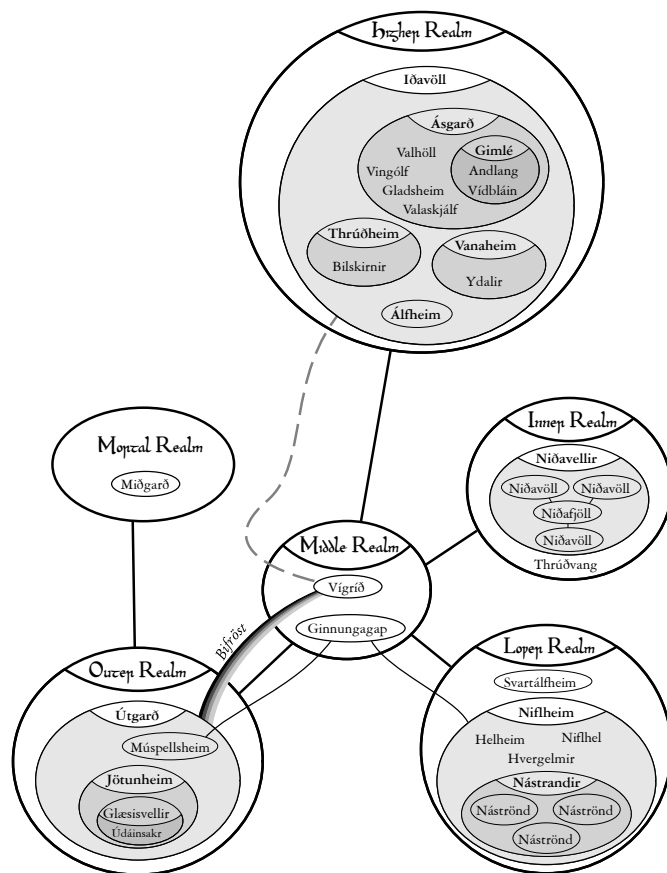
One of the nine worlds and located in the inner realm this is a group of planes individually known as Niðavöll and bridged by Niðafjöll. This is home to the dverg nökkurra, the dwarves who made Gleipnir. Each of the Niðavöll is plain in the shadow of the Niðafjöll with a town.

Niflheim

One of the nine worlds it is a frozen wasteland shrouded in mist and eternal darkness located in the lower realm. It is crowded with the shivering and shadowy spectres of those who died from old age or disease. The cave Gnípahellir, entrance to Helheim, is located here as is Hvergelmir, Niflhel and Nástrandir. Niflheim means mist-home.

Niflhel

This plane is located in Niflheim and is where the evil dead go.



Svartálfheim

One of the nine worlds, this plane is located in the lower realm and is home to the evil dökkálfar.

Thrúðheim

This plane is located in Iðavöll and leads to Bilskirnir, Thór's home. It is an expansive plain populated by enormous cattle herded by Thór's servants.

Thrúðvang

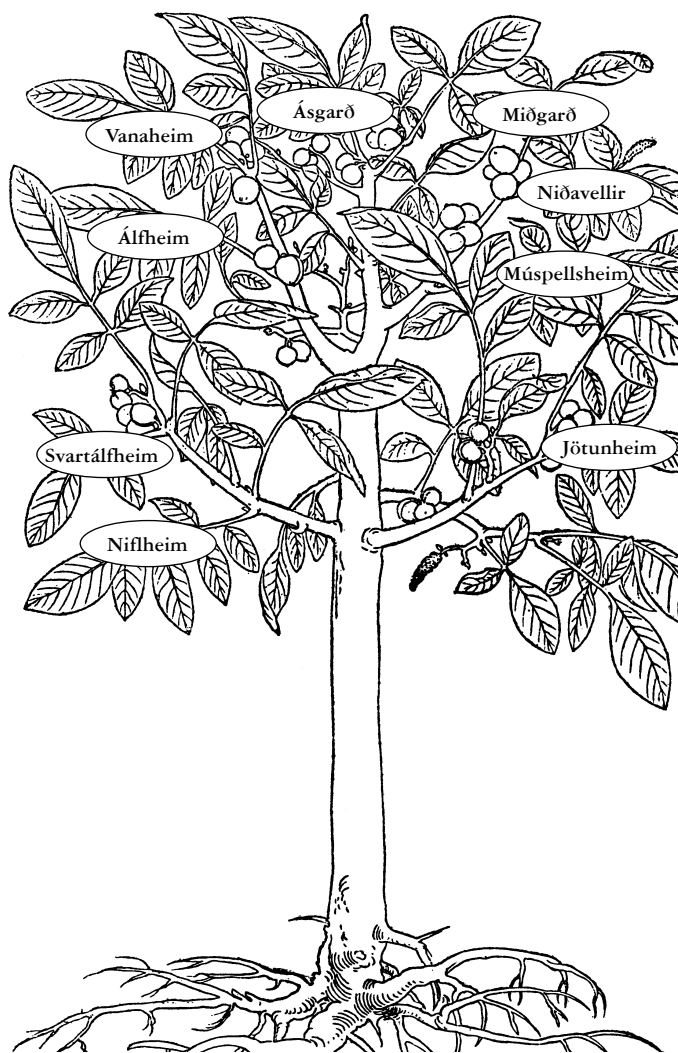
This plane is located in the inner realm and is home to large, powerful creatures. Its name means field-of-strength.

Údåinsakr

This plane is located in Glæsisvellir and all who come here become healthy and young and, while here, cannot die. Its name means deathless-acre.

Útgarð

Home of the Jötnar, it is the outer world and located in the outer realm. Its name means Out-yard. There are two notable halls within it: Jötunheim and Múspellsheim. Útgarð is connected to the Vigríð plain by Bifröst.



Valaskjálf

This hall is Óðin's home. It is made entirely of pure silver and in the great hall is the high seat Hliðskjálf from which Óðin looks out and sees all nine worlds. It is located in Ásgarð.

Valhöll

This hall is located in Ásgarð and is home to the Einherjar and Valkyrie. Freyja or Óðin is often in residence to preside over the eternal feast.

Vanaheim

One of the nine worlds and home of the Vanir, this is located in Iðavöll. Ydalir (Ull's home) is located here. Vanaheim name means home-of-Vanir.

Víðbláin

One of the three heavens of Baldskirkja, this plane can be reached from Gimlé. It is comprised entirely of austere, wind-swept mountains beneath a blue sky.

Vígríð

Enormous plain where the last battle will take place, it measures a hundred leagues (about 345 miles) in every direction. It is located in the middle realm and is connected to Útgarð by Bifröst. Heimdall keeps watch here for the jötnar attack that will signal Ragnarök.

Vingólf

This plane is located in Ásgarð and home to the various goddesses.

Ydalir

This valley is home to Ull's hall and is located in Vanaheim. Its name means yew-dale.

Yggdrasill

The universe is organized by a world-tree known as Yggdrasill. The nine worlds hang from its branches like fruit. At its root lie Mimir's spring and Úrð's well (the latter is where the three Nornor are to be found). The serpent Níðhöggr gnaws at the roots. The squirrel Ratatösk runs through its branches, taking messages with it. An eagle sits in the branches and its beating wings cause the winds of the worlds. The goat Heiðrun lives off of the leaves and four stags eat the bark. Yggdrasill connects the nine worlds: Álfheim, Ásgarð, Jötunheim, Miðgarð, Múspellsheim, Niðavellir, Niflheim, Svartálfheim, Vanaheim.

Jötnar

These are the enemies of the gods and the term is used to mean anything that is unknown, little understood, or inimical. It can refer to mundane creatures or to demons or other spirits. In its original sense it referred to a group of beings having divine power not belonging to the Æsir or the Vanir.

Fenrisúlf

Born of Loki, Fenrisúlf was bound through the trickery of the gods, though costing Týr his right hand. At Ragnarök he will break his bonds and slay Óðin. He will then in turn be slain by one of Óðin's sons, Víðar.

Hati

Wolf son of Fenrisúlf who, at Ragnarök, will catch and eat the sun.

Skoll

Wolf son of Fenrisúlf who, at Ragnarök, will catch and eat the moon.

Miðgarðsorm

Also known as Jörmungand, this child of Loki encircles Miðgarð and at Ragnarök will kill Thór with its poison—though Thór will mortally wound it first.

Útgarðaloki

A powerful jötun magician who is the leading Jötun of Útgarð.

Garm

A powerful hound bound before the gates of Helheim at Gnípahellir. At Ragnarök he will break loose to join the fray against Týr whom he will kill and be killed by.

Surt

A leader of Jötnar and ruler of Múspellsheim, he will fight Frey in the last battle. His queen is Sinmara.

Thrym

A leader of Jötnar and ruler of Jötunheim.

Divine Magic

All priests have some connection with the divine—by virtue of religious ceremonies this connection can be used to channel divine energy through the priest to work magic. Doing so fatigues the priest, though the more experienced the priest the more divine energy can be channeled and the less fatiguing it is. Baldskirkja Ceremony is an Average difficulty skill.

In addition to the Ceremony skill a character must, in most cases, have a certain standing in the religion to have access to any given ceremony. Without such standing any attempt to work the ceremony is an empty endeavor. There are four such ranks: layman, initiate, priest and high priest. Anyone who has the Ceremony skill for a religion is a layman. An initiate is someone who has been the subject of an Initiation ceremony. A priest is someone who has been the subject of an Ordination ceremony. A high priest is someone who has been through an Ascension ceremony.

There is one further requirement: the character must be in good standing. A wayward priest or one who is ritually impure or one who loses his faith

The Great Nine

<i>Virtue</i>	<i>Sin</i>
Hospitality	Murder
Honor	Oath-Breaking
Courage	Arrogance
Generosity	Theft
Adoration	Blasphemy
Piety	Hubris
Moderation	Gluttony
Fertility	Barrenness
Zeal	Laziness

also loses his ability to act as a vessel for divine magic. For the most part roleplaying determines a character's standing, but a character can become ritually impure purely through actions and events in the game.

To restore ritual purity requires confession to a priest or ritual purification. A confession takes an amount of time dependent on how much there is to be confessed. As a rule of thumb this can be considered to take one minute per day since the last confession. Contact with someone who has committed one of the nine sins requires an extra five minutes and actual commission of one of the nine sins requires an additional two hours.

Ritual purification requires a length of time depending on the severity. As a quick rule of thumb it takes half an hour per week since the last confession or ritual purification. The ritual involves punishing the body to the tune of one point of damage and 1 LFP per half hour. Contact with someone who has committed one of the nine sins requires an additional hour of purification and actual commission of one of the nine sins requires an additional five hours. Note that anything other than natural healing is not allowed as that eliminates any benefit derived from the mortification.

Benefits of the Clergy

The following benefits are only for those members of the Church who are in good standing and ritually pure. An initiate (DR 1 and DR 2) has the effect of a blessing equal to his own Rank in Ceremony Baldskirkja Initiate. Thus it is not cumulative with a priest's blessing, only the more potent one is used.

A priest (DR 3) has the benefit of a blessing equal to his own Rank in Ceremony Baldskirkja Priest and gains that as protection from spirits and magic. For example, a spirit assaulting a priest in a WIL/WIL struggle is actually a WIL/WIL+Rank resistance roll. This is not cumulative with any other Baldskirkja ritual providing such benefit.

A priest (DR 4) has the additional benefit of physical protection with an AP equal to his Rank in Ceremony Baldskirkja Priest. Again, this is not cumulative with any other Baldskirkja ritual providing such benefit.

A high priest (DR 5) has all the previous benefits, but using his Level in Ceremony Baldskirkja High Priest. Again, this is not cumulative with any other Baldskirkja ritual that protects the recipient from physical harm.

Terms

The following is a collection of terms associated with Baldskirkja.

Ásatru: Faith in Baldskirkja.

Blakk: Dwarves.

Blásari: The kirkjathrall who blows the horn for the call to worship.

Bleyði: Cowardice, one of the nine sins.

Bleza: To bless.

Blót: A sacrifice; the holy sacrament.

Blótbolli: A bowl holding the mead for blessing, generally stored underneath the altar and placed on it before a mót by a kirkjathrall.

Bókar-eið: Holy books.

Bolli: Bowl to hold óðræir during a mót.

Dökkálfar: "Dark elves," evil inhabitants of Svartálfheim. A form of jötnar.

Drekkahorn (drekkjarhorn): The drinking horn used for óðræir.

Dvergar: The collective term used in the religious writings for Rauð and Blakk.

Eiðring: The oath ring. It is normally kept on the altar, though sometimes worn or carried by exceptionally pure and powerful priests. Most are engraved with runes and dedicated to Frey.

Oaths are sworn on Thór, Frey, Njörð and Óðin. The ring is from 2 to 20 ounces of silver and is either a finger or an arm ring. It is kept on the altar when not in use, worn by the hof-goði at ceremonies and dipped in óðræir for oath-taking.

Friðstað: The holy area around an altar. Also any hallowed ground.

Gald (galdrar): A magical ritual chant or spell.

Although the Church ceremonies could in some sense be considered galdrar themselves, this term normally refers to hedge wizardry, thaumaturgy and wizardry.

Galdmað: A practitioner of galdrar.

Gand: A wand (used in sorcery)

Gjallarhorn: The horn used to call the faithful to worship it is usually sounded from the horn tower of a stavkirk.

Glóðar-ker: An incense burner made of stone.

Goði (goðar): A priest.

Gyðja: A priestess

Hamarsmark: The sign of the hammer which is made when blessing a wedding or a funeral or any other time Thór is invoked.

Haug: A burial mound.

Hörg: An altar or cairn where offerings are made.

Hearg: A temple or grove; an outdoor altar made of stone.

Hlaut-teinn: A sprinkler for holy liquid, such as a fresh oak branch.

Hlautbolli: see Bolli.

Hof: A temple or holy building.

Hof-goði: A kirkjameist.

Jötnar: Evil ones. In religious terms roughly equivalent to demon.

Kirkja: Church. The churches of Baldskirkja are made of wood poles set vertically and assembled by fitting and wooden pin. No nails are used in the construction.

Kirkjameist: A priest in charge of a particular church.

Kirkjathrall: A servant of the Church, usually working under the direction of a kirkjameist. The duties of a kirkjathrall include cleaning, sounding the horn for the call to worship, carrying ritual objects and implements for the kirkjameist and in general obeying any directives of the kirkjameist.

Landvætt: Nature spirits.

Ljósálfar: "Light elves," these are inhabitants of Álfheim and servants of the gods, Frey in particular.

Lund: An empty grove set aside as being sacred.

Mót: A religious service. There are officially nine móts on Baldsdag (Baldur's Day), though in smaller towns only three services are held. The timings of the móts depend on the positions of the sun and the moon. Roughly speaking the móts are at first light, sunrise, midmorning, noon, midafternoon, evening, sunset and twilight. The timing of the ninth mót is highly dependent on the moon, but is usually during the night.

Óðrœrir: Consecrated mead. This is, via divine power, normal mead turned into the mystical drink taken by Óðin.

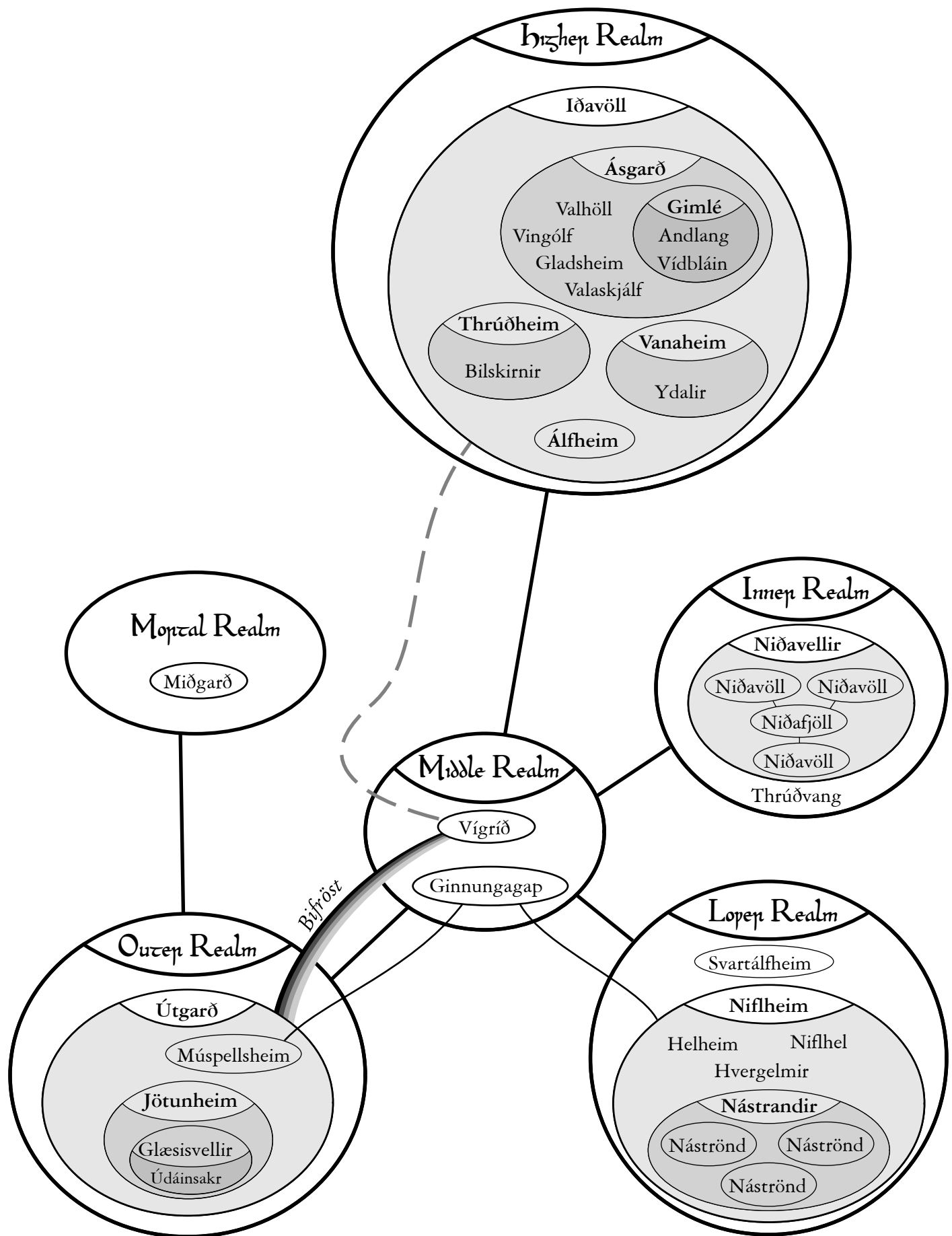
Récelsfæt: incense burner

Seið: Witchcraft in general and also any magic categorized as black. In Church literature seið is depicted as a female practice shameful for men. A seiðkona (practitioner of seið) sits in a high seat and chants while wielding a wand. Although seið is most often used for fortune telling it has the capacity for evil sendings and the like.

Staðr: A place.

Stalli: An indoor altar made of wood.

Stavkirk: A Church building.



DIVINE CEREMONIES

A common component of fantasy religions is empowerment of priests by a god or gods to work miracles and Baldskirkja is no exception. The following are some of the magical rituals taught by the Church. In many respects these rituals are like other forms of magic. However, there are very significant differences as well.

Divine magic is not normally cumulative. For example, if a character receives multiple blessings from one or more priests of Baldskirkja only the most potent blessing has any effect.

Divine magic is also not normally dispellable. As an expression of divine will it is not so easily dismissed, even if the level of power expressed is not great. Divine magic can normally only be influenced by moralistic magic, that is sorcery and witchcraft. It is also immune to most rune magic manipulation: it cannot have its power increased, diminished or altered by rune powers.

Using divine magic costs the priest no magic points: those are supplied by the divine. However, channeling that divine energy is fatiguing. The more experienced the priest is in dealing with divine energy the more divine energy can be channeled and the less fatiguing it is to do so. This cost is given in the Priest Ceremony table. Note that the cost is always rounded up. Also, long term fatigue points are based on total expenditure, not current. In other words it doesn't matter if the priest uses 1 FP five times with a minute in between or all at once: there is still 1 LFP accumulated.

The priest's effective Rank is equal to his Rank in the appropriate Ceremony skill adjusted for

coincidence of alignment with the god being invoked. If Rank is adjusted below 0 then the ritual cannot be performed.

For example a priest with Ceremony Baldskirkja Priest at score 15 has a base Rank 2. If his alignment is Lawful Evil for having the traits Selflessness and Wrath and he attempts to perform the Restore ritual his effective Rank is decreased by two to 0 for having one alignment trait in contradiction.

The time it takes to perform a ritual is given as its speed. In most cases this is either a fixed amount of time, such as one action, or it varies directly with the SL used, such as SL rounds. Some rituals are marked as having a "variable" casting time. In such a case the ritual can be performed in a single action if no more than Rank SL are used. For each additional SL used the casting time is extended by one round. For example, a priest having Rank 3 casting the Dispel Magic ritual at SR 8 could complete the ritual in SR 3 if 3 or fewer SL were used, however a 4 SL casting would conclude at the end of the following round.

All rituals require a verbal component. The words may be spoken *sotto voce*, but they must be said for the ritual to be complete.

A priest can only perform rituals he has learned. The longer it takes to perform the ritual the longer it takes to learn. To learn a ritual the priest must receive instruction totalling ten times the minimum performance time of the ritual, not to be less than ten minutes. For example, to learn the Lay to Rest ritual takes ten minutes.

Divine magic cannot normally be combined for increased effect. For example, if a character receives Thór's Girdle giving +2 STR and later

Positions in the Church

Position	Standing	DR	Ritual	Lore	min	Ceremony
Kirkjathrall	Layman	0	—	B. Layman (A)	6	Baldskirkja Layman (A)
Goði	Initiate	1	Initiate	Baldskirkja (H)	6	Baldskirkja Initiate (A)
Goði	Initiate	2	Nominate	Baldskirkja (H)	12	Baldskirkja Initiate (A)
Kirkjameist	Priest	3	Ordain	Baldskirkja (H)	18	Baldskirkja Priest (H)
Hofmeist	Priest	4	Elevate	Baldskirkja (H)	24	Baldskirkja Priest (H)
Weisenmeister	Priest	4	Select	Baldskirkja (H)	24	Baldskirkja Priest (H)
Weisenheimar	Priest	4	Appoint	Baldskirkja (H)	24	Baldskirkja Priest (H)
Überweisen	High Priest	5	Ascension	Baldskirkja (H)	30	Baldskirkja High Priest (VH)

receives another Thór's Girdle giving +4 STR only the +4 STR is effective: the other ritual is still present, but it's benefit is masked by the more powerful Thór's Girdle. This is also true for different rituals having similar effect. If a character has received Thór's Girdle giving +3 STR and later receives Thurs Gift giving +6 STR only the Thurs Gift has effect for a bonus of +6 STR. However, the Thór's Girdle is still present and if it's duration has not expired when the Thurs Gift is gone it will resume effect. Similarly Thór's Hammer and Bless Hammer rituals cannot be combined.

Ceremony List

Spell Attributes

Divine ceremonies have the same attributes as any other spell, plus manifestation. The priest's skill rank in the relevant Ceremony skill is referred to as CR.

Spell Level

The SL of a divine ritual is limited by the priest's Ceremony Rank (CR) as given on the Ceremony table. Acting as a vessel for divine power can be physically exhausting and costs the priest a number of FP per SL according to his CR as given on the Ceremony Table. For example, a layman can perform the Make Oath ritual, but is limited to SL 1 costing 10 FP.

Range

The maximum distance between the caster and the target of the ceremony is given as range. A range of Touch requires that the priest be physically touching the target with his dominant hand or with an appropriate ritual implement, such as a ceremonial spear or hammer amulet.

Duration

The length of time which a ritual's effect lasts is given as duration. If the duration is noted as being "scaled" then it is not a 1:1 relationship and instead is interpreted by consulting the Scale table. For example, Thór's Girdle worked by a DR 3 priest with SL 6 would last six days.

Target

A ceremony is targeted either at a person, item or area as specified in its description.

Resistance

Some rituals must overcome a resistance to take effect. This is noted in the description as appropriate.

Linking

Divine magic is linked to the priest who worked the ritual and to the divinity empowering him. This is not something that can normally be altered or affected. By definition if any part of the link is broken the ritual's effect ends immediately.

Divinity

All divine rituals are the work of a divine power through a mortal vessel. The associated divinity or divinities are given for each ritual.

Manifestation

Some ceremonies result in a visible or audible manifestation. Unless stated otherwise these are not visible or audible to mundane senses, but are revealed to those who can see magic or invisible things.

Layman Rituals

These are rituals available to anyone with the Ceremony Baldskirkja Layman (A) skill and Lore Baldskirkja Layman (A) at skill score 6 or higher that has been indoctrinated into the religion. The individual must believe in the gods and the supremacy of the Church of Baldur.

Act Now

Divinity: Loki

Speed: Variable action

Range: DR hexes

Duration: CR × (1 + DR) rounds

Resisted

Manifestation: rat-like creature sits on shoulder and whispers into ear

This ceremony causes the recipient to take immediate action. If the target was indecisive then a snap decision is made. The course of action is whatever is on the target's mind. If the target has no action in mind then the referee determines as suits him best the action initiated by the target. The compulsion ends with the ritual.

Beg For Mercy

Divinity: Ran

Speed: Variable action

Range: Self

Duration: CR × (1 + DR) rounds

This ceremony reduces the effective SL of any of Ran's rituals used against the layman with any excess SL being a bonus to swim—though only if swimming to ship or shore.

Bless

Divinity: Baldur, Thór

Speed: SL rounds

Range: Touch

Duration: SL minutes

This ceremony blesses the layman such that all actions gain a bonus of CR × 1%. If the layman is subject to a curse levied by a priest of Baldskirkja then this ritual has no effect.



Dedicate

Divinity: any

Speed: 1 hour

Range: Self

Duration: Permanent

This ceremony dedicates the layman to the invoked deity such that his DR with the deity in question is increased by one, with respect to all others reduces by one. For example, if he meets the other requirements the layman could perform initiate rituals that invoke this deity and use DR + 1 for DR in those cases. This assumes that the deity accepts him which is at the referee's discretion. For example, the layman's alignment should match the deity's without any contradiction. The deity can also later terminate this dedication at its own discretion, usually if the character's actions do not seem consistent with a life-long dedication to the deity. This ceremony is usually only performed once in a lifetime as the seriousness of intent becomes suspect with repeated usage. Note, this bonus does not affect the layman's actual DR so if he is later ordained (DR 3) his DR with respect to his dedicated deity will be DR 4. This ceremony is normally performed at SL 1.

Drunk

Divinity: Ægir

Speed: Variable action

Range: Self

Duration: CR × (1 + DR) minutes

This ceremony allows the layman to ignore up to SL points of damage, including any effects that would arise from them (e.g., serious wounds). The effective SL of this ritual cannot be greater than points of drunkenness.

Ease Delivery

Divinity: Frigg

Speed: SL rounds

Range: Touch

Duration: CR + DR hours

This ceremony eases childbirth to an extent determined by SL. For example, dealing with breech birth, reducing blood loss and pain levels. One way of representing this is to add SL as a bonus to Midwife.

Ease Pain

Divinity: Eir

Speed: SL rounds

Range: Touch

Duration: $CR \times (1 + DR)$ minutes

This ceremony eliminates up to SL points of pain, such as that caused by damage. It has no effect on anything other than pain so any serious wounds caused by injury are still in effect though it will counteract the disabling effects of pure pain.

Ease Passage

Divinity: Hel

Speed: SL rounds

Range: Touch

Duration: Instant

This ceremony eases the passage of the targeted corpse's spirit to Helheim if worked before the spirit has completely departed. Although generally performed at SL 1 higher spell levels *do* have an effect: the spirit is protected by SL through its passage (e.g., bonus to WIL if attacked in spirit combat, etc.)

Enhance Apple

Divinity: Iðun

Speed: Variable action

Range: Touch

Duration: CR hours

This ceremony improves the appearance and flavor of the targeted apple to an extent determined by SL.

Enhance Beauty

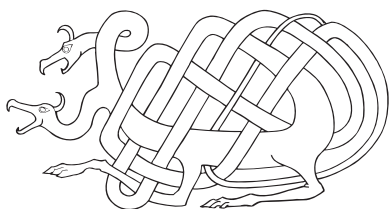
Divinity: Sif

Speed: SL rounds

Range: Self

Duration: CR hours

This ceremony makes the layman more beautiful in ways that makeup and grooming can accomplish to an extent determined by SL. It does not change appearance and is thus no good as a disguise. It is also useful to make unkempt appearance presentable.



Gauge Drink

Divinity: Saga

Speed: Variable action

Range: CR hexes

Duration: Instant

This ceremony is used to assess the drunkenness and tolerance of the target so as to determine how much and how potent a drink to provide so as to reach the desired state of drunkenness. The accuracy of this estimation is determined by SL. In game terms the player should specify the desired state of drunkenness and the desired drink to use. The referee replies with the number of drinks required to reach the state, applying before hand a percentage uncertainty of $1d100 \div SL$.

Improve Balance

Divinity: Skaði

Speed: SL rounds

Range: Self

Duration: SL hours

This ceremony gives a bonus of CR to any rolls made to keep balance.

Improve Courage

Divinity: Týr

Speed: SL rounds

Range: Self

Duration: SL minutes

This ceremony gives a bonus of CR to any morale checks made by the layman.

Improve Tolerance

Divinity: Saga

Speed: SL rounds

Range: Self

Duration: $SL \times CR$ hours

This ceremony increases the layman's CON for purposes of determining alcohol tolerance by $DR + CR$.

Light Forge

Divinity: Völund

Speed: SL rounds

Range: CR hexes

Duration: Instant

This ceremony is used to light a forge without flint or other source of fire. Although SL 1 is sufficient with dry tinder, lack of tinder and green wood can

raise the SL requirement to 20. Even damp wood is at least SL 5.

Make Oath

Divinity: Frey

Speed: 1 minute

Range: Self

Duration: Permanent

This ceremony makes an oath binding. It can only be performed by the oath-taker. If the oath is broken then the oath breaker suffers divine retribution to the extent of the SL of the ceremony. The more terrible the oath sworn the more dire the consequences of breaking it. In most cases an oath can be understood as a delayed effect jinx-curse. For example, if an oath-taker having CR 3 swore to not eat meat on Baldur's Day "so help me Frey" with SL 6 and he then ate meat on Baldur's Day he would suffer a 3% penalty to all rolls for the next 36 days. The oath-taker can specify more direct consequences as well. For example, "or Thór strike me down" is an invitation for a lightning blast of appropriate proportions.

Patient

Divinity: Jörð

Speed: Variable action

Range: Self

Duration: $(CR + DR) \times 15$ minutes

This ceremony offsets any penalty due to impatience by SL.

Piercing Note

Divinity: Heimdall

Speed: Variable action

Range: Self

Duration: CR rounds

This ceremony is performed when blowing a horn and increases the volume of the horn by SL.

Preserve Fire

Divinity: Sjöf

Speed: Variable action

Range: CR hexes

Duration: $CR \times DR$ hours

This ceremony preserves a flame from dying out due to lack of fuel, moisture or being blown out. It may burn extremely low, but it will never quite drop below a self-sustaining level.

Seductive

Divinity: Freyja

Speed: Variable rounds

Range: Self

Duration: SL minutes

This ceremony increases the attractiveness of the layman. CHA is increased by the greater of CR and DR, which is also a bonus to any attempt to seduce.

Semblance of Death

Divinity: Óðin

Speed: Variable action

Range: Self

Duration: $SL \times CR$ minutes

seið: 1 BMP

This ceremony puts the layman into a comatose state where he does not breathe, has no pulse and in fact shows no warmth or other sign of life. A pall of death will hang over the putative corpse. The spirit is masked potentially making no presence discernible—Presence is reduced by SL.

Sow Discontent

Divinity: Loki

Speed: Variable action

Range: CR hexes

Duration: CR minutes

This ceremony increases existing tensions and creates new ones. The effect is to penalize any attempts at group effort by SL. This affects, among other things, Leadership skill rolls.

Suffer Guilt

Divinity: Höð

Speed: SL rounds

Range: Self

Duration: CR minutes

This ceremony makes the layman suffer the pain that Höð did on slaying his brother, the Fair Baldur, to the extent of SL. While suffering in this manner the layman only takes action with difficulty, requiring a WIL / SL roll to accomplish. If the roll is only a normal success then there is a delay of one round before the layman begins. On a miss the layman can still take action (after a one round delay), but with a penalty of SL to any roll that is part of the allowed activity. On a failure the layman does not take action but thinks morosely about it for 5 rounds. On a

fumble the layman sinks to the ground and refuses to move for a number of minutes equal to the level of fumble squared. Excepting during recovery from fumbles the layman can react, but with a penalty equal to SL unless he is currently in an activity phase.

Tease

Divinity: Freyja

Speed: SL rounds

Range: CR hexes

Duration: SL minutes

Resisted

This ceremony tempts the target to lust and even to act on that. The extent of the temptation is determined by the level of success in the resistance roll. If the target has the Gluttony trait SL is effectively increased by 5.

<i>Success</i>	<i>Result</i>
Critical ³	Tries to force self on layman
Critical ²	Fixated, stalks layman if snubbed or otherwise turned down
Critical	Infatuated, persists and pesters with proposals
Special	Infatuated, comes onto layman
Normal	Infatuated, needs a cold shower
Miss	Infatuated, but isn't forced to act
Failure	Attracted but controlled
Fumble	No effect

Tell Tide

Divinity: Nanna

Speed: Variable action

Range: SL × 10 feet

Duration: Instant

This ceremony reveals the state, ebb or flow, and height of the tide. The accuracy is to within a foot, but is improved by one inch per ten feet the coast is than the maximum limit of range.

Wash

Divinity: Njörð

Speed: Variable action

Range: Touch

Duration: Instant

Manifestation: wave foam washes over target

This ceremony washes the target clean with SL indicating the amount of dirt, filth and grime to

remove. SL 3 is sufficient in cases of light washing, SL 6 is sufficient in most cases and SL 10 is sufficient for a heavy duty washing. High SL's achieve appropriately greater cleaning. For example, SL 21 is generally sufficient to wash away the dung of a harpy. This washing is an all or nothing effort: a very filthy target will have the easy to dislodge dirt washed away with SL 3, but subsequent SL 3 washings will have no further effect. Generally the target is a person or creature, but it can be an article of clothing instead. Note that performing this ritual once is sufficient to affect a whole creature, but only one distinct article of clothing can be washed per performance. Further, washing the creature does not wash their belongings.

Winter's Bounty

Divinity: Ull

Speed: SL rounds

Range: Self

Duration: CR attempts to gather food

This ceremony gives a bonus of SL to the layman's use of Survival to gather food during the winter. This only applies to one attempt which must be started within SL minutes of completing the ritual and only to Survival Glacier, Survival Mountain, Survival Plains or Survival Woodland.

Initiate Rituals

With two exceptions these rituals are available to anyone having DR 1 or higher using the Ceremony Baldskirkja Initiate (A) skill and having Lore Baldskirkja (H) at skill score 6 or higher. Berserkerang and Úlfheðnir are only available to those having Lore Baldskirkja—Óðin (A) at skill score 12 or higher.

Alter Mood

Divinity: Saga

Speed: Variable action

Range: CR hexes

Duration: Instant

This ceremony alters the mood of the target as dictated by the initiate to the extent of SL, limited by points of drunkenness of the target. SL 1 is sufficient to produce only minor, almost imperceptible, changes. SL 3 is sufficient to produce a noticeable though not significant change. SL 6 allows major changes in mood and SL 10 provides for complete mood swings. This is typically used to handle incoming drunks.

Bend To Will

Divinity: Frigg

Speed: Variable action

Range: CR hexes

Duration: Instant

This ceremony convinces the target that the initiate's words are fitting and a good idea. If relevant a resistance roll of WIL / WIL + SL is required to avoid being persuaded to comply, whatever reservations the target may have.

Berserkerang

Divinity: Óðin

Speed: Variable action

Range: Self

Duration: SL rounds

Manifestation: Target takes on a bear-like appearance

This ceremony is not widely known and even less frequently used. The initiate gains Morale equal to CR and each damage roll of an edged weapon is reduced by CR (this reduction is before any consideration of armor or other protection). The ritual also grants immunity from fatigue used in the work-

ing of this ritual until such time as the effect of the ritual ends. It also replaces any thought with a blind rage.

The initiate *will* attack as best as he is able whoever is nearest him excepting only other berserkers. He will track those closest to and visible to him as determined at the beginning of each round. He has no concept of friend or foe. His only actions will be to conduct melee attacks or, if no one is close enough, to move to the nearest individual so as to attack him.

Note that any magical damage from an edged weapon attack is unaffected by the AP provided by this ritual. For example, a bladed attack doing one point of regular damage and three points of magical damage against an initiate of CR 3 would do all three points of magical damage.

If this ritual is performed by a priest then he is completely immune to the normal damage from edged weapons and has no penalty for fatigue, excepting that he will still collapse when the total FP reach twice END. He is still subject to the other restrictions.

If this ritual is performed by a high priest then, in addition to complete immunity to normal damage from edged weapons and fatigue penalties he gets a reduction against all affecting damage, per damage roll, equal to CR. Moreover, he can continue to act for CR rounds after FP reaches twice END.

Blade Venom

Divinity: Loki

Speed: Variable rounds

Range: Touch

Duration: CR attacks

Manifestation: thick black venom, smeared like tar on the blade

This ceremony is performed on a blade endowing it with a poisonous venom having potency equal to SL and a speed determined by DR. DR 1 is Slow, DR 2 is Normal, DR 3 is Fast, DR 4 is Very Fast and DR 5 is Lightning. The effect is death if LOE is 1 or more with death occurring in the same time frame as initial onset. For example, a new ordained priest using a blade empowered by this ceremony would take 1 minute from striking a medium-sized

creature to take effect. If successful certain death would follow in 1 minute.

Bless

Divinity: Baldur, Thór

Speed: SL rounds

Range: 1 hex

Duration: SL hours

This ceremony blesses the recipient such that all actions gain a bonus of $CR \times 1\%$. If the recipient is subject to a curse levied by a priest of Baldskirkja then this ritual has no effect. Note that technically anyone else can receive a blessing, whether or not they are of the faith.

Blood Drunk

Divinity: Ægir

Speed: Variable action

Range: CR hexes

Duration: CR + DR rounds

This ceremony is not itself resisted, but whenever the target does damage to someone or something he must make a WIL / WIL + SL resistance roll to avoid focusing on that one person or object and assailing it with all his might for the greater of DR and level of miss. For example, the target of a Blood Drunk performed by a DR 1 initiate who hurt someone and subsequently rolled a failure on the resistance roll would have to spend a minimum of two rounds continuing to attack the same individual. Further, another resistance roll must be made if an individual is felled.

The resistance roll difficulty is increased by 5 for each of the following alignment traits possessed by the target (three if the trait is mild): Sadism and Wrath.

Break Bread

Divinity: Sjöf

Speed: Variable action

Range: Touch

Duration: $CR \times DR$ hours

This ceremony is done while sharing food and drink and binds each person it is done with (one person per performance of the ritual). If there is betrayal of any party than the betrayer is considered to have broken an Oath having the same SL.

Cause Leak

Divinity: Ægir

Speed: SL rounds

Range: $CR \times 100$ hexes

Duration: Instant

Target: Marine Vessel

This ceremony introduces leaks in the hull of the targeted ship having a severity of SL. The net effect is to take on SL gallons of water every minute—that is $280 \div SL$ minutes to take on a ton of water. For example, 10 SL will take on one ton of water in 28 minutes. In general a ship will founder if cargo plus water taken on exceeds 110% of cargo capacity.

Cleanse Wound

Divinity: Eir

Speed: Variable action

Range: Touch

Duration: Instant

This ceremony cleanses a wound so that it can heal naturally. This is effective against black flesh, brown recluse bites (and similar causes of rotting flesh), infections (that have not spread from the wound) and so on. To be effective SL must be at least equal to the greater of serious wound level and the points of damage in the wound.

Craft Insight

Divinity: Völund

Speed: Variable action

Range: Self

Duration: One usage

This ceremony gives a percent bonus of SL to a craft skill started within 5 rounds of the completion of this ritual.

Dáinsleif

Divinity: Óðin

Speed: Variable action

Range: Touch

Duration: DR hours

Manifestation: blade appears envenomed

This ceremony is performed on a one-handed sword and gives it several properties. First, if the sword is drawn the wielder must make a WIL / $SL \times 2$ resistance roll at the beginning of each round to avoid attacking the person nearest to him. The sword can only be sheathed if the wielder achieves a critical

success in the resistance roll. This property remains until the ceremony ends or the sword kills someone. Second, any attack made with the sword has a bonus to hit of SL and does CR additional damage. Third, any wounds inflicted by the sword do not heal.

Disguise

Divinity: Loki

Speed: Variable action

Range: Self

Duration: CR × DR minutes

seið: 5 if apparent gender is altered

This ceremony disguises the initiate's appearance to an extent determined by SL. The disguise is psychovisual in nature and only affects sentients. A semi-sentient observer looking at the initiate will get a confusing dual image. The SL is allotted to the various aspects of the disguise when the ritual is performed. For example, a dwarf wanting to appear human would need to perform the ritual at at least SL 10—and that would give him the appearance of a human having the same height, eye color, hair color, beard, etc. Only the build and other subtle clues of race will have changed. A reptileman wanting to appear human would need to, at a minimum, use SL 22 to cover the racial change, removal of the tail, and scales to flesh.

This ceremony can be used to change the visual perception of the initiate's clothing and immediate possessions as well, but once out of possession their true appearance would be restored. The same SL guidelines apply.

Note that alteration of gender or race is in terms of general appearance only, the specifics must be addressed via additional SL. For example, a male appearing female with only SL 10 would be flat-chested and overly muscular. And having all the facial hair. The gender alteration only covers the more subtle aspects and cues. And, yes, this means an effeminate man would more easily disguise himself as a woman and a manly woman would likewise have an easier time appearing male.

SL Change

- 1 Minor: Brown to auburn hair, green to hazel eyes, 2% change to apparent weight

- 3 Noticeable: Blue to grey eyes, strawberry-blond to blond hair, straightened teeth, crewcut to page boy hair style, remove limp, 5% change to apparent weight
- 6 Major: Brown to blond hair, crewcut to shoulder length hair, remove pronounced limp, 10% change to apparent weight
- 10 Complete: Bald to having hair, waist-length hair to crewcut, add a tattoo, 20% change to apparently weight, change of gender, change of race

Dispel Magic

Divinity: Óðin, Freyja

Speed: Variable action

Range: CR hexes

Duration: Instant

The targeted spell's SL is reduced by the SL of this ritual. If the targeted spell has no defined effect at the reduced SL then this ritual only takes effect if it can reduced the SL to zero and thus entirely terminate the targeted spell. This ceremony is effective against any form of magic—as long as there is an SL this ritual can affect it.

Drown

Divinity: Ran

Speed: Variable action

Range: CR × DR hexes

Duration: CR + DR rounds

seið: SL × ¼ BMP

Manifestation: ropes of seaweed wrap around target and pull downward

This ceremony causes the target, while in the water, to be pulled under the surface effectively increasing the difficulty of any Swim roll by SL × 2.

Drunken Rage

Divinity: Ægir

Speed: SL rounds

Range: Self

Duration: CR + DR minutes

This ceremony gives a bonus to any attack equal to effective SL, but likewise penalizes any defense by the same amount. Each serious wound taken lowers effective SL by one. If effective SL is reduced to zero or less the ritual ends immediately. The effective SL starts at the lesser of SL and drunkenness.

Embellish Tale

Divinity: Saga

Speed: Variable action

Range: CR × DR hexes

Duration: SL × 5 minutes

This ceremony inspires the initiate in such fashion that the tale he relates within the duration of the ritual will be well and truly embellished. Failure to start a tale within five rounds of performing the ritual terminates the effect. Listeners within the ritual's range are gripped by the tale and have a penalty to any perception skill roll equal to SL. Moreover any action attempted that would interfere with concentrating on listening incurs a similar penalty.

Enhance Ale

Divinity: Ægir

Speed: Variable action

Range: Touch

Duration: CR minutes

This ceremony is performed on a mug or drinking horn of ale, improving it's taste and potency by SL.

Fair Weather

Divinity: Njörð

Speed: SL rounds

Range: CR × DR miles

Duration: CR × DR hours

This ceremony encourages fair weather conditions in the vicinity of the initiate. This can manifest in different ways depending on how the weather is being determined. If weather conditions are determined by the roll of 1d100 then the roll is adjusted toward fair weather conditions by up to SL percentage points.

Frost Arrow

Divinity: Ull

Speed: Variable action

Range: Touch

Duration: DR rounds

Manifestation: arrow is visibly covered in frost

This ceremony is performed on an arrow giving it the property that, if it is shot before the ceremony expires, a target struck by it takes cold damage for an adjSTR equal to SL. If the ceremony is performed without an arrow it creates one of frost

having the same property but doing no other damage.

Hallow

Divinity: Baldur, Frey, Freyja, Thór

Speed: 1 minute

Range: Touch

Duration: Permanent

Manifestation: slight golden glow

This ceremony hallows (makes holy) the recipient. This is generally done with altars and religious paraphernalia. It is required to purify a holy place that has been desecrated. The worse the desecration the higher the SL required. Generally an enemy of the divine cannot enter a hallowed place in spirit form unless its spirit level exceeds the SL of the hallowing. When hallowing an area an initiate can only hallow up to CR hexes at a time.

A priest can lead this ritual in such a fashion that, if the other participants also know the ritual, the number of hexes that can be hallowed at a time is equal to the total CR and the total SL is equal to the SL contribution of each participant.

Hammer Strike

Divinity: Thór

Speed: 1 action

Range: CR hexes

Duration: Instant

This ceremony throws a hammer made of magic at a single target. The initiate rolls to hit with Target. The attack does magical Crush damage for an adjSTR of SL × DR.

Heal

Divinity: Eir

Speed: SL rounds

Range: Touch

Duration: Instant

This ceremony heals up to SL damage of the target whether in single or multiple wounds. The most serious injury is automatically healed first, then the next most serious and so on.

Heimdall's Hearing

Divinity: Heimdall

Speed: Variable action

Range: Touch

Duration: SL^2 minutes

Manifestation: gold-tinted ears

This ceremony increases the target's sensitivity to sound by $CR + DR$. This effectively improves the acuity of hearing such that the recipient can make out faint whispers.

Heimdall's Vision

Divinity: Heimdall

Speed: Variable action

Range: Touch

Duration: CR hours

Manifestation: gold-tinted irises

This ceremony increases the target's base vision distance by $(SL + DR) \times 10$ feet. This effectively improves the acuity of vision such that the recipient can make out details at a greater distance.

Homing Arrows

Divinity: Ull

Speed: Variable action

Range: Touch

Duration: SL scaled hours

Target: Arrows

This ceremony is performed on up to SL arrows increasing the chance to hit with it by $CR + DR$ and penalizing any dodge attempted by the target by $CR + DR$.

Idea

Divinity: Loki

Speed: SL rounds

Range: Self

Duration: Instant

Manifestation: rat-like creature sits on shoulder and whispers into ear

This ceremony has $SL \times DR$ percent chance to cause an idea or insight be revealed by the referee.

Impatience

Divinity: Loki

Speed: Variable action

Range: CR hexes

Duration: $CR \times DR$ minutes

Manifestation: rat-like creature sits on shoulder and whispers into ear

This ceremony causes the target to fidget and have an overwhelming need to act. When cast the target must make an immediate resistance roll to avoid taking action concerning whatever is most pressing on his mind. This occurs at the end of every round until the target gives in and takes action or the ritual ends. In the interim the target has a penalty to any action equal to SL. To resist the target matches $WIL + Discipline / WIL + SL$.

Increase Beauty

Divinity: Sif

Speed: SL rounds

Range: Touch

Duration: $CR \times DR$ hours

This ceremony increases the charm and beauty of the target such that CHA is increased by SL. Note: this increase in beauty is primarily of grooming, cleanliness, blush and the like. It is of no use with disguise.

Increase Tolerance

Divinity: Saga

Speed: Variable action

Range: Self

Duration: DR hours

This ceremony increases the initiate's CON by SL for purposes of determining alcohol tolerance.

Inflict Guilt

Divinity: Höð

Speed: Variable action

Range: $(DR - 1)$ hexes

Duration: CR minutes

Resisted

This ceremony is the same as Suffer Guilt except that it is performed on another person.

Invoke Valkyrie

Divinity: Freyja, Óðin

Speed: Variable action

Range: Self

Duration: SL rounds

Manifestation: winged helmet

This ceremony fills the initiate with spirit of a valkyrie bringing his valor to new heights. When making attacks with a sword or spear, or any morale check, the initiate receives a bonus to hit equal to SL.

Lay To Rest

Divinity: Hel

Speed: 1 action

Range: CR + DR hexes radius

Duration: Instant

Manifestation: visible rays of golden light spring out from the initiate and pierce the undead

This ceremony does $SL \times DR$ damage to all undead within range and visible to the initiate ignoring all real and effective AP the undead may have. If the initiate has received Heimdall's Ears then he can see all around him (to a short distance determined by that ritual) but under normal circumstances the initiate can only see a 180° arc.

Loki's Lying Tongue

Divinity: Loki

Speed: Variable action

Range: Self

Duration: CR minutes

Manifestation: forked tongue

This ceremony makes lies uttered by the initiate more believable, effectively giving a bonus of SL to any Deceit or Fast Talk rolls.

Maintain Order

Divinity: Frigg

Speed: Variable action

Range: CR hexes

Duration: SL^2 minutes

This ceremony improves tempers by $CR + DR$ of those within range of the initiate.

Minor Heal

Divinity: Eir

Speed: 1 minute

Range: Touch

Duration: Instant

This ceremony heals up to $SL + CR$ damage in a single wound. Points of healing in excess of the wound's damage score are lost. As the minimum SL is 1 this ritual is usually performed at that.

Protection

Divinity: Thór, Frey

Speed: Variable action

Range: Touch

Duration: SL hours

Manifestation: faint shimmer of gold about target

This ceremony acts as armor having AP equal to CR protecting the target and any personal items close to the body (such as clothing, jewelry and so on, but not things that would not be considered to be in the character's possession).

Protection From Magic

Divinity: Óðin, Freyja

Speed: Variable action

Range: CR hexes

Duration: CR hours

Manifestation: faint shimmer of silver about target

This ceremony increases the target's WIL (or any other attribute) when resisting spells by SL.

Purify

Divinity: Baldur

Speed: Special

Range: Self

Duration: Until recovered

This ceremony reduces the initiate's Ritual Pollution Score by one point for every five minutes of mortification. Each half hour of mortification causes one point of damage and one long term fatigue point. If the damage and fatigue is recovered by other than natural means then the RPS is increased by five points per point of damage so healed and five points per LFP so regained. The reason for this is the cost to the mortal body is what provides relief from the pollution—unnatural removal circumvents this cost and so also circumvents any gain to purity. Moreover, the effect of the ritual lasts until

the damage and fatigue are recovered. It can be undone through a remove magic spell and the ritual pollution represented by the remaining damage and fatigue are likewise returned, even though the damage and fatigue remain.

Repair

Divinity: Völund

Speed: SL rounds

Range: Touch

Duration: Instant

This ceremony repairs SL damage to an object.

Restore Apple

Divinity: Iðun

Speed: Variable action

Range: CR hexes

Duration: Instant

Manifestation: apples briefly appear golden

This ceremony turns up to SL apples within range into excellent specimens of their type: typically crisp, juicy and either sweet or tart.

Seduce

Divinity: Freyja

Speed: Variable action

Range: Touch

Duration: CR × DR × SL minutes

seið: 1 BMP (SL BMP if same-sex)

This ceremony makes the target pliant and compliant with the desires of the initiate. Although this ritual cannot be resisted any particular suggestion the target would not normally agree to is resisted normally (that is, WIL + SL / WIL). If the the initiate fumbles a compulsion the ritual terminates immediately. Each attempted compulsion takes at least one action and requires verbal communication.

See By Moonlight

Divinity: Nanna

Speed: Variable action

Range: Self

Duration: CR hours

Manifestation: slit pupils

This ceremony offsets up to SL penalty for darkness if the moon is in the sky.

Settle Corpse

Divinity: Hel

Speed: Variable action

Range: CR + DR hexes

Duration: Instant

This ceremony eases a corpse, in particular one which was murdered or otherwise have cause to be restless after death. The higher the SL the less chance of a ghost or other revenant.

Shield

Divinity: Thór, Frey

Speed: 1 action

Range: Touch

Duration: CR × DR minutes

Manifestation: ethereal hammer floats behind head

This ceremony acts as armor having AP equal to SL. It is functionally identical to normal armor and is considered to be just outside of any clothing or armor worn by the recipient. It does not protect items that are worn outside of clothing or armor, such as backpacks and most other carried equipment.

Silent Alarm

Divinity: Heimdall

Speed: Variable action

Range: CR × DR hexes

Duration: Instant

This ceremony alerts the faithful to trouble (in a general sense only). This sense of alarm has an effective Presence score equal to SL.

Skaði's Skis

Divinity: Skaði

Speed: Variable action

Range: Self

Duration: CR minutes

This ceremony allows the initiate equipped with skis to increase his skiing movement by SL with a bonus to Ski rolls of SL.



Skaði's Spear

Divinity: Skaði

Speed: Variable action

Range: Touch

Duration: CR hours

This ceremony is worked on a spear and grants its bearer balance such that any penalties due to lack of balance are offset by SL.

Skillful Hands

Divinity: Völund

Speed: SL rounds

Range: Self

Duration: DR hours

This ceremony gives a bonus to craft skills with more of a bonus for more difficult tasks. If the base difficulty of the task is less than 10 there is no bonus. If the base difficulty of the task is at least 10 but less than 20 the bonus is SL adjusted for diminishing return. If the base difficulty of the task is at least 20 the bonus is equal to SL.

Snare Oars

Divinity: Ran

Speed: SL rounds

Range: CR × 100 hexes

Duration: CR rounds

Target: Oared Vessel

Manifestation: ropes of seaweed loop around and tangle with the oars

This ceremony snags up to DR oars of the target vessel with STR equal to SL. The net effect is to reduce the effective rowing STR of the affected crewmen by SL.

Sound Alarm

Divinity: Heimdall

Speed: Variable action

Range: CR × DR hexes

Duration: Instant

This ceremony causes a horn blast to emanate from the initiate with a volume of (CR × DR) + SL. A combined rating of 16 can be readily heard to 32 feet though it does not command attention past a few feet. If done in conjunction with a horn the apparent volume is increased by 10.

Sow Discord

Divinity: Loki

Speed: SL rounds

Range: CR × DR hexes

Duration: CR hours

This ceremony causes dissent and quarreling among comrades to the extent of SL. All those affected must make a WIL + Discipline skill level / WIL + SL every time someone says something to avoid taking offense. Even in silence the targets will stew requiring a roll every minute.

Stoic

Divinity: Jörð

Speed: SL rounds

Range: Touch

Duration: CR hours

This ceremony makes it easier to wait and lowers the SL of any spell causing impatience or trying the target's patience by this ritual's SL.

Strengthen Bonds

Divinity: Völund

Speed: Variable rounds

Range: Touch

Duration: CR hours

Target: rope, chain or other binding

Manifestation: heavy, black iron manacles

This ceremony is performed on rope, chain or other binding already in use in restraining someone. It is of no use if the bonds are not already in place. The effect is to increase the STR of the bindings by SL, their AP by SL adjusted for diminishing return, and HP by SL.

Suffer Blindness

Divinity: Höð

Speed: SL rounds

Range: Self

Duration: SL × CR minutes

Manifestation: eyes are visibly milky-white

This ceremony makes the initiate blind in emulation of the Blind Höð. This is done for a variety of reasons, but mostly to increase understanding of Höð and to better act the part in a mystery play.

Thór's Gauntlets

Divinity: Thór

Speed: SL rounds

Range: Touch

Duration: CR × DR hours

Manifestation: heavy leather gloves coming halfway up the forearm

This ceremony increases the target's chance to hit with a melee weapon by SL. Because it requires the use of a melee weapon this ritual normally has no effect on unarmed attacks. However, if the recipient is wearing gloves it will be efficacious for grapple attacks. Similarly the use of cestai makes this ritual effective for punch attacks.

Toast Master

Divinity: Thór

Speed: Variable action

Range: Self

Duration: CR × DR minutes

This ceremony gives a bonus to any verbal Communication skills of SL, up to points of drunkenness.

Týr's Bravery

Divinity: Týr

Speed: SL rounds

Range: Variable

Duration: SL × DR minutes

The effect of the ritual is to boost the combat morale of all recipients (who are of the faith) by CR for the duration of the battle. What this does is give a bonus to all Discipline rolls made as Morale Checks. An initiate (DR 1 or DR 2) can only use this on a single target whom he is touching. A priest (DR 3 or DR 4) can only use this on a single target within CR hexes. A high priest (DR 5) using this ritual affects everyone within CR hexes. Any target who is not of the faith is unaffected.

Úlfheðnir

Divinity: Óðin

Speed: Variable action

Range: Self

Duration: SL × DR minutes

Manifestation: wolf-like appearance

This ceremony is not widely known and even less frequently used. Its use requires the initiate to wear

a wolf skin. No armor of any kind can be worn, nor can the initiate have any substantial possessions (e.g., no packs, sacks or slung items). It is permissible to carry an item in the hands.

The effect of this ritual is to change the shape of the initiate into that of a wolf. Any possessions shift with the initiate and can neither be used nor seen (excepting the second sight will reveal both the initiate's true form as well as his possessions).

While in wolf form the initiate has his own attributes but the characteristics of a wolf including its attacks and defenses. The initiate is also resistant to edged weapons having effective AP equal to CR. A priest using this ritual reduces each damage roll of non-magic edged weapons by CR (adjusted as for armor). A high priest using this ritual is completely immune to normal damage from edged weapons.

Movement is equal to AGI and a wolf's hide is worth 1 AP. If the initiate has an edged melee weapon skill then the wolf's bite has the to hit and damage for that weapon, though it is always close range. If the initiate has a blunt melee weapon or punch skill then the wolf's claw has the to hit and damage for that weapon, again always using close range. If the initiate has grapple skill then that can be used to get a hold on and pull down an opponent. Wolves have a base vision distance of $CON \times 7\frac{1}{2}'$ and see with moon-sight.

Viðar's Vengeance

Divinity: Viðar

Speed: Variable action

Range: Variable

Duration: Indefinite

Manifestation: fire burning behind the eyes

This ceremony is performed by an initiate on himself, by a priest on a single target within CR hexes, or by a high priest on everyone within CR hexes. It can only affect those of the faith. The ritual demands vengeance for a murder or murders. At the conclusion of the ritual a target of this vengeance is named. The ritual can be extended to include an indefinite number of targets of vengeance, but only one can be specified in each round and if the ritual is interrupted no more can be added to it. If the ritual is worked by a priest who dies during or

shortly after completing the ritual the final SL is multiplied by CR.

The ritual imposes a geas of sorts (though the sorcery Lift Geas charm has no effect). The recipient of the ritual must pursue and slay the named targets of vengeance without delay and without rest, preparation or planning. Upon completion of the ritual the recipient will directly set out to find the named targets of vengeance. If he has gear that would be helpful in this endeavor but it is not on the most direct path then it will be left behind.

A recipient of this ritual is not subject to the normal fatigue rules. The individual cannot truly sleep, only catnap, so long term fatigue points accumulate. The individual has no penalty for accumulated fatigue, whether long term or short term, but must catnap one minute per point of fatigue accumulated past twice END. Normal FP are recovered through normal rest.

Appetite and the need for food and water are suppressed by this ritual. Daily requirements are to be interpreted as weekly requirements. The starvation and dehydration rules are not in effect as long as each week the requirement is met. No additional food or water is needed to meet the demands of exertion.

If in combat with a named target of vengeance the recipient of this ritual has his Morale increased by SL at the beginning of the fight. Any remaining effect of this bonus is lost at the conclusion of the fight whether the fight has stopped due to death or flight.

The recipient of the ritual has a sense of the direction, though not distance, to the nearest of the named targets and will know on seeing one of the named targets of vengeance that he is such.

Once all named targets of vengeance have been slain the actual fatigue of the character takes effect. If LFP exceed twice the recipient's END he will collapse for a number of days they are in excess at which time LFP are reduced to twice END.

If, after any collapse due to excessive LFP, the total of LFP and FP exceed twice the character's END he will remain collapsed for a number of hours the total exceeds twice END at which time FP are reduced by the number of hours of continued collapse.

Once combined LFP and FP do not exceed twice the recipient's END the normal fatigue, food and water rules take effect.

Note that the targets of the ritual must generally be specified by name. If the target is expressly known to the worker of the ritual then the target can be specified in those terms. For example, if an assassin was seen by the person working the ritual he can be named. However, if the person working the ritual did not himself see the assassin the assassin cannot be named.

Finally, the targets of vengeance must be directly or indirectly guilty of murder in the matter specified in the ritual.

Ward Entrance

Divinity: Sjöf

Speed: SL rounds

Range: CR hexes

Duration: CR × DR hours

Manifestation: faint silver glow outlining entrance

This ceremony protects a single entrance, be it a door, window or other opening, from unwanted intrusion. A spirit must overcome SL with SPI to force entrance; each such attempt costs 1 MP. A physical creature must overcome SL × 3 with STR to force entrance; each such attempt costs 1 MP. An inanimate object, such as a missile, that would force entrance must penetrate AP equal to SL × 5.

Youthful Appearance

Divinity: Iðun

Speed: SL rounds

Range: Touch

Duration: CR × DR hours

This ceremony makes the recipient look SL years younger.

Priest Ritual List

These rituals are available to anyone having DR 3 or higher and using Ceremony Baldskirkja Priest (H) skill and having Lore Baldskirkja (H) at skill score 18 or higher.

Arrow of Wounding

Divinity: Viðar

Speed: SL rounds

Range: Touch

Duration: CR + DR rounds

This ceremony is performed on an arrow giving it the property that any injury caused by it before the ceremony expires will have the effect of a serious wound for SL hours, regardless of healing.



Ascension

Divinity: Baldur

Speed: 1 minute

Range: Touch

Duration: Permanent

This ceremony enhances the connection between the recipient and the divine. It can only be performed on a willing recipient who is already a priest (DR 3 or DR 4). It requires nine Weisenheimar (DR 4) to administer. It is always performed at SL 15 and is normally part of a full day ceremony. It increases the recipients DR to 5.

Balance

Divinity: Skaði

Speed: Variable action

Range: Touch

Duration: SL uses

Manifestation: each time balance is preserved there is a flicker

This ceremony prevents the target from losing balance a number of times equal to SL. Any partial loss of balance, such as resulting in a penalty due to imbalance, is negated and only counts as one use the first time it occurs in a round.

For example, if the recipient received an imbalance penalty 3 in SR 10 this would count as one use. If in SR 8 a loss of balance occurred this would be prevented but reduce SL again. If in SR 3 another imbalance penalty occurred it would be

prevented for occurring and not count as a usage since an imbalance had already been prevented in that round.

Bind Oath

Divinity: Frey, Týr, Heimdall

Speed: Variable action

Range: Touch

Duration: Permanent

This ceremony allows the priest to make an oath sworn before him binding such that breaking it will incur divine retribution to the extent of SL. This ceremony requires an *eiðring* for the target to swear the oath upon. Most stavkirks have an *eiðring* and it is rarely removed.

Bless

Divinity: Baldur, Thór

Speed: 1 action

Range: CR hexes

Duration: SL days

Manifestation: glowing, ethereal golden hammer slightly above and behind the target's head

This ceremony is functionally the same as the Initiate Bless, but affects everyone within range (who is not subject to a Curse levied by a priest of Baldskirkja).

Bless Corpse

Divinity: Hel

Speed: SL rounds

Range: Touch

Duration: Instant

This ceremony removes any rituals or spells that would cause the corpse to revenant or the spirit a ghost if their SL is less than this ritual's SL. Further, any such spells or rituals attempted before a funeral is performed automatically fail unless their SL exceeds the SL of this ritual.



Bless Eiðring

Divinity: Frey

Speed: SL minutes

Range: Touch

Duration: Instant

Target: silver ring

Manifestation: slight blue glow

This ceremony is performed on a silver ring weighing no less than four ounces making it usable as an eiðring.

Bless Óðrærir

Divinity: Baldur, Óðin

Speed: Variable action

Range: Touch

Duration: Instant

This ceremony is performed on no more than SL pints of mead and transmutes it into holy mead.

Brine To Ale

Divinity: Ægir

Speed: Variable action

Range: Touch

Duration: Instant

This ceremony is performed on a mug or drinking horn filled with brine and transmutes it into fine ale with a good head of foam. The quality and potency of the ale so created is equal to SL.

Call Storm

Divinity: Ægir, Thór

Speed: SL minutes

Range: CR × DR miles

Duration: CR × DR minutes

This ceremony calls a storm up, if the priest is on or near a large body of water, with an intensity determined by SL, adjusted for diminishing return. See the Weather chapter in Book Two for more information.

Call Valkyrie

Divinity: Freyja, Óðin

Speed: Variable action

Range: CR hexes

Duration: DR × CR rounds

Manifestation: ethereal valkyrie floating above and behind

This ceremony can only be worked on members of the faith. The target is filled with a valkyrie spirit such that any roll to hit with a sword or spear, or any morale check, has a bonus of SL. Moreover if the target receives a serious wound then SL is reduced by five. If SL is at least 1 after this reduction the effect of the ritual continues with the wounded character being unaffected by the wound. Otherwise the ritual terminates immediately.

Calm Storm

Divinity: Njörð

Speed: SL rounds

Range: CR × DR miles

Duration: CR + DR minutes

This ceremony calms any storm within the priest's vicinity for the duration of the ritual. If the storm was natural the weather will usually stay calmed as the conditions have changed, but an unnatural storm will return with normal force. The reduction in storm intensity is equal to SL.

Condemn Corpse

Divinity: Hel

Speed: 15 minutes

Range: DR hexes

Duration: Instant

This ceremony condemns the spirit of the targeted corpse to Nástrandir if SL exceeds the number of days since death.

Confession

Divinity: Baldur

Speed: 1 round

Range: Touch

Duration: Instant

This ceremony removes the taint of sin from the recipient, but can only be done following hearing a complete confession. Furthermore, the confession is only effective if $(CR + SL)^2$ equals or exceeds the number of minutes spent in the confession. An effec-

tive confession reduces the recipient's Ritual Pollution Score by the number of minutes spent in confession. The verbal part of the ritual is the priest saying, "Go forth my son and sin no more."

Countermagic

Divinity: Óðin, Freyja

Speed: 1 round

Range: CR hexes

Duration: Instant

This ceremony is always performed at SL 1. It reduces the SL of the targeted spell by CR. If the target spell is an all or nothing affair (there is no reduced SL version of it) then the ritual only takes effect if targeted spell's SL is reduced to zero.

Craft Secrets

Divinity: Völund

Speed: SL rounds

Range: Touch

Duration: SL hours

This ceremony gives the recipient a percent bonus of DR to any craft skill started under the effect of this ritual and completed before its conclusion.

Cure Disease

Divinity: Eir

Speed: 1 minute

Range: Touch

Duration: Instant

This ceremony will cure a single disease whose potency is not greater than the ritual's SL. If successful remission is immediate and complete, however, this ritual does nothing for recovery. In other words, if the recipient of this ritual had a disease that had reduced STR and END those attributes would still be reduced though he would begin to recover as per the rules for the disease in question.

Curse

Divinity: Óðin, Freyja

Speed: Variable action

Range: CR hexes

Duration: SL² days

seið: SL ÷ 5 BMP

This ceremony curses the recipient. The form the curse takes is specified when it is made. There are three types of curses: doom, geas, jinx. A curse

cannot be put on someone of the same faith or who is not present.

A doom is something that the recipient can not do and lasts until a specified condition is accomplished. For example, a doom might be "you will touch neither food nor drink until you defeat the Beast of Ulster." If the recipient attempts to violate the doom he can do so, but only for a number of consecutive rounds equal to the level of success obtained with a WIL / SL resistance roll. Note that terms of the condition are to be interpreted liberally. In this example all that is really required is the Beast of Ulster be defeated. Likewise, the referee should be liberal in determining what constitutes defeat.

A geas is some directive that the recipient is compelled to fulfill and lasts until such time as it is accomplished. Any attempt by the recipient to do something which does not further accomplishment of the geas can only be attempted in fact if he succeeds in a WIL / SL resistance roll. If the thing be attempted is something of duration (e.g., traveling) then each level of success lasts for one hour. Likewise, each level of failure is an hour during which the recipient cannot deny the geas. A geas might be "to slay the Beast of Ulster." If the Beast of Ulster were to be slain by someone else the recipient would become obsessed by the Beast, the slaying or the person who slew it in his stead. Such an obsession yields a penalty to all actions not aligned with it equal to SL.

A jinx is a general punishment, a penalty to all actions equal to CR × 1% lasting SL squared days.

Declare Blasphemer

Divinity: Baldur

Speed: 1 round

Range: n/a

Duration: varies

This ceremony can be used on anyone, whether they belong to the religion or not. The recipient must be present and the transgression named as part of the ceremony. Divine retribution normally takes the form of a Jinx Curse having an effective SL equal to 5 plus the SL of this ritual. This ceremony is normally performed as part of an hour long ceremony.

Eitr

Divinity: Loki

Speed: SL rounds

Range: Touch

Duration: DR × CR minutes

This ceremony produces SL potency poison with lethal effect whose speed is determined by DR. If LOE is one or greater then the victim will die using the same speed as for onset. In addition it is corrosive and will do adjSTR damage of SL to whatever it comes into contact with.

<i>Speed</i>	<i>DR</i>
Normal	3
Fast	4
Very Fast	5
Lightning	6

Elevate

Divinity: Baldur

Speed: 1 minute

Range: Touch

Duration: Permanent

This ceremony can only be used on a priest (a member of Baldskirkja having DR 3) whose Lore Baldskirkja is at least 24 and strengthens his relation to the divine (increases DR to 4). The priest who is the subject of this ritual must have at least Score 12 in Ceremony Baldskirkja Priest and know this ritual to be able to perform his part. This ceremony is normally performed as part of an hour long ritual and conducted by three priests.

Far Seeing

Divinity: Óðin

Speed: SL minutes

Range: Self

Duration: SL rounds

seið: ¼ × SL BMP

Manifestation: eyes appear like a crow's

This ceremony allows the priest to see things as if viewed from point at a distance of up to $DR \times CR \times 100$ hexes from where he is at.

Flense

Divinity: Ran

Speed: Variable action

Range: CR × DR hexes

Duration: Instant

Target: Creature

seið: SL BMP

Resisted

Manifestation: eels and small fish eating at target

This ceremony is performed on a living creature who is in water. It does Tearing damage for an adjSTR equal to $SL \times (CR + DR)$.

Frey's Mount

Divinity: Frey

Speed: Variable rounds

Range: Touch

Duration: SL hours

Target: Horse

Manifestation: ghost image of a boar superimposed

This ceremony increases the movement rate of the horse by $DR + CR$.

Frey's Sword

Divinity: Frey

Speed: Variable action

Range: Touch

Duration: CR number of attacks

Manifestation: ?

This ceremony is worked on a sword granting it the power that it always strikes the head (or most vital organ in the absence of a head or if the head is not a vital organ) and does an additional SL magical damage per damage roll (e.g., at SL 5 a critical hit would do an extra 10 points of damage).

Freyja's Cloak

Divinity: Freyja

Speed: Variable action

Range: Touch

Duration: CR hours

Manifestation: cloak looks made of feathers

This ceremony is performed on a cloak giving it the property that whoever wears it can fly with Mv equal to SL.

Frost Breath

Divinity: Ull

Speed: Variable action

Range: Self

Duration: CR rounds

Manifestation: brows and hair covered in frost, lips blue and frosted, eyes blue

This ceremony makes the priest's breath so cold that it does adjSTR cold damage to one target a round no more than DR hexes away. This breath cannot be parried or dodged, but requires one action to use. If the priest breathes on the target for an entire round then it does double damage.

Funeral

Divinity: Baldur, Hel, Thór

Speed: SL rounds

Range: DR hexes

Duration: Instant

This ceremony is normally part of an hour long ceremony and itself consists of the last rites, sealing the spirit away from further intervention. In essence this ritual's SL reduces that of any other spell or ritual that is attempted.

Heimdall's Ears

Divinity: Heimdall

Speed: Variable action

Range: Touch

Duration: SL² minutes

Manifestation: golden ears

This ceremony improves the target's hearing such that he can hear where things are around them. The net effect of this is that the target can "see" with his ears in all directions out to CR hexes with a "Gross Details" level of vision. Unlike normal vision an intervening object will not obstruct "sight" so this can be used to see around objects or corners.

Heimdall's Eyes

Divinity: Heimdall

Speed: Variable action

Range: Touch

Duration: CR hours

Manifestation: golden eyes

This ceremony greatly increases the recipient's visual acuity. This effectively multiplies the

recipient's base vision distance by scaled SL as well as allowing the distinguishment of minute detail at close ranges. One result of this increased acuity is a bonus of SL to all vision-based perception rolls. Thus at SL 2 the base vision distance is not increased but a Scan roll is made with a bonus of 2.

Heimdall's Horn

Divinity: Heimdall

Speed: Variable action

Range: Self

Duration: Instant

Manifestation: horn appears at lips

This ceremony strikes fear into those who hear it excepting only those named by the priest when he performs it. Each person named delays this ritual taking effect by 1 movement SR. This spell causes an immediate morale check with difficulty increased by SL.

Ice Arrow

Divinity: Ull

Speed: Variable action

Range: Touch

Duration: CR rounds

Manifestation: arrow is covered with ice

This ceremony is performed on an arrow giving it the property that, if it is shot before the ceremony expires, a target struck by it takes ice damage for an adjSTR equal to SL. If the ceremony is performed without an arrow it creates one of frost having the same property but doing no other damage.

Icicle

Divinity: Ull

Speed: Variable action

Range: Touch

Duration: CR minutes

This ceremony creates an arrow from cold and moisture that incapacitates the target as if he had taken a number of serious wounds equal to SL. The effect outlasts the durability of the icicle so created. This ceremony is only effective if the temperature is at or below freezing and there is at least 50% humidity.

Increase Bounty

Divinity: Sif

Speed: SL rounds

Range: Touch

Duration: DR minutes

This ceremony is used to make up to CR pounds of food more plentiful. For every ten pounds of food targeted this ritual makes it the equivalent to an additional SL pounds. Thus an SL 10 will effectively double the amount of food available. Note, the food must be consumed within the ritual's duration for the increased sustenance to be of any value.

Inflict Blindness

Divinity: Höð

Speed: Variable action

Range: Touch

Duration: Permanent

Resisted

This ceremony causes the target to become blind.

Initiate

Divinity: Baldur

Speed: 1 minute

Range: Touch

Duration: Permanent

This ceremony creates a divine link between the recipient and the divine. It can only be performed on a willing recipient who has at least Score 6 in any Ceremony Baldskirkja skill and has been instructed in his part in the ritual. This link binds the recipient to the religion and normally will break any other such linkage. When an initiate dies they go to Valhöll to feast while waiting for the New Miðgarð. This ceremony is always performed at SL 5 and is normally part of an hour long ceremony.

Keep Mood

Divinity: Saga

Speed: SL rounds

Range: CR × DR hexes

Duration: CR × DR hours

This ceremony alters the mood of those within range to approximate that of the priest. The extent of the alteration is determined by SL and drunkenness points as with Alter Mood.

Lift Curse

Divinity: Baldur

Speed: Variable action

Range: Touch

Duration: Instant

This ceremony is used to lift a curse of any sort (specifically including all black magic as well as any spell that fits the general category of being a curse) other than one levied by a priest of the same religion. The only way to get such a curse lifted is for the priest who gave the curse, or a high priest, to use this ritual. To be successful the SL of this ritual must equal or exceed that of the cursing magic or ritual.

Lightning Blast

Divinity: Thór

Speed: 1 action

Range: Line of sight

Duration: Instant

This ceremony throws a bolt of lightning at the designated target using the priest's Target skill to hit. The lightning blast does Crush damage for adjSTR equal to $SL \times CR \times DR$.

Major Heal

Divinity: Eir

Speed: 1 minute

Range: Touch

Duration: Instant

This ceremony heals $SL + CR \times DR$ points of damage in a single wound.

Maintain Order

Divinity: Frigg

Speed: SL rounds

Range: CR hexes

Duration: Instant

This ceremony lowers tempers by SL for all within range.

Manacle

Divinity: Völund

Speed: Variable rounds

Range: CR hexes

Duration: CR × DR minutes

Resisted

This ceremony magically trusses the target preventing any movement. (Level of success determines the extent and thoroughness of the trussing?)

Marriage

Divinity: Frigg, Sjöf, Thór

Speed: 1 minute

Range: Touch

Duration: Permanent

This ceremony binds the couple in blessed union. The blessing helps with marital bliss and increases the fruit of the union. This ceremony is always performed with SL 1.

Moon Sight

Divinity: Nanna

Speed: SL rounds

Range: Touch

Duration: SL hours

Manifestation: slit pupils

This ceremony confers “moon sight” night vision on the recipient who then uses the better of their normal night vision and moon sight.

Moon Tricks

Divinity: Loki, Nanna

Speed: Variable action

Range: CR × DR hexes

Duration: SL minutes

This ceremony allows the priest to add illusory images to the target’s vision if moonlight is visible. To add new images or to alter existing ones requires complete concentration from the priest.

Nominate

Divinity: Baldur

Speed: 1 hour

Range: Touch

Duration: Permanent

This ceremony can only be used on an initiate (a member of Baldskirkja having DR 1) and strengthens the divine relation such that he gains

DR 2. The initiate who is the subject of this ritual must have at least Score 6 in Ceremony Baldskirkja Initiate and be instructed in his part.

Óðin’s Javelin

Divinity: Óðin

Speed: SL rounds

Range: Touch

Duration: One throw

This ceremony is worked on a javelin (or any other thrown dart) and has the effect that the next cast has a bonus to hit of $SL \times DR$ and ranges determined with an effective STR of $STR + SL$.

Óðin’s Spear

Divinity: Óðin

Speed: SL rounds

Range: Touch

Duration: CR number of attacks

This ceremony is worked on a spear—basically any spear-like weapon having a single point. In other words it works on spears, javelins and pikes but not tridents or pitchforks. Any attack that physically touches the target with the point of the spear, regardless of the amount of damage done, has a chance to kill the target. This is resolved by matching $SL \times (DR - 2) / WIL$. If successful (the target gets the benefit of spells which increase WIL for resistance rolls) the target dies in six rounds less the level of success. Thus a normal success will kill the target at the end of the fifth round, the first being the one in which the attack is made. A quadruple critical will kill the target in zero rounds, or in the same SR as the attack. Note, this death is caused by separating the spirit from the body and causes immediate cessation of life without chance for revivification. If used on a spirit it causes the spirit to cease to exist, though of course the spirit must be physical for the spear to physically touch it.

Óðin’s Valor

Divinity: Óðin

Speed: SL minutes

Range: CR hexes

Duration: SL hours

This ceremony is an exhortation by the priest to increase the valor of the recipients for a battle. The effect of the ritual is to boost the morale of all

recipients (who are of the faith) by CR for the duration of the battle. A priest (DR 3+) can only use this on a single target within CR hexes. A high priest (DR 5) using this ritual affects everyone within CR hexes. Any target who is not of the faith is unaffected.

Ordinate

Divinity: Baldur

Speed: 1 minute

Range: Touch

Duration: Permanent

This ceremony enhances the connection between the recipient and the divine. It can only be performed on a willing initiate who has already been nominated (DR 2). The initiate who is the subject of this ritual must have at least Score 6 in Ceremony Baldskirkja Initiate and be instructed in his part. This ceremony is always performed at SL 10 and is normally part of a four hour ceremony. The recipient's DR is increased to 3.

Protect Dwelling

Divinity: Sjöf

Speed: SL minutes

Range: same hex

Duration: CR × DR hours

This ceremony protects the home from intrusion by unwanted guests or visitors. An uninvited spirit must overcome SL with SPI to enter, each attempt costing 1 MP. A physical creature must overcome $SL \times 3$ with STR, each attempt costing 1 FP. An inanimate object attempting forced entry must overcome an effective AP of $SL \times 5$. However, once the home is breached the ritual terminates immediately.

The entire dwelling must be protected for any of it to be protected. This means each interior floor must be traversed. If there are questionable boundaries, such as a veranda or root cellar then including them is optional, but if not included then they can be intruded upon without difficulty. Further it should be noted that the protection is only afforded at what would normally be considered physical boundaries (walls, doors, windows, etc.) The priest can lead others in this ritual if they know it, each participant being able to cover $CR \times DR$ hexes.

Protect Field

Divinity: Sif

Speed: SL minutes

Range: same hex

Duration: one season

This ceremony protects the affected area of crops from pestilence, hail, cold and other natural influences. The area affected is $SL \times CR$ hexes. The priest can lead others in this ritual if they know this ritual, adding $SL \times DR$ hexes each. Those who are lead can substitute the initiate Ceremony skill.

Raise Dead

Divinity: Óðin

Speed: SL rounds

Range: Touch

Duration: Permanent

seið: SL BMP

This ceremony is used to animate a corpse. The animated corpse will take verbal instructions from the priest who raised it when within CR hexes. The corpse has no intelligence *per se* and will interpret instructions with bull-headed literal mindedness.

A raised corpse has twice the strength it did when alive. It has no CON or END, but neither is it subject to poison or fatigue. DEX and AGI both are equal to four times the CR of the priest who performed the ritual. It has no WIT, WIL, POW, TAL or CHA, but is immune to any magic which it would resist. The corpse has effective HP equal to $SL \times DR$ adjusted for size. A corpse cannot be healed of damage it takes and the ritual's effect terminates when the corpse's HP are reduced to zero.

To animate the corpse it must be reasonably complete. In particular it must have all major bones though they need not be in one piece. Also, if the corpse was interred it can only be animated in that place and will be unable to leave it. If it has exhumed it must be returned to the grave before it can be raised.

Raise Fair Wind

Divinity: Njörð

Speed: Variable action

Range: CR × DR hexes

Duration: CR × DR hours

This ceremony raises a fair wind, if the priest is on or near a large body of water, of SL knots velocity and able to fill up to $SL \times DR \times 10$ square yards of sail within the ritual's range. If the sails are only partially filled then the wind strength is proportionately less. Although one priest cannot have more than one of these rituals worked at any one time multiple priests working together can fill even the vast sails of a great ship.

Ran's Net

Divinity: Ran

Speed: SL rounds

Range: DR × CR hexes

Duration: DR + CR hexes

seið: SL BMP

This ceremony pulls the target off the deck of a ship into the sea and down into the brine. The target can resist being pulled off the ship in which case $WIL + SL / STR$ is checked. Each level of success pulls the target one hex closer to the water. Once off the deck the target is considered to be immediately under the waves. Note, if cast on a target who is climbing the mast or in the rigging being pulled into the water is immediate. The target is considered to be drowning for any round they are in the water. Swim rolls are made with a penalty equal to $SL \times 3$.

Remove Poison

Divinity: Eir

Speed: 1 minute

Range: Touch

Duration: Instant

This ceremony eliminates a single poison whose potency is not greater than SL. If successful remission is immediate and complete, however, this ritual does nothing for recovery. In other words, if the recipient of this ritual had taken damage from the poison this damage would still be present though he would begin to recover as per the rules for the poison in question.

Repair Hull Breach

Divinity: Njörð

Speed: Variable action

Range: CR hexes

Duration: Instant

This ceremony is performed on a breach in the hull of a ship the priest is on, repairing SL hull points damage.

Restore

Divinity: Eir

Speed: SL minutes

Range: Touch

Duration: Instant

This ceremony heals the effects of injuries other than points of damage. The effect of SL depends on the nature of the injury being healed. In general SL is the number of weeks the healing time is reduced. SL 1 is sufficient for any strain and will also heal most sprains. Under most circumstances SL 8 will completely heal a torn muscle that has just had the associated damage healed. When healing impairing and crippling injuries the CON roll to get between stages receives a bonus equal to SL (this is the equivalent of the bonus for receiving medical treatment). A character with typical CON would most likely achieve full recovery from an otherwise healed impairing injury with SL 14.

Note: this spell cannot be applied multiple times to the same injury. Successive uses have no effect unless performed by a priest with higher divine relation and using higher SL. In such a case only the *difference* in SL is applied.

Restore Tissue

Divinity: Eir

Speed: SL minutes

Range: Touch

Duration: Instant

This ceremony removes black flesh, stops tissue rot, etc., if SL equals or exceeds the the greater of damage done and HP.

Restore Youth

Divinity: Iðun

Speed: SL minutes

Range: Touch

Duration: CR × DR days

This ceremony lifts the burden of age from the recipient and restores the vigor of youth. At least, the apparent age of the recipient is reduced by SL years. Any attribute loses incurred from aging are suspended for the duration of the ritual.

Return To Hel

Divinity: Hel

Speed: SL rounds

Range: CR hexes

Duration: Instant

Resisted

This ceremony sends the dead to their rightful place, be it Helheim, Nástrandir or somewhere else. This works on any dead, be it a revenant or ghost, though the resistance roll difficulty is increased by the SL of any magic holding the dead in the mortal realm.

Rock To Apple

Divinity: Iðun

Speed: Variable action

Range: Touch

Duration: Instant

This ceremony changes SL rocks into apples.

Shift Snow

Divinity: Ull

Speed: SL rounds

Range: CR hexes

Duration: Instant

This ceremony shifts snow at the direction of the priest. It can be smoothed, packed, loosened, drifted and scattered. The shifting actually happens through the course of performing the ritual with one operation per SL (and thus round). For example, if there is a drift within the ritual's range then scattering the snow in one hex of the drift throughout the range is one action. Drifting snow from generally within the range of the ritual to one hex is likewise one action. Drifting and packing snow to form a more solid path would take 2 SL per hex of path to form.

Skaði's Bow

Divinity: Skaði

Speed: SL rounds

Range: Touch

Duration: SL attacks

This ceremony is worked on a bow giving it the property of shots being aimed as soon as a target is declared. The extent of the aim depends on the DR of the priest performing the ritual. At DR 3 it provides normal aim (1 action), at DR 4 it provides full aim (2 actions) and at DR 5 it provides long aim if one action is spent (2 actions plus 10 SR). DR 6 provides an instant full, long aim (2 actions plus 10 SR). In addition short range is extended CR × 5 feet and medium range is extended CR × 10 feet.

Skaði's Shoes

Divinity: Skaði

Speed: Variable action

Range: Touch

Duration: SL hours

This ceremony allows the recipient to move over snow with a normal movement rate and fatigue cost, and without sinking in to the snow. In addition the recipient gets a bonus of SL to Ski skill score. For example, if the recipient of an SL 10 Skaði's Shoes had Ski 6 and Archery 12 he would be able to use his full Archery 12 while skiing instead of being limited to Archery 6.

Slow Ship

Divinity: Ægir

Speed: SL rounds

Range: CR × 100 hexes

Duration: SL × DR minutes

Target: Marine Vessel

This ceremony reduces the speed of the target vessel by one knot. If $SL^2 \div 10$ equals or exceeds the vessel's tonnage then speed is reduced by CR knots. In neither case is a vessel's speed ever reduced below one knot.

Speak With Dead

Divinity: Óðin

Speed: SL rounds

Range: CR hexes

Duration: CR minutes

seið: SL BMP

This ceremony is used to summon the spirit of someone who is dead to the corpse and force them to answer questions. The corpse must be within the ritual's range and the ritual's SL must overcome the targeted spirit's POW (SL/ POW) for the ritual to succeed. Because the dead have special insight it can usually answer questions whose answer it would not have known when alive. The rule of thumb for determining if the spirit knows the answer to a question is to compare the spirit's POW against the appropriate difficulty score.

Thór's Girdle

Divinity: Thór

Speed: SL rounds

Range: Touch

Duration: SL scaled + DR days

This ceremony can only be worked on someone of the faith and increases the recipient's STR by CR. This increase has no effect on skill aptitude, but it can increase damage and weight allowances.

Thór's Hammer

Divinity: Thór

Speed: SL rounds

Range: Touch

Duration: SL hours

This ceremony is worked on a hammer giving it the property that it does more damage the larger the creature being hit is. If the creature is larger than medium size the rolled damage is increased using the HP multiplier for the target's size. Thus 10 points of damage against a Medium-Large creature becomes 15 points of damage. If the creature has natural armor then the armor points are subtracted *before* the multiplier. If the creature has manufactured armor then it will have no better protection than its normal sized equivalent.

For example, Hauk does 2d10 damage with his battle hammer. If he hits a blue whale with a critical hit doing 25 points of damage then the 21 points of natural armor reduce the blow to 4 points of damage which is then multiplied by 100 for the blue whale

being gargantuan.

However, if Hauk hits a common giant wearing leather armor of giant thickness it will only protect against three points of damage instead of the normal six points of protection. An attack doing 25 points of damage would be reduced to 22—and then tripled for the giant being large.

Thurs Gift

Divinity: Jörð

Speed: SL rounds

Range: Touch

Duration: CR hours

This ceremony can only be worked on someone of the faith and increases the recipient's STR by SL. This increase has no effect on skill aptitude, but it can increase damage and weight allowances.

Turn Against

Divinity: Loki

Speed: Variable action

Range: CR hexes

Duration: DR hours

Resisted

This ceremony is used to turn the target against his friends. The less successful the resistance roll the more direct and immediately the resulting confrontation. With a miss the target will simply scheme but not initiate action. With a failure the target will scheme with, all else being equal, the plans coming to a head after fifteen minutes. A fumble results in action being taken in no less than 2½ minutes, a double fumble in 5 rounds, a triple fumble in 1 round and a quadruple fumble with immediate results.

Týr's Sword

Divinity: Týr

Speed: SL rounds

Range: Touch

Duration: DR hours

Target: one handed sword

This ceremony is performed on a sword giving it the property that it ignores all AP, has a bonus to skill of SL and does an additional CR magical damage.

Ull's Quiver

Divinity: Ull

Speed: Variable action

Range: Touch

Duration: One use

This ceremony is worked on a quiver giving it the property that the next SL arrows drawn from it ignore any armor worn by a target and do additional magical damage equal to DR when shot from a bow. The shot must be taken within one minute of drawing the arrow or the effect loses its potency.

Wrack With Guilt

Divinity: Höð

Speed: SL rounds

Range: CR × DR hexes

Duration: CR hexes

Resisted

This ceremony has the same effect as Suffer Guilt, except for being performed on someone other than the priest.

High Priest Ritual List

These rituals can only be performed by someone with DR 5 and using Ceremony Baldskirkja High Priest (VH) skill and having Lore Baldskirkja (H) at skill score 30 or higher.

Appoint

Divinity: Baldur

Speed: 2 minutes

Range: Touch

Duration: Instant

This ceremony is performed on a weisenmeister and confers the rank of Weisenheimar. It is normally performed as part of a four hour ritual.

Bane Arrow

Divinity: Víðar

Speed: SL hours

Range: Touch

Duration: CR × DR days

This ceremony is performed on an arrow and naming a target for whom it is a bane. When shot at the named target the attack receives a bonus to hit equal to SL. If the attack is successful the arrow will completely ignore normal armor and will ignore SL × 4 points of magical armor. If there is anything else that reduces the damage that effect is likewise reduced by SL. Finally, if it penetrates the defenses (damage is not reduced below zero) then damage is increased by SL. All damage done is considered magical.

Bifröst

Divinity: Heimdall

Speed: SL minutes

Range: CR hexes

Duration: DR minutes

This ceremony taps into the Bifröst bridge and creates a rainbow-shimmering pathway that rises into the air out of sight. The pathway is CR hexes wide and is rooted in the earth within the ceremony's range. Any creature traversing this pathway will end up in the Vígríð plain. It takes a mile of travel to reach the end, but even though the end of the bridge rooted in Miðgarð disappears when the ceremony terminates the pathway itself will last until the last creature leaves. It should be noted that

this is a one-way trip and it is impossible to retrace one's steps.

Bless

Divinity: Baldur, Thór

Speed: 1 action

Range: CR hexes

Duration: SL days

This ceremony is functionally identical to the initiate Bless except that it affects everyone within range and grants them a bonus to all rolls equal to $DR + CR \times 1\%$. Moreover, if a recipient is subject to a curse levied by a priest of Baldskirkja then the curse is lifted (as an exception to the normal rules of curse lifting). However a recipient subject to a curse levied by a high priest of Baldskirkja blocks this ritual from taking effect on that individual.

Bless Quiver

Divinity: Ull

Speed: Variable action

Range: Touch

Duration: One shot

This ceremony is performed on a quiver giving it the property that the next SL arrows drawn from it and shot from a bow within one minute of the drawing ignore all armor, the damage is considered magical, and is increased by $CR + DR$.

Bless Bow

Divinity: Skaði

Speed: Variable action

Range: CR hexes

Duration: SL number of attacks

This ceremony is performed on a bow and has the same effect as the priest Skaði's Bow except that the damage done is considered to be magical.

Bless Hammer

Divinity: Thór

Speed: Variable action

Range: CR hexes

Duration: SL hours

This ceremony is performed on a hammer-class weapon. For example, it can be performed on a carpenter's hammer, a war hammer or a maul. The damage done by the hammer is increased by SL, and if the target is larger than medium size then

damage after natural armor is multiplied by the same multiplier as the creature received for HP.

Bless Spear

Divinity: Óðin

Speed: Variable action

Range: CR hexes

Duration: CR number of attacks

This ceremony is performed on a spear and has the same restrictions and effect as the priest Óðin's Spear except that in addition damage is increased by SL and if thrown range is determined using STR + SL.

Bless Sword

Divinity: Frey

Speed: Variable action

Range: CR hexes

Duration: CR number of attacks

This ceremony is the same as priest Frey's Sword except that if the target is considered to be a giant and in fact strikes the head it will cause a serious wound. This is *in addition* to any serious wound the blow might otherwise cause. Damage done is considered to be magical.

Blindness

Divinity: Höð

Speed: SL Rounds

Range: CR hexes

Duration: Instant

Resisted

This ceremony makes the target blind. Note: this ritual uses the divine touch to alter the target's physiology and this becomes as permanent a change as Heal.

Brisingamen

Divinity: Freyja

Speed: SL rounds

Range: Touch

Duration: CR hours

Target: metal chain necklace

seið: $\frac{1}{4} \times SL BMP$

This ceremony confers a Semblance of the powers of Freyja's necklace Brisngamen on the target. It increases the bearer's CHA by SL, gives a bonus of SL to any attempt by the bearer to seduce and penalizes any attempt to resist seduction by the

bearer by SL. It also boosts the morale of those on the same side as the wearer by SL – hexes between the bearer and the character whose morale is being boosted.

Call Sleipnir

Divinity: Óðin, Loki

Speed: SL rounds

Range: n/a

Duration: SL minutes

This ceremony calls up an eight legged horse whose back can carry the high priest and up to CR of the faithful. It travels as fast as the wind (that is a Mv 100 wind) at the direction of the high priest and flies up to $DR \times CR \times 100$ feet in the air.

Create Maelstrom

Divinity: Ran

Speed: SL minutes

Range: $SL \times CR$ hexes

Duration: $CR + DR$ minutes

Target: region of water

Area: SL hex diameter

This ceremony creates a maelstrom in the targeted area having capacity to sink ships. The attraction to it is a current of SL knots, less one knot per diameter removed from the maelstrom. Any ship in the maelstrom takes ship damage for an adjSTR equal to SL.

Create Pandemonium

Divinity: Loki

Speed: SL rounds

Range: $CR \times DR$ hexes

Duration: $CR \times DR$ minutes

This ceremony is used to make those around the priest fight one another. At the end of each round anyone not involved in the general melee must succeed in a WIL / WIL + SL resistance roll to avoid joining in and those involved must succeed in WIL / WIL + SL resistance rolls to disengage. The effective SL is increased by the Chaos alignment score of the individual attempting to resist the effect of this ritual. Similarly anyone possessing the Evil alignment traits of Wrath or Sadism work against an effective SL of 5 more for each trait.

Curse

Divinity: Óðin, Freyja

Speed: SL minutes

Range: CR hexes

Duration: SL^2 days

This ceremony curses the recipient. The form the curse takes is specified when it is made. This ceremony is functionally identical to the priest Curse ritual except that dooms and geases use a SL + CR as difficulty and jinxes incur $DR + CR \times 1\%$ penalty.

Deadly Dart

Divinity: Höð

Speed: Variable action

Range: Touch

Duration: CR rounds

This ceremony is performed on any object having the approximate shape of an arrow, dart, javelin or spear and allows it to be used to make a ranged attack within the duration of the ritual. The improvised missile multiplies the wielder's STR by $SL \div 10$ for determining adjSTR. Further, if the attack strikes and damage is not reduced below zero then a poison is introduced having potency of SL and lightning speed (instant for DR 6). The poison is lethal if $LOE \geq 1$ taking $6 - LOE$ rounds.

Declare Heretic

Divinity: Baldur

Speed: 20 minutes

Range: n/a

Duration: Permanent

This ceremony breaks the connection between the recipient and the divine, but not only does it cast the recipient out of the religion it delivers divine retribution. The recipient need not be present and in fact rarely is. Divine retribution normally takes the form of a Curse having an effective SL equal to 20 plus the SL of this ritual.

Earth Breath

Divinity: Jörð

Speed: 15 minutes

Range: CR hexes

Duration: SL days

This ceremony affects up to SL targets. While under the power of this ritual their presence does not in

and of itself despoil the pristine natural state of places they visit. For example, this allows humans to go into a pristine area and not spoil its abundance as a gather source for elves.

Earth Forge

Divinity: Völund

Speed: SL minutes

Range: CR hexes

Duration: SL² hours

This ceremony is performed on virgin ground and lifts a mound up to $DR + CR$ feet in height having a radius of up to CR hexes. There will be up to CR number of access points to the heat which will burn at up to fire intensity $DR + CR + 10$ for the duration of the ritual. Because of the virgin ground requirement this ritual cannot be performed in the same place twice, nor will it work in a plowed field or other despoiled ground. As a rule of thumb it takes nine years of lying fallow for ground to be considered virgin again.

Excommunicate

Divinity: Baldur

Speed: 15 minutes

Range: n/a

Duration: Instant

This ceremony breaks the connection between the recipient and the divine, casting the recipient out of the religion. The recipient need not be present, and in fact rarely is. This ceremony is always performed at SL 15 and is usually part of a day long ritual involving eight additional priests.

Feather Cloak

Divinity: Freyja

Speed: SL rounds

Range: CR hexes

Duration: SL hours

This ceremony cloaks the target in a cloak of feathers and gives him the power of flight having Mv equal to $CR \times DR$.

Gjallar Horn

Divinity: Heimdall

Speed: SL rounds

Range: $CR \times DR \times 100$ feet

Duration: CR minutes

This ceremony strikes fear in the hearts of enemies and boosts the morale of allies. When sounded all enemies within range must make an immediate morale check with a difficulty of $SL \times 5$. Any subsequent morale checks receive a bonus of SL if allies or a penalty of SL if enemies.

Gleipnir

Divinity: Völund

Speed: SL rounds

Range: Touch

Duration: SL minutes

This ceremony binds the target with invisible and unbreakable bonds.

Golden Apple

Divinity: Iðun

Speed: SL minutes

Range: Touch

Duration: Instant

This ceremony is performed on an apple, imbuing it with the essence of the golden apples kept by Iðun. Eating the apple reduces age by SL years. If the apple is shared or only partially eaten then the SL is prorated for the amount consumed. Mortals who have tasted the flesh of a golden apple once gain no benefit from a second tasting.

Gullinbursti

Divinity: Frey

Speed: SL rounds

Range: Self

Duration: SL hours

This ceremony creates a mount for the high priest that lasts until the ceremony ends or he dismounts. While mounted the priest appears to be astride a large boar made of gold whose bristle mane glows sufficient to illuminate everything within SL hexes to at least IP 0. The high priest can move across land with Mv equal to $SL \times DR$, through the air with Mv equal to $SL \times CR$ and through water with Mv equal to SL. While astride his mount the high

priest is provided with air no matter how high he goes or how deep into the watery depths he plunges.

Gungnir

Divinity: Óðin

Speed: Variable action

Range: Self

Duration: One throw

This ceremony creates a javelin out of magic in the high priest's dominant hand. It can be thrown as far as the high priest can see and will always strike its mark. There is still a roll to hit to determine the level of success with the chance being 100% + SL. Damage done by this javelin is considered magical, increased by CR and ignores *all* protection.

Helskór

Divinity: Hel

Speed: SL minutes

Range: Touch

Duration: SL hours

Target: Priest

Manifestation: heavy, low-topped boots

This ceremony transports the willing target into the spirit world—specifically the base plane of the Outer Realm. The target has a minimum effective Lore Spirit Rank of CR for purposes of movement and can gain passage into either Helheim or Valhöll simply by asking politely at the gate. While free to roam the target must return before the ceremony ends or be sent to forever unable to return to the mortal realm.

Hliðskjálf

Divinity: Óðin

Speed: SL hours

Range: Touch

Duration: SL minutes

Target: chair

Manifestation: appearance of glittering gold

This ceremony is performed on a chair giving it the property that whoever sits in it can cast their gaze through the nine worlds. It takes one minute to shift the view from one world to the next and another minute to enter a plane within that world. For example, it would take three minutes to switch the view to Víðbláin (one for Ásgarð, one for Gimlé,

one for Víðbláin). The view point itself can be moved at up to CR × DR × 20 hexes per round.

Hringhorni

Divinity: Baldur

Speed: SL rounds

Range: Touch

Duration: CR weeks

Target: ship (at least 5 tons per SL)

This ceremony is performed on a ship increasing its cargo capacity by SL tons, though the ship must be at least 5 tons per SL.

Interpret Prophecy

Divinity: Saga

Speed: SL minutes

Range: Self

Duration: Instant

This ceremony is used by the high priest to interpret a prophecy known to him. The interpretation provided by the referee should have detail and accuracy appropriate for SL and the obliqueness of the prophecy in question.

Lævateinn

Divinity: Völund

Speed: SL hours

Range: Touch

Duration: CR weeks

Target: one handed sword

This ceremony is performed on a one handed sword and naming a target for whom it is a bane. When wielded against the named target the attack receives a bonus to SR of SL reduced as for diminishing return and to hit equal to SL. If the attack is successful the sword will ignore up to SL points of armor (magical armor or otherwise). Finally, if it penetrates the defenses (damage is not reduced below zero) then damage is increased by SL points. All damage is considered magical. Each attack reduces SL by 1 and when SL reaches zero the ceremony terminates.

Lower Tide

Divinity: Nanna

Speed: SL minutes

Range: CR × DR hexes

Duration: SL hours

This ceremony lowers the tide from its natural level by up to CR + DR feet uniformly along the coast to the extent of range.

Make Fallow

Divinity: Jörð

Speed: SL hours

Range: Touch

Duration: Instant

Target: Region

Area: SL hexes

This ceremony is performed on a field and removes all taint of human contact. Furrows smooth out, crops disappear, wild grass grows and brambles appear. A field becomes a meadow, an orchard becomes woods and so on. The high priest can lead priests in this ritual if they know their part with each contributing hexes made fallow not to exceed their contributed SL nor that of the high priest. Only the high priest's SL counts for time to perform. The purity of the land is restored sufficient to count as a Normal gather Nature source. Note that despoilation of land restored through this spell is an affront to Jörð and will incur her displeasure. This may manifest in various ways, such as not answering to any invocation or even applying a curse.

Megingjörð

Divinity: Jörð

Speed: SL rounds

Range: CR hexes

Duration: CR hours

Manifestation: girdle

This ceremony increases the target's STR by SL for CR hours.

Mimir's Well

Divinity: Óðin

Speed: SL minutes

Range: Touch

Duration: CR hours

This ceremony grants the recipient extraordinary powers of recollection such that SL is added to the

character's memory limit and is a bonus to any Memory skill roll made. To learn or use this ceremony requires Lore Baldskirkja Óðin at 24 or more.

Mjöllnir

Divinity: Thór

Speed: SL rounds

Range: Self

Duration: DR minutes

This ceremony creates a hammer out of magic in the high priest's dominant hand. The high priest's STR for purposes of wielding the hammer is increased by SL. The hammer can be wielded using the One-handed Hammer skill, or thrown using the Throw Hammer skill. When thrown it returns to the high priest's hand in the following SR. The damage multiplier is equal to the high priest's CR. If a creature hit with this hammer is larger than medium size any damage after natural armor is multiplied by the same multiplier as the creature received for HP.

Naglfar

Divinity: Hel

Speed: SL hours

Range: CR + DR hexes

Duration: SL days

seið: ½ SL BMP

This ceremony is performed on a collection of toenail and fingernail clippings, creating a seaworthy vessel out of them with a capacity of one person per complete set of clippings used, about three feet per person. Basic equipment, such as oars, sails and rope are included. The ship has the attributes of a longship of the relevant size.

Protect Crop

Divinity: Sif

Speed: SL hours

Range: CR × DR miles

Duration: one season

This ceremony protects all crops within range and planted during the performance of the ritual from pestilence, hail, cold and other natural influences. Each such distinct incident that is warded off reduces SL by one.

Protect Village

Divinity: Sjöf

Speed: 30 minutes

Range: CR × DR hexes

Duration: SL days

This ceremony is used to protect up to SL buildings from harm, and by extension their occupants. For a spirit to enter a protected building its SPI must exceed SL. Similarly physical entrance can only be forced if STR exceeds $SL \times CR$. If assailed with weapons the buildings have an effective AP equal to $SL \times CR$. A large building, particularly if it is rambling, may count as two or more buildings for purposes of SL. Similarly a rambling building, particularly if it is large, may count as two or more buildings for purposes of SL. This determination is up to the referee.

Raise Tide

Divinity: Nanna

Speed: SL minutes

Range: CR × DR hexes

Duration: SL hours

This ceremony raises the tide from its natural level by up to $CR + DR$ feet uniformly along the coast to the extent of range.

Regenerate

Divinity: Eir

Speed: SL rounds

Range: Touch

Duration: CR hours

This ceremony heals SL damage per minute.

Restore Sight

Divinity: Eir

Speed: SL minutes

Range: Touch

Duration: SL hours

This ceremony restores sight to a target who lost sight.

Resurrect

Divinity: Thór, Baldur

Speed: SL minutes

Range: Touch

Duration: Instant

This ceremony is used on a corpse to bring it back to life. Anything missing from the corpse will be missing from the resurrected body and the state becomes the permanent natural state. For example, if a bone is broken then it is broken permanently and cannot be healed. If a finger is missing it will be missing permanently and cannot be regenerated. For the ritual to succeed the number of hours the corpse has been dead cannot exceed SL.

Sacrifice

Divinity: Óðin

Speed: 5 minutes

Range: spear

Duration: Instant

seið: $SL \times 5$ BMP

This ceremony is used to sacrifice a live, sentient creature and give its soul to Óðin. The ritual begins with a blessing on the high priest's spear and concludes with him piercing the body of the sacrifice. The ritual is successful if $SL \times WIL$ overcomes the target's WIL. The high priest's effective DR is increased by one-fifth, rounded down, the sacrifice's POW for a number of hours equal to SL. In addition the high priest gains a number of "free" FP equal to the sacrifice's POW. Any free FP not used dissipate with the boost to DR.

Safe Return

Divinity: Frigg

Speed: SL rounds

Range: CR hexes

Duration: Indefinite

This ceremony is used to keep the target in Frigg's safe keeping while away from home. The net effect is to avoid disaster up to SL times. Disaster is as determined by the referee and is localized to the target. For example, it will not prevent a shipwreck though it will help ensure the target lives through one. A lethal blow will miraculously be reduced. If taken captive an opportunity to escape will appear. A hydra will preferentially attack others around the target.

Select

Divinity:

Speed: 1 minute

Range: Touch

Duration: Instant

This ceremony is performed on an elevated priest and confers on him the rank of weisenmeister. It is normally performed as part of a one hour ritual.

Send To Hel

Divinity: Hel

Speed: SL rounds

Range: Touch

Duration: Instant

seið: SL BMP

Resisted

This ceremony is used to send a live, sentient creature to Hel. It does not slay the target, but if he has any taint of sin then Hel will not and cannot let him leave. If the target is a terrible sinner then Hel will not allow him to stay in Helheim, but send him on to Nástrandir.

Skíðblaðnir

Divinity: Frey

Speed: 1 hour

Range: Touch

Duration: SL² hours

This ceremony is used to turn a piece of cloth into a ship able to carry the high priest and CR × DR additional men. While the high priest is on board it always has a favorable wind. It can also fly, though each hour of flight reduces its duration by one day. It has a maximum altitude of CR × DR × 100 feet.

Skofnung Stone

Divinity: Eir

Speed: 15 minutes

Range: Touch

Duration: Instant

Target: wound

Manifestation: stone to rub against wound

This ceremony removes any non-healing property the wound it is performed on may have if SL is equal to or greater than the greater of serious wound level and damage in the wound.

Summon Thurs

Divinity: Jörð

Speed: SL rounds

Range: CR hexes

Duration: DR × CR rounds

This ceremony calls a thurs (a type of earth elemental) from the ground having STR equal to SL² with CON, END, WIL and HP to match. DEX, AGI, WIT, Brawl and Dodge equal the high priest's Ceremony skill level. The earth elemental has natural armor equal to SL. Thurs are simple minded and best suited for simple tasks.

Summon Undine

Divinity: Ægir, Ran

Speed: SL rounds

Range: CR hexes

Duration: DR × CR rounds

This ceremony calls an undine (a type of water elemental) from the depths of the nearest large body of water (from which the undine cannot move farther than SL hexes). An undine has STR equal to $(SL^2 + SL) \div 2$ with CON, END, DEX, AGI, WIL, HP and Dodge to match. WIT and Brawl are equal to the high priest's Ceremony skill level. The undine cause a whirlpool anywhere within CR hexes having the effect of reducing the level of success in any Swim skill roll by DR.

Summon Valkyrie

Divinity: Freyja, Óðin

Speed: SL rounds

Range: CR hexes

Duration: DR × CR rounds

This ceremony calls a valkyrie from Valhöll to fight on behalf of the high priest. The stronger the summoning the greater the valkyrie's presence in Miðgarð. The valkyrie fights with a long sword using a STR of 10 + SL and skill score 30 + 2 × SL. Her Mv is equal to 8 + SL. The valkyrie wears shining chainmail having AP equal to 8 + ½ × SL. She will have an effective HP equal to 10 + 2 × SL.

The valkyrie does not take orders or even suggestions from the high priest. She will fight his enemies who are in the immediate vicinity in a manner that suits her valor and pride. If there is no fighting to be done she will leave immediately.

If it is significant the valkyrie can be assumed to have all attributes equal to STR (that is, 10 + SL). She is immune to disease and poison and can see without penalty regardless of how much or little illumination there is.

Týr's Blessing

Divinity: Týr

Speed: Variable action

Range: CR hexes

Duration: SL hours

This ceremony is used to bless a member of the faith and has several effects. First, it gives a bonus to any one-handed sword skill roll equal to CR + DR. Second, damage done by any one-handed sword is considered to be magical. Third, the parry value of any one-handed sword is increased by CR + DR.

Týr's Wound

Divinity: Eir, Týr

Speed: SL rounds

Range: Touch

Duration: SL² minutes

This ceremony allows the recipient to ignore a number of serious wounds or equivalents equal to CR.

Týrfing

Divinity: Týr

Speed: Variable rounds

Range: Self

Duration: DR minutes

This ceremony creates a long sword in the hand of the high priest that lasts until he either lets go of it or the ceremony ends. The sword has the property that it ignores all AP, boosts SR by SL adjusted for diminishing return, has a bonus to skill of SL, does an extra CR damage, and all damage done is considered magical.

Unsinkable

Divinity: Njörð

Speed: SL hours

Range: Touch

Duration: SL days

This ceremony prevents the ship it is performed on from sinking no matter how much damage the ship takes. The ship may become water-logged and low

in the water, but no deck will be flooded.

Winter's Breath

Divinity: Ull

Speed: Variable rounds

Range: CR hexes

Duration: CR rounds

This ceremony blows a frigid winter wind in a 60° cone from the high priest using his hex facing as the direction. Everything within this cone takes cold damage for an adjSTR of $SL \times 10$ for each round they are inside it. For an action the high priest can target an individual who takes an additional adjSTR of $SL \times 10$ in ice damage if the high priest succeeds in a Target skill roll.

Yggdrasill

Divinity: Óðin

Speed: SL minutes

Range: CR hexes

Duration: Instant

Target: Priest

Area: SL in number

Manifestation: branch tendrils appear as if out of mist and curl around targets

This ceremony transports the targets to one of the nine worlds. The high priest chooses the destination when he performs the ceremony.

DRUIDS

Although not a religion in the traditional sense of an organized church with congregations, druidism is comprised of individuals who share a common faith and worship divinity. Moreover there is a hierarchy, however loose-knit it may be. Druids believe in the holy sanctity of the Earth and revere Her and the other forces of nature.

This reverence results in divine pleasure and the druids have the ability to perform rituals just as with other, more traditional, religions. There are different aspects of nature and a druid must dedicate himself to a particular aspect. Although he may call on other aspects it will be with the correspondingly lower DR.

Despite lacking a central organization there are accepted rankings among druids. Someone who aspires to be a druid but has not been accepted into an order is known as an “aspirant.” It is hard work to convince a druid to provide the teachings and many would-be druids remain aspirants for years.

To become an initiate requires a druid to perform the initiation ceremony. There are three circles of initiation (outer, middle and inner; sometimes called third, second and first) which correspond to DR 1 through 3. A druid is DR 4 and an archdruid is DR 5.

The forces of nature that can be dedicated to are: storm [lightning, wind], earth [plant, animal], death [sacrifices, spirits]. Storms are Chaotic aligned [Disorder, Impatient, Vengeful], earth is Natural aligned [Pristine, Fatalistic, Rough] and Death is Evil aligned [Arrogant, Sadistic, Wrathful].

As with other religions, Druidism requires ritual

purity to perform the rituals. This ritual purity is not just personal but geographic and has the effect of adjusting the effective Rank and Divine Relation of the druid performing the ritual. Living in a town affects the personal purity of a druid and incurs a penalty of 1. It is up to the referee to determine when staying in a town has turned into living there, but it is affected by factors such as the amount of time spent within the town, the amount of time spent outside, the practice of crafts, the handling of money and so on. Similarly what constitutes a town is determined by the referee and even living in a village can incur the penalty of 1 depending on life style. Living in a city incurs a penalty of 2.

As towns and cities are well removed from the natural forces invoked by a druid, being in that locale incurs a penalty of 1 and 2, respectively. Thus a druid who has taken to living in a city and is currently there has a ritual purity penalty of 4. Personal purity can be restored by living in the wilderness, wilderness being defined as an expanse of land no less than a hundred miles across in any direction where no home is built, no field is plowed, no road cuts through it and in general there is no influence or sign of civilization. In such a region the druid receives a bonus of 1 to purity. If the region is utterly pristine and undespoiled the druid receives a bonus of 2. It takes one year of roughing it in wilderness to restore a penalty of 1 and it takes four years of roughing it in the wilderness to reduce a penalty of 2 to a penalty of 1. Thus divine relation and Rank can vary from their stated values relative to a druidic force by -4 to +2.

Rituals

There are three druidic forces: Death, Earth and Storm. A ritual belongs to one of the three forces or

Druid Rankings				
<i>Position</i>	<i>Standing</i>	<i>DR</i>	<i>Lore</i>	<i>Ceremony</i>
Aspirant	Layman	0	Druid - Outer (A)	Druid - Outer (A)
Initiate Third Circle	Acolyte	1	Druid - Outer (A) [12]	Druid - Outer (A) [6]
Initiate Second Circle	Initiate	2	Druid - Outer (A) [24]	Druid - Outer (A) [12]
Initiate First Circle	Minor Priest	3	Druid - Inner (H) [12]	Druid - Inner (H) [6]
Druid	Priest	4	Druid - Inner (H) [24]	Druid - Inner (H) [12]
Archdruid	High Priest	5	Druid - Higher (VH) [12]	Druid - Higher (VH) [6]
Great Druid	Über Priest	6	Druid - Higher (VH) [24]	Druid - Higher (VH) [12]

to Nature itself. Nature is unaligned and common to all druids. Alignment modifies Rank per the normal divine magic rules.

Spell Attributes

Druidic ceremonies have the same attributes as any other divine magic. If a ceremony target is listed as a “normal animal” then it can be performed on any non-magical creature that is non-sentient or quasi-sentient. The ceremony has no effect on sentient, mindless or magical creatures. When performed on (non-magical) semi-sentient creatures it is resisted by WIL + WIT.

Initiate Ceremonies

These are all Rank 2 ceremonies that can be performed using Ceremony Druid - Outer. With only three exceptions they require Divine Relation of 1 or more to have any effect.

Animal Friendship*

Force: Earth

Speed: Variable Rounds

Range: DR hexes

Duration: CR × DR weeks

Target: Natural Animal

Resisted

This ceremony is used to charm the target into being the initiate’s pet. The initiate cannot maintain more than DR² pets—attempting to charm any more will automatically fail. A pet can be dismissed by the initiate at any time, though doing so takes one minute.

Each pet can be taught one trick per point of WIT. Such tricks must be simple in nature, such as you would teach a dog. However, they can build on one another. For example, the pet could be taught to “fetch”—that is, bring back the indicated item or object—and also taught to distinguish objects belonging to the druid (by smell). These could then be combined to “bring me my slippers” from the pile of slippers in a corner. Each such trick takes one week (at two hours a day) to train.

If the ceremony is performed on an animal already charmed by the initiate then the new duration takes effect and all tricks already taught the animal are retained.

An animal once affected by this ceremony will

continue to remember the initiate fondly, though if the ceremony has expired it will not remember any tricks it had been taught, nor will it obey the initiate.

Call Animal

Force: Earth

Speed:

Range:

Duration:

This ceremony

Detect Snares & Pits* (Earth Sense?)

Force: Earth

Speed: Variable Actions

Range: Self

Duration: SL minutes

Target: Self

This ceremony alerts the initiate to the presence of pit falls and the various snares used by hunters and trappers, or simply set placed in a natural setting (e.g., embedded in a tree). The range of this sensitivity is CR hexes. A concealed snare or pit fall is only revealed if the initiates DR equals or exceeds the level of success used in concealing it. For example, to conceal a snare from a high priest (DR 5) would require a quadruple critical.

Entangle*

Force: Earth

Speed: Variable Action

Range: CR × DR hexes

Duration: CR minutes

Target: Region

Area: CR × DR hexes

This ceremony causes all vegetation in the affected area to twist around, entwine and generally constrain and restrain all creatures, excepting those designated by the initiate. Any creature in, or who moves into, the affected area must make a STR resistance roll against SL × DR. If successful then the creature is able to move with an effective movement rate found on the following table:

<i>Success</i>	<i>Result</i>
Critical ²	Mv
Critical	Mv × $\frac{3}{4}$
Special	Mv × $\frac{1}{2}$
Normal	Mv × $\frac{1}{4}$
Miss	Mv 1 if normal Mv is greater than 10

Failure no movement possible

Færie Fire*

Force: Storm

Speed: Variable action

Range: CR × DR hexes

Duration: SL rounds

Target: Creature

Area: CR + DR Size

Resisted?

This ceremony causes the target to be limned by a soft green færie light. The færie light is easily overpowered by firelight or sunlight, but survives in moonlight or starlight. The net effect is to give a bonus of 6 to hit if there is no fire or sun light, or such light's IP is no more than 0.

Invisibility to Animals* (Pass Unnoticed?)

Force: Earth

Speed: Variable action

Range: Touch

Duration: SL minutes

This ceremony makes the target completely undetectable by animals.

Green Thumb

Force: Earth

Speed:

Range:

Duration:

This ceremony is

Locate Animals*

Force: Earth

Speed:

Range: Self

Duration: DR rounds

This ceremony is used to locate animals. For each round the ceremony is in effect the initiate can face in a direction and concentrate on a particular natural animal. At the end of an uninterrupted round the initiate has the approximate position of all creatures of the specified type that are in the front facing and no more than $SL \times 2$ hexes distant. Note, this ceremony only reveals the presence of creatures not more than DR feet above the canopy of trees and no more than DR feet into the ground. The path of detection is blocked by any unnatural barrier, such as a paved road or a stone wall.

Pass Without Trace*

Force: Earth

Speed: SL rounds

Range: Touch

Duration: SL × DR minutes

This ceremony removes traces of the target's passing, effectively lowering the level of success of any tracking roll by the greater of CR and DR. However, there is a lingering aura of magic around the target and adjacent hexes that lingers for SL minutes after his passing.

Purify Water

Force: Earth?

Speed: Variable action

Range:

Duration: Instant

This ceremony purifies SL pints of water. It will remove any mundane pollution, such as chemicals, minerals or bacteria that give the water bad taste or make it dangerous to drink. The resulting water is crystal clear and potable. Unnatural pollutants not having an SL greater than DR are also removed.

Magic Staff

Force: variable

Speed: Variable action

Range: Touch

Duration: CR × DR rounds

Target: Oak or yew staff

This ceremony turns the initiates oak staff into a magic weapon having an effect depending on the form of nature the druid is dedicated to. To learn a ritual for a different form of nature requires specific knowledge and study. An earth-aligned magic staff adds SL to damage for determining knockback, a death-aligned magic staff does an additional adjSTR for SL (not included in rolls for extra damage), and a storm-aligned magic staff has a bonus to hit equal to SL. Normally only the druid who created the magic staff can wield it, to take over another druid's magic staff requires a roll against the lesser of Meditation and Druidism with a difficulty equal to SL. A normal success is sufficient if the staff is of the same alignment as the druid, otherwise a special success is required. On a failure the druid takes stun damage for adjSTR equal to SL, and each level of fumble does crush damage (ignoring armor or magi-

cal protection) for adjSTR equal to SL.

Speak With Animals

Force: Earth

Speed: SL rounds

Range: Self

Duration: CR + DR minutes

Target: Self

This ceremony allows the initiate to communicate with natural animals of a type specified when the ritual is performed. The communication is understood by the initiate as spoken language in his native tongue while for animals within SL + CR + DR hexes the words spoken by the initiate are transformed into an understanding.

Replenish Poison

Force: Earth? Death?

Speed:

Range:

Duration

This ceremony replenishes the targeted animal's natural poison supply by up to CR doses if SL is sufficient to affect the target's size.

Skin of Bark

Force: Earth

Speed: Variable action

Range: DR hexes

Duration: SL minutes

Target: Creature

Area: CR + DR size

This ceremony transforms the target's skin into bark having AP equal to DR, less the number of hexes distant. Target has increased buoyancy giving a net bonus to swim equal to DR. Note: this replaces the target's skin so any AP the target would normally have from skin are lost for the duration of this ceremony.

Skin of Rock

Force: Earth

Speed: Variable action

Range: DR hexes

Duration: SL minutes

Target: Creature

Area: CR + DR size

This ceremony transforms the target's skin into stone having AP equal to DR + CR, less the twice

number of hexes distant. Target has reduced buoyancy giving a net penalty to swim equal to DR. Note: this replaces the target's skin so any AP the target would normally have from skin are lost for the duration of this ceremony.

Feign Death

Force: Death

Speed: SL rounds

Range: CR hexes

Duration: SL × DR minutes

This ceremony gives an entire semblance of death to the target. During this time the target may be sensible, but is unable to move or act. The target still requires air, but does not breathe so there is no rise or fall of chest and no sussuration.

Priest Rituals

These are all Rank 2 ceremonies that can be performed using Ceremony Druid - Inner if the character has DR 3 or greater.

Elect Archdruid

Force: Nature

Speed:

Range:

Duration:

This ceremony requires nine priests of DR 4 or greater to perform and is used to transform a druid ranked priest into an archdruid. All priests and the subject of the ritual must be of the same dedication.

Initiate

Force: Nature

Speed:

Range:

Duration:

This ceremony is used to initiate a layman who meets the requirements to the outer circle, middle or inner circle. It can be performed by a single priest at the outer circle, but requires two priests for the middle circle and three priests for the inner circle. All priests and the subject of the ritual must be of the same dedication.

Lightning

Force: Storm

Speed: Variable action

Range: CR × DR × 10 hexes

Duration: Instant

This ceremony is used to hurl a bolt of lightning with Target skill to hit. The lightning can fork so as to hit up to CR targets, though doing so reduces the damage. Each “fork” does damage for an adjSTR of $SL \times DR$ so if a druid with DR 3 and CR 3 throws a single, unforked, bolt of lightning having SL 10 at a single target it will do 6d10 energy damage to that target. If “one fork” is separated and used against a second target then the primary target takes 4d10 energy damage and the secondary target takes 2d10 energy damage.

Earth Swallow

Force: Earth

Speed: Variable action

Range: CR \times DR hexes

Duration: DR actions

This ceremony is used to cause the earth to gape open and attempt to swallow the target. The swallowing process grinds the target between rocks doing crush damage for an adjSTR of $SL \times DR \times CR$ each action that affects the target. To escape the effect the target must elude or escape the attack and be airborne. On being cast there is an immediate grapple attack having an effective skill score equal to $DR \times 10$ and doing Grapple damage for adjSTR of $SL \times CR \times DR$. At the end of each action thereafter the swallow damage is done automatically. If the target eluded the initial grapple but remains on the ground then at the end of each action there is another Grapple attempt. Note: being airborne is a requirement, trying to climb a tree will result in it throwing the target towards the mouth on the ground as part of the Grapple attempt.

Collapse Tunnel

Force: Earth

Speed: Variable action

Range: DR hexes

Duration: Instant

Target: region

Area: adjSL hexes

This ceremony is used to collapse a tunnel with each “story” of height counting as an additional hex for each hex. For example, if collapsing a region of a cave where the ceiling is 20 feet high then SL 10 will only affect two hexes instead of the usual four.

However, there may be secondary collapses caused by the one triggered by this spell. Note, it takes one action for the affected area to collapse; any creature therein will take crush damage for adjSTR of ceiling height in feet times DR and will be trapped as for grapple damage of adjSTR equal to DR times ten.

Make Druid

Force: Nature

Speed:

Range:

Duration:

This ceremony requires five priests of DR 4 or greater to perform and is used to transform an inner circle initiate to a druid. All priests and the subject of the ritual must be of the same dedication.

Sever Spirit

Force: Death

Speed: Variable action

Range: DR hexes

Duration: Instant

Target: creature

This ceremony severs the target’s spirit from his body immediately if SL times DR (less the number of hexes to the target) overcomes the target’s WIL + POW. On a failure there is no effect, but on a miss the target is disoriented for one round having a penalty to actions equal to SL. On a normal success the disorientation lasts until the end of the round in which the subsequent action is complete (that is to say, the round in which the ritual is performed unless it takes effect in SR 3 or later, in which case the end of the following round). The spirit then separates at the rate of 1 POW per round. On a special success the spirit separates at the rate of 1 POW per action and on a critical success the spirit separates at the rate of POW equal to level of critical each strike rank (from SR 11 to SR 0, inclusive). The target is considered dead when the spirit has completely separated from the body. This separation happens so quickly that the spirit lingers in whatever plane this occurred in, failing to proceed to its proper afterlife.

Death Chase

Force: Death

Speed: SL rounds

Range: CR × DR hexes

Duration: CR × DR minutes

Target: Creature

Area: single

This ceremony to be successful it must be performed at higher SL. If successful the previous Great Druid is demoted to archdruid status.

This ceremony calls SL animals into a death chase after the target. Each normal animal of at least Small size (animals that swarm are adjudged in terms of size and number by the collective swarm) that is within CR + DR hexes of the target is called into the chase until SL animals have joined it. In the event that too many animals would be called select those nearer with ties going to the more dangerous animal. The animals called into the chase have an effective non-magical AP equal to CR + DR against any and all attacks in addition to whatever other protection they may have. Further, they have a bonus to attack equal to CR + DR. The creatures will act with as much cunning as their sentience and WIT allows them. It doesn't matter if the animal were previously trained by and loyal to the target—the animal is filled with a special purpose and imperative that overrides all else. If an animal is slain than another will take its place so that there are always SL animals chasing the target.

High Priest Rituals

These are all Rank 2 ceremonies that can be performed using Ceremony Druid - Higher if the character has DR 5 or greater.

Resurrect

Force: Death

Speed:

Range:

Duration:

Resisted

This ceremony is

Select Great Druid

Force: Nature

Speed:

Range:

Duration:

This ceremony requires three druid ranked priests of each dedication for a total of nine. It is performed on a single archdruid ranked high priest, elevating him to great druid status. There can only be one Great Druid—if one already exists then for

THE CHURCH

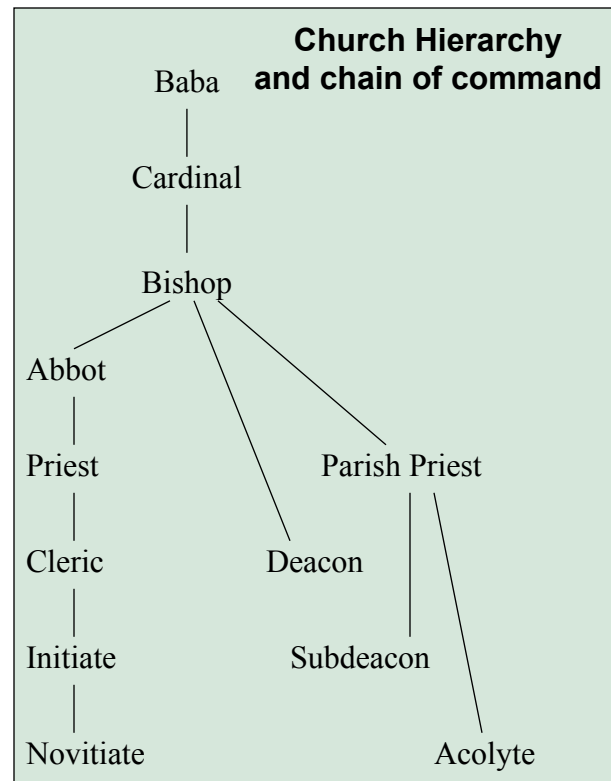
While bearing a certain resemblance to real religions this is a fantasy idea of religion and should not be taken too seriously.

The Church is a single entity with representation virtually everywhere. In fact, the entire land is divided up into parishes, each of which is the responsibility of a priest.

While there may be other gods the Church believes theirs to be the supreme being, god of the gods. Other gods may be assigned lesser roles in the divine hierarchy or even identified as demons. Beneath the supreme being there are three hierarchies: the highest is made up of seraphim, cherubim and ophanim. The second is made up of hashmallim, virtues and powers. The third is made up of principalities, archangels and angels. As the highest ranking divine power to take a visible role in worldly affairs the relative importance of archangels is often overestimated. The best known archangels include Michael, Raphael, Gabriel and Uriel. Lucifer is a fallen archangel who took a third of the heavenly host with him.

At the opposite end is the infernal hierarchy which is headed by a fallen seraphim, Lucifer.

The Church's earthly hierarchy is headed by the Baba, the Church's god's emissary on Earth. His position is for life with a new Baba being elected by a $\frac{2}{3}$ vote of the cardinals. Theoretically anyone can be elected Baba but in practice only bishops are



chosen. The cardinals are those bishops whose diocese lie closest to the Holy City, or who have title to a church in or near the Holy City. In practice not all cardinals actually reside in or near the Holy City. There are thirteen cardinals.

Bishops are the regional leaders of the Church, each responsible for a diocese. A diocese can be a city or a province. Particularly important diocese are known as archdiocese and are overseen by an arch bishop. A bishop is addressed as *right reverend* or as *lord*.

Ranks				
<i>Position</i>	<i>Standing</i>	<i>DR</i>	<i>Lore</i>	<i>Ceremony</i>
Baba	High Priest	5	Church High Priest (VH)	Church High Priest (VH)
Cardinal	High Priest	5	Church High Priest (VH)	Church High Priest (VH)
Bishop	Priest	4	Church Priest (H)	Church Priest (H)
Parish Priest	Priest	4	Church Priest (H)	Church Priest (H)
Deacon	Minor Priest	3	Church Initiate (A)	Church Initiate (A)
Subdeacon	Initiate	2	Church Initiate (A)	Church Initiate (A)
Acolyte	Acolyte	1	Church Layman (A)	Church Layman (A)
Layman	Layman	0	Church Layman (A)	Church Layman (A)
Abbot	Priest	4	Church Priest (H)	Church Priest (H)
Priest	Priest	4	Church Priest (H)	Church Priest (H)
Cleric	Minor Priest	3	Church Initiate (A)	Church Initiate (A)
Initiate	Initiate	2	Church Initiate (A)	Church Initiate (A)

Priests are ordained ministers who serve a particular congregation or belong to some order. A priest is addressed as *father* or *reverend*. A priest serving a congregation will be responsible for the church where they meet and usually lives on the premises. The regional extent of his responsibility is known as a parish. Any priest of a parish can be, at his bishop's request, granted the honorary title of *monsignor*.

Deacons assist a parish priest in his duties, but despite being out ranked by him answer to the bishop. A deacon is addressed as *reverend minister*.

Subdeacons likewise assist a parish priest in his duties, but unlike the deacons they answer directly to the priest. Subdeacons are the lowest of the major orders and are addressed as *minister*.

Acolytes are non-ordained members of a congregation who assist the priest in the conduct of the service and upkeep of the church. There are four minor orders of acolytes: porters, exorcists, lectors and acolytes. Despite the exciting name of the exorcist order they merely assist in baptism with exorcism of demons reserved for priests. Although theoretically the minor orders are progressed through in order the only strict requirement is to serve as an acolyte before admission to the major orders.

A priest serving an order usually lives in the order's housing: variously termed an abbey, priory, monastery, nunnery or convent. The leader of such a community is generally termed an abbot (or abbess)—a priest with authority over the other priests in the community and the conduct of the community itself. Priests who live apart from the world are known as monks and nuns, those who do their work in the world are known as friars and sisters.

Ritual Implements

The most common ritual implement of the Church is the cross. The best crosses are of silver, though wooden crosses will do in a pinch. Additionally, deacons, priests and bishops all wear stoles and bishops carry a crozier. All three satisfy the criteria for being religious implements. Although not, strictly speaking, a religious implement the collected religious writings of the Church have great significance as well.

Wafers and sacral wine are used in the Eucharist.

Holy water is another important component. In addition to its ceremonial uses it is dangerous to demons and the undead. Contact with a pint of holy water does 1d8 damage—the holy water evaporates as it burns into the demon or undead creature. Moreover, holy water is good for curing all manner of disease: drinking a pint of holy water decreases the effect of any disease by 1d8. If drunk preventatively the potential lasts for up to 8 hours.

There are three oils: sanctum chrism, oleum sanctum and oleum infirmorum. The first is used in the Confirmation ceremony, the second in the Baptism ceremony and the third in the Anointing of the Sick ceremony.

Sin

According to Church doctrine everyone is a sinner who can only find grace through divine intercession. In essence, the act of being brought into the world is a sinful act. Of the dead, those who are unbaptized or whose sin has not been canceled or erased through the office of the Church are damned to an eternity of Hell.

But more immediate for most are the sins associated with everyday life. Taking god's name in vain, being tempted by one of the seven deadly sins (or, even worse, actually committing one)—it all adds up. Literally, in game terms as it is tracked as a "sin score." When and how much to increase a character's sin score is entirely up to the referee. The only way to reduce it is through reconciliation and penance. Minor acts of sin will increase sin score by one. Major acts of sin will increase it by ten or more. Over a typical week the average townsman will incur five to ten points of sin. A sailor on a binge is likely to incur twice as many in a single night. A character with a sin score greater than zero cannot channel divine magic, except to perform the Penance ceremony.

Note that those younger than the Age of Discretion (about 12 years old for humans) cannot sin and always have a sin score of zero.

The seven sins are pride, gluttony, envy, lust, sloth, anger and greed.

Priests

Ordained ministers of the Church are held to a high

standard: not only are they subject to the standard forms of sin, but they take vows which limit their activity even further. Typically, the vows are of poverty, chastity and obedience. Any deviation from these vows bears a heavy penalty. Sins of the mind, such as desiring that which is forbidden, are a point of sin. Sins of the flesh, such as attempting to fulfill a forbidden desire, are ten points of sin. Moreover, a priest, of whatever rank, is forbidden to shed blood. In the militant orders this results in the use of blunt weapons.

Skills

The layman and initiate lore and ceremony skills are both of average difficulty. The priest lore and ceremony skills are of hard difficulty and the high priest lore and ceremony skills are of very hard difficulty. The effective skill score in Lore: the Church - High Priest cannot exceed that of Lore: the Church - Priest which cannot exceed that of Lore: the Church - Initiate which itself cannot exceed that of Lore: the Church - Layman.

Although these skills are sufficient for the majority of holy orders there are some which have their own lore skill to learn. These are, unless specified otherwise, performed with the appropriate level of ceremony skill—usually Ceremony: the Church - Priest. In addition there are the unholy orders which are a mirror of the normal lores and ceremonies but derive their power from the infernal rather than the divine.

Ceremony List

There are four categories of ceremonies: Layman, Initiate, Priest, and High Priest. Note that the effects of ceremonies are not cumulative, only the most potent is used. For example, if a deacon blesses a character for 2% and then a priest administers a blessing of 3% only the 3% blessing is used. However, the weaker blessing is not canceled and, if it has a longer duration than the more powerful blessing, will have an effect after the more powerful blessing has worn off.

Layman Ceremonies

These ceremonies are available to anyone with sufficient knowledge of Lore: The Church - Layman and has been confirmed.

Hold Back

Lore Rank 1

Speed: 1 round

Range: CR hexes

Duration: 1 minute

This ceremony targets undead and demons, up to DR in number. The targets cannot move closer than the range of the ceremony to the layman until it ends or they overcome it. At the end of each round each targeted creature gets one attempt to overcome the ceremony by matching WIL/ $5 \times \text{SL}$. The layman can extend the ceremony another minute by repeating the formula (which takes a full round) and expending sufficient FP for SL 1.

Penance

Lore Rank 1

Speed: SL minutes

Range: self

Duration: permanent

This ceremony is used to reduce the taint of sin on the layman's soul. The layman's sin score is reduced by SL.

Protection from Evil

Lore Rank 2

Speed: 1 round

Range: DR hexes

Duration: 1 round

This ceremony forces all "evil" things to stay outside the range of the ritual. This ritual is unusual in that it does not cost any FP and has no SL as such. It only takes effect in the round following its performance and is normally done non-stop. Here, "evil" is defined as undead, demons, black magic and creatures having BMP.

Because there is no SL there is no direct divine enforcement of this effect, meaning its support relies wholly on the layman performing it. Following the performance of the ritual each creature desiring to violate the ceremony's effect can attempt a WIL/ WIL roll. If successful then the ritual has no effect on that creature the following round. This only applies to creatures (undead, demon and those tainted with BMP), not magic. However, if the practitioner of black magic is not affected by the ceremony then neither is any black magic cast by him.

Initiate Ceremonies

These ceremonies are available to anyone with a DR 2 or greater in the Church with sufficient knowledge of Lore: The Church - Initiate.

Baptism

Lore Rank 2

Speed: 1 minute

Range: Touch

Duration: permanent

This ceremony serves to induct the recipient into the Church. Although normally performed on infants, it can be done on adults who convert. It makes the recipient a member of the Church and protects him from going to Hell when he dies. Further, someone who is baptized and without sin cannot be possessed by an evil spirit or demon.

Bless

Lore Rank 2

Speed: SL rounds

Range: CR hexes

Duration: SL² days

This ceremony blesses the recipient such that all actions gain a bonus equal to CR. If the recipient is subject to a curse levied by a priest of the Church then this ceremony has no effect.

Heal

Lore Rank 3

Speed: 5 minutes

Range: Touch

Duration: instant

This ceremony removes SL points of damage from the target.

Holy Matrimony

Lore Rank 2

Speed: 1 hour

Range: 1 hex

Duration: permanent

This ceremony is used to bind a couple in wedlock. It can only be used on couples who are of mixed gender, same species, belong to the Church and have gone through the counseling process with the deacon. A child born to a couple not bound by Holy Matrimony is a bastard and unlucky—at least in regions where the Church holds sway. Such a bastard has a penalty of 5% to all actions and is subject

to an unlucky event every month.

Lay to Rest

Lore Rank 2

Speed: 1 round

Range: DR hexes

Duration: permanent

This ceremony is used to destroy undead. It only has effect on undead whose POW does not exceed $SL \times 5$ and then must overcome their resistance in a WIL/ WIL roll.

Proclaim the Gospel

Lore Rank 2

Speed: 1 minute

Range: CR \times DR hexes

Duration: special

This ceremony is normally performed as a regular part of a worship service. It has greater power, however, than that would imply for it can cause the undead to turn away or even perish. This ceremony takes one round to start taking effect and lasts until the deacon stops performing it. Note that FP are only paid for the initial performance.

Any undead or demons within the ceremony's range whose WIL does not exceed the deacon's $SL \times 5$ must move at least one hex per round away from the deacon or take damage each round (assessed at the end of the round) as for adjSTR equal to SL. Those with sufficient WIL need not move away, but advancing causes similar injury.

Turn Back

Lore Rank 1

Speed: 1 action

Range: DR hexes

Duration: DR rounds

This ceremony prevents affected undead from coming any closer, and potentially forces them to move away from the deacon. Only undead whose POW does not exceed $SL \times 10$ are affected, and they get a WIL/ WIL saving throw. If they miss it then they can come no closer, but can otherwise move about. If they fail it then the only movement they can make is directly away from the deacon. If they fumble then they must move away from the deacon at least one hex per level of fumble.

Priest Ceremonies

These ceremonies are available to anyone with a DR 3 or greater in the Church and possessing sufficient Lore: the Church - Priest.

Anointing of the Sick

Lore Rank 3

Speed: 1 minute

Range: touch

Duration: SL days

This ceremony is used to cure or prevent illness. It uses chrism and a special candle. The effect is to increase CON by $5 \times \text{DR}$ for purposes of resisting or fighting disease.

The Eucharist

Lore Rank 3

Speed: 1 round

Range: touch

Duration: instant

This ceremony is only of benefit if the recipient is without sin (has a sin score of zero). It uses sacral wine and wafers as consumed ritual implements. The purpose of this ceremony is to renew the recipient's bond with god and restore any temporary losses to DR. Failure to receive this ceremony in a week period temporarily reduces the character's DR by 1 (though not below zero).

Although a priest can perform this ritual on his own, if he desires assistance with the mechanics of it (distribution of wine and wafers) he can only be assisted by a deacon or priest.

Reconciliation

Lore Rank 3

Speed: one round

Range: one hex

Duration: instant

This ceremony is used to determine the necessary penance for the confessor's sins. This ceremony is unusual in that it does not cost any FP and has no SL as such. It merely exercises the link with the divine to provide insight.

High Priest Ceremonies

These ceremonies are available to anyone with a DR 4 or greater in the Church.

Confirmation

Lore Rank 4

Speed: 1 minute

Range: touch

Duration: permanent

This ceremony is used to initiate the recipient into the Church and grants them DR 1. Chrism is used in the ceremony.

Consecration of the Holy Chrism

Lore Rank 4

Speed: ?

Range: ?

Duration: permanent

This ceremony is used to convert an oil scented with balsam into the chrism necessary for various ceremonies and is distributed to all churches in the diocese after it is made. This ceremony can only be performed once a year on a special day known as Holy Thursday (the day before Good Friday).

Excommunication

Lore Rank 4

Speed: ?

Range: ?

Duration: instant

This ceremony reduces the recipient's DR to zero and undoes the effects of baptism.

Holy Orders

Lore Rank 4

Speed: ?

Range: ?

Duration: ?

This ceremony...

Divine Powers

The divine powers are denizens of the spirit world, in particular the higher realm. As the region of the higher realm belonging to the divine powers of the Church, also known as Heaven, is approached the traveller first meets with members of the third hierarchy, only after gaining passage through the principalities is access to the middle region of the second hierarchy gained. And there only after gaining passage through the hashmallim. Only then can the innermost region be obtained. In the absolute center is the god of the Church, though he can only be approached if he wills it.

The outermost region of Heaven is a pastoral

paradise. There are rolling hills, broad meadows, expansive valleys, tall hills, extensive orchards and open fields. It is populated primarily by angels and overseen by archangels. The affairs are controlled by the principalities, as is passage to the middle region. It is important to note that simple travel is insufficient to obtain the middle region: it can only be reached by means of the principalities.

The middle region of Heaven is more ethereal and is composed of hazy, drifting, shifting images. The effect is kind of a cross between flying through clouds and multiple, overlaid images projected against a screen. Although it is easy enough to return to the outer region, admittance to the inner region is only by way of the hashmallim. Again, simple travel is insufficient to reach the inner region.

The inner region of Heaven is composed of floating islands and clouds that vary from solid to immaterial. The center is lit by the presence of the Church's god more brilliantly than any sun. Despite the obviousness of his location he can only be approached if he allows it. It should never be forgotten that he is a major deity whose authority, power and knowledge in this region is absolute.

Heaven, Outer Region

As already mentioned this is a pastoral paradise populated by the blessed, angels, archangels and principalities. There are distinct districts and angels rarely travel between them except on errands. The archangels are so few in number that they are unlikely to be met by chance. The principalities will only be encountered if one knows where and how, or if aided by an archangel.

Blessed (SPI: 1s10)

These are the eternal spirits of the once-mortal members of the faith. They appear as idealized versions of their once living selves and pass an idle existence of ease free from want.

... (SPI: 1d6)

These beings appear as winged humans and have the ability to aid mortals in resisting sin. The ...'s WIL is added to that of up to SPI mortals of the faith within very weak presence range when resisting the opposed sin. There are seven types of ... which match up to the sins as follows:

...	Sin
Virtus	Lust
Frenum	Gluttony
Liberalitas	Greed
Industria	Sloth
Patientia	Wrath
Humanitas	Envy
Humilitas	Pride

Angels (SPI: 1d6)

These beings appear as normal men and women with a halo shining about their head. When travelling abroad they are clothed as appropriate, but here they are clad in pure white robes. Many have a musical bent and enjoy the playing of music on harps.

When travelling among men they usually mask their aura which not only reduces their presence to normal levels but conceals their halo. When masked they must travel as men do, but when going openly they can levitate themselves at will.

Angels have the gift of tongues and can speak any mortal language. They can grant this power to mortals, but a single angel can only grant it to one mortal at a time and the gift will last no more hours than the angel's POW. An angel can completely and heal any wound whose damage points do not exceed the angel's POW by taking a single action.

Archangels

There are seven archangels, Michael, Gabriel, Raphael, Uriel, Selaphiel, Azrael and Jophiel. They are slightly taller and more imposing than angels, but the most striking difference is their wings. When an archangel travels on earth and masks his presence then his wings disappear and he must travel as mortals do. Archangels not only have the gift of tongues and of healing, but can grant the gift of tongues to a group of mortals not larger than his SPI. Moreover, an archangel can heal entirely and completely a mortal whose CON does not exceed the archangel's POW though it takes a minute per multiple of POW of damage to be healed. An archangel cannot, however, reverse actual death.

Michael (SPI 10)

Often considered the foremost of the archangels, Michael is charged with the weather. If in the spirit world he has but little effect on it, but when in the mortal realm he can do as he wants with the

weather out to his very weak presence range. If opposed, his effective SL is equal to his POW, plus a multiple of POW each presence range increment closer than very weak.

Michael is armed with a bastard sword that has the property that when it is drawn from its sheath the blade burns with a fierce fire not extinguished until it is returned to that sheath. This flame does damage to POW when in the spirit world and does magical fire damage when in the mortal realm. In either case the adjSTR for the flame is the wielder's POW. In addition the wielder has an effective number of rune levels of mastery of the Weapon rune equal to his POW.

Gabriel (SPI 8)

The archangel Gabriel is the voice of the Church's god. As such he is perhaps the most frequently seen of the archangels in the world of men—but even his visits are rare. When travelling in the mortal realm Gabriel can choose to remain invisible when his presence is not masked and speak with a terrible voice. When invisible he is also immaterial and can pass through physical objects.

Raphael (SPI 7)

This archangel is charged with sounding the Horn of Judgement which is to be sounded when calling the heavenly host to battle. There are two occasions when this might occur. First, if the infernal powers (or some other enemy) invades the outermost region and second when the Church's god decides to make a final war on the infernal powers.

The Horn of Judgement has the property that it is heard throughout the heavenly realm and also will emanate from every holy place—most obviously churches. Only Raphael can blow the Horn. Raphael has the power to unilaterally defeat Asmodeus whenever they meet.

Azrael (SPI 9)

This is the angel of death and he has been granted the power to end a mortal's life. Though most effective when touching a mortal he can actually cause any mortal within his very weak presence range to instantly die. There is no damage, just an immediate separation of the spirit from the body.

A mortal who resists this power does so by comparing his WIL to Azrael's WIL at very weak

presence range. For each presence range increment closer that Azrael is, Azrael's WIL is increased by a multiple. If Azrael is touching the mortal there is no resistance possible.

Uriel (SPI 8)

As the Divine Shieldbearer Uriel carries the Shield of Heaven. He rarely leaves heaven as while he is there and bearing the shield the veils between the regions of heaven cannot be pierced without the aid of a principality or hashmallim. It should be noted that, like physical shields, it must be interposed to form a barrier. If Uriel were to travel to the middle region then it would be possible for unaided travel to the it. It is for this reason that Uriel is stationed in the outer region of heaven.

The bearer of the Shield of Heaven has an effective rune level mastery of the Warrior rune equal to his POW. The shield itself is a weightless and indestructible round shield with a block value equal to the bearer's POW.

Selaphiel (SPI 7)

When men die they are questioned by Selaphiel about their life and justice is meted out. The blessed are rewarded with a home in heaven, the damned are thrown directly into hell. Selaphiel knows the truth behind any words he hears or the answer to any question he asks, it is of no use to lie or dissemble or even to remain mute.

Selaphiel's absolute ability to know the truth is limited to the dead who seek admittance to heaven. However, for anyone else to tell him a lie by construction or omission requires a WIL/POW check. It is extremely difficult to deceive this archangel.

Jophiel (SPI 7)

When women die they are questioned by Jophiel in the same manner as Selaphiel questions the men. Jophiel likewise has the power to know the truth with the same limitations. Although by convention she questions the women neither her nor Selaphiel's powers are limited by gender.

Principalities (SPI 1d6 + 6)

These divine beings appear as rays of light, shimmering in place. They have authority over the kingdoms of earth, though they do not act directly. Each principality is tied to a country or nation and, if that place is of the Church, acts to guard it.

Otherwise it acts to convert it to the Church.

Principalities have the ability to move between the outer and middle regions of heaven and can transport others from the outer to the middle region. They rarely do so, but if correctly petitioned by one of the faith they will.

Heaven, Middle Region

This part of heaven is hazy and indistinct, never being quite any one place and rather more like being multiple places at once. Mortals find it to be very confusing and are always getting lost if they lack a guide. Such mortals as are brought to heaven and petition the principalities may be accompanied by an angel as guide. An angel's knowledge of the middle region is largely theoretical as they rarely travel there, but they at least comprehend it.

Powers (SPI: 1d6 + 8)

These divine beings appear as brightly colored columns of smoke. They are masters of knowledge and learning; any given power is considered to be a master of either the Learning or Knowledge rune with a rune level equal to POW. Each is also considered to be a master of a particular lore having a skill score equal to POW.

Virtues (SPI: 1d6 + 10)

These divine beings appear as constantly shimmering and shifting sparks of light. Although they generally tend to affairs in heaven at times they are sent to the mortal realm where they invisibly help those in need. There are seven types of virtues: faith, hope, charity, fortitude, justice, prudence, temperance. A virtue can affect by SPI a group of mortals who feel its presence, or affect by POW a single mortal whom it possesses.

A faith virtue can bolster the faith of mortals, a hope virtue brings them hope, a charity virtue makes them feel charitable toward others, a fortitude virtue helps them endure (for example, increasing Discipline when making morale checks), a justice virtue enhances their sense of fairness, a prudence virtue grants insight and a temperance virtue helps mortals withstand temptation.

Hashmallim (SPI: 1d10 + 10)

These divine beings appear as joined fragments of brilliant color, glowing as if lit from within. Their

overall forms vary and resemble rough renditions of various beasts. The hashmallim are charged with maintaining order in the world and take instructions only from the cherubim, seraphim or the godhead itself. They do their work indirectly, issuing orders to virtues, powers, principalities and angels. Unlike the principalities who have direct responsibility the hashmallim have a more general responsibility.

While archangel Uriel resides in heaven and bears the Shield of Heaven the only way to reach the innermost region is through the cooperation of a hashmallim.

Heaven, Inner Region

The innermost region of heaven is airy, but has the substance so lacking in the middle region. Floating islands and shifting clouds orbit the central flame of the godhead that illuminates the entire space with its brilliant flame.

Ophanim (SPI: 1d10 + 10)

These divine beings appear as scintillant orbs whose colors encompass more than exist in the mortal realm. Their sole duty is the conveyance of the divine throne and to this end they orbit closely about the godhead.

On the extremely rare occasions when the godhead visits the mortal realm the ophanim of necessity accompany him. There their visible form is two wheels, one describing the equator and the other describing a longitude of a sphere with both wheels covered in eyes. The wheels spin in accordance with the movement of the godhead.

Cherubim (SPI: 1d10 + 15)

These divine beings bear faces of men, ox, lion or eagle with bodies completely covered in long feathers and having four wings and two arms. As the guards of heaven they are equipped with a variety of melee and missile weapons, principally swords, spears and bows. A cherubim can engage equally a number of opponents equal to its SPI.

Their bows have the property that they have a STR rating appropriate to the wielder. All of their weapons instantly slay the target if the wielder succeeds in a WIL/WIL roll.

Seraphim (SPI: 1d10 + 20)

These divine beings have no distinct body and no

visible head, being rather a mass of feathers having six wings. Four seraphim make up the angelic choir singing “holy, holy, holy” as they orbit the godhead.

The remaining seraphim move about the inner region in accordance with divine dictates and sing the music of the heavenly spheres.

Godhead (SPI 400)

The expression of the divine in the spirit world is the godhead. It appears there as a burning flame whose brightness is without equal. Although the god’s actual SPI is infinite, the expression through the godhead is finite. The godhead has a presumed combined number of rune levels equal to SPI and can moreover cause at any given time a magical effect with an SL not greater than SPI.

THE UNHOLY CHURCH

This is the demonic counterpart to the Church. The mythology is essentially the same, but the interpretation is different. While the Church says that the archangel Lucifer fell because of his pride the Unholy Church says that the archangel Lucifer was unfairly run out of Heaven because his competence was unsettling to higher management. That he was too effective for a “mere archangel.” There is merit in this argument as Lucifer *did* take a third of the heavenly host with him when he left, a considerable achievement for a prideful archangel.

However, regardless of the public relations spin there is no doubt that there is a sour, cynical and even evil attitude prevalent in the Unholy Church. And many of the adherents do not truly believe in the supremacy of Lucifer as much as they do in short term gains through following him with a belief that they can avoid paying the piper at the end of the road by means of a death-bed conversion to the Church. The infernal powers do nothing to discourage this notion, but it should be noted that Selaphiel and Jophiel see into the hearts of the dead and the rolls of Hell are on the rise.

The infernal hierarchy is headed by Satan with Lucifer as his chief lieutenant. There are three hierarchies of demons in mirror of the divine hierarchy. Likewise the earthly hierarchy mirrors that of the Church with an Anti-Baba at the head as Satan’s

representative in the mortal realm. However, the Unholy Church’s organization is not as rigid as that of the Church, what with the example set by Lucifer himself and the nature of those attracted to the Unholy Church in the first place.

In keeping with this a new Anti-Baba is selected not by election, but by a last-man-standing method. And the position is not for life but only until deposed—though death tends to go with being deposed.

Ritual Implements

A layman may carry or wear certain emblems of the Unholy Church such as upside down crosses, preferably made of lead. Inverted lead crosses six inches tall and four inches wide are used in many ceremonies at the initiate and priest level. Cursed wafers, water and bullets are fairly common and bishops carry staves carved with special symbols.

Cursed wafers are thin, round crackers that have a bitter taste. Although technically poisonous, it is in such a small quantity that it has no noticeable effect.

Cursed water is water tainted by a priest for use in ceremonies of the Unholy Church. One drop is sufficient to taint a jar of the Church’s holy water and drinking cursed water is sufficient to suspend a member of the Church’s connection with the divine.

Cursed bullets are made of lead cast in a special

Ranks					
<i>Position</i>	<i>Standing</i>	<i>DR</i>	<i>Lore</i>	<i>min</i>	<i>Ceremony</i>
Anti-Baba	High Priest	5	Unholy Church (H)	30	Unholy Church High Priest (VH)
Uncardinal	High Priest	5	Unholy Church (H)	30	Unholy Church High Priest (VH)
Bishop	Priest	4	Unholy Church (H)	24	Unholy Church Priest (H)
Parish Priest	Priest	4	Unholy Church (H)	24	Unholy Church Priest (H)
Deacon	Minor Priest	3	Unholy Church (H)	18	Unholy Church Initiate (A)
Subdeacon	Initiate	2	Unholy Church (H)	12	Unholy Church Initiate (A)
Acolyte	Acolyte	1	Unholy Church Layman (A)	12	Unholy Church Layman (A)
Layman	Layman	0	Unholy Church Layman (A)	6	Unholy Church Layman (A)
Abbot	Priest	4	Unholy Church (H)	24	Unholy Church Priest (H)
Priest	Priest	4	Unholy Church (H)	24	Unholy Church Priest (H)
Cleric	Minor Priest	3	Unholy Church (H)	18	Unholy Church Initiate (A)
Initiate	Initiate	2	Unholy Church (H)	12	Unholy Church Initiate (A)

ceremony and marked with crosses. If used against an angel or other holy creature the damage counts as magical.

A temple of the Unholy Church will often have a supply of seals. For a discussion of seals see the next section.

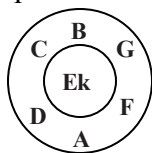
The ceremonial garb is uniformly black, usually hooded robes. The practitioner may wear slippers or go barefoot.

Seals

All the summoning ceremonies of the Unholy Church use seals, metal disks engraved with special symbols representing the True Name of a time or demon. A seal is usually a two-inch disc an eighth of an inch thick. The casting of the disk is a simple task, but the difficulty of engraving is an average task.

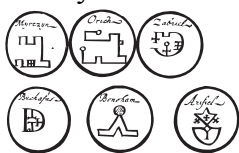
The main difficulty with making a seal is that any given seal can only be made at certain times and within certain time limits. In short there is no room for error or the entire effort is wasted. Moreover, casting a disk is part of the entire effort—they cannot be made before hand.

An opportunity to make a seal for a certain time occurs about every 1d12 hours. It is a simple Astrology task to compute when any given opportunity will occur. Time seals represent one hour intervals and always occur at the beginning of an hour.



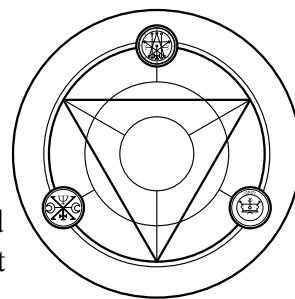
An opportunity to make a seal for a demon occurs with a frequency depending on the demon's rank, as does the complexity of the Astrology task to compute when the opportunity will occur. For example, a seal for a lesser demon will take place 1d12 hours after the time when the character computes—and performing the computation accurately is a simple task. A seal is particular to an exact demon except in the case of the unnamed demons of the first hierarchy. For example, all Archdemons have the same seal, as do all Luxuria demons.

The timing for creating a seal is always at the beginning of an hour. If the time is specified as days then the hour is randomly selected by rolling one die to determine morning or night



and a 1d12 to determine the hour.

To make a seal requires a furnace, mold and engravers tools. An amount of copper, silver, gold, tin, iron and lead will go into the seal. The cost in materials is indicated in the table.



Summoning

All summoning ceremonies share certain traits in common. First, each requires the use of a summoning figure, though the figure to be used varies with the ceremony. In a temple there are usually permanent summoning figures carved in the floor of a summoning room, but most priests carry chalk for the purpose of drawing a summoning figure at need. The difficulty of drawing or engraving such a figure is noted in the ceremony description.

For a summoning figure to be of any use it must be imbued with the necessary magical energies. For a chalk figure this is done when it is drawn and the energies dissipate at the rate of one point per minute. An engraved summoning figure must be energized anew each time it is used with blood or a reasonable facsimile thereof. An herbalist can concoct a fluid as describe in the Herbalism chapter. Using actual blood has an effectiveness as noted for the Sacrifice skill. In either case the summoning figure is retraced with the blood and dissipates at the rate of one point every fifteen minutes. There must be at least MP equal to SPI for the summoning to work.

If a lesser demon is summoned it will appear alone, but more notable demons bring attendants with them. Such attendant demons are noted in that demon's description, but as a rule of thumb he will bring at least one chief subordinate with him and a dozen additional subordinates. Each subordinate that has attendants will likewise bring those with him. If Satan himself were to be summoned he would bring Lucifer who would bring at least one of the Kings of Hell who would bring at least one Duke of Hell who would bring at least one Earl of Hell. The resulting entourage would be around seventy to a hundred demons, all eager for a chance to escape to the mortal realm.

Although a summoned demon will bring with him his normal entourage only the chief demon needs to be controlled as long as all others are under his command. There is a chance, diminished by the level of success, that an unexpected guest will accompany the summoned demon. In such cases the guest is rarely under command of the summoned demon. A guest demon will be from the same plane as the one intentionally summoned and generally of little power. For chances of an uninvited guest less than 1% then a guest appears if 1% is rolled and a second die matches the fraction. For example, if the summoning was a quadruple critical success then a guest demon will be present if the roll of 1d100 is 01 and the roll of 1d8 is 1.

The more powerful the demon being summoned the lower the chance of success. The demon being summoned will generally heed the call, but he will only be controlled if the summoner is successful. To determine success compare the summoner's (divine relation + SL - SPI) × Ceremony skill level against the WIL of the demon in question.

Ritual Purity

Although it is "evil" there is clearly a ritual purity that must be defined.

...

Ceremony List

The ceremonies available to members of the Unholy Church vary with rank. In addition there are certain powers that are made available to priests who sign a contract with an infernal power.

The following abbreviations are used in the descriptions. DR refers to the Divine Relation of the caster. CR refers to the character's skill rank in the relevant ceremony skill. CL refers to the character's skill level and CS to the character's skill score.

The presented ceremonies can, like all magic, be characterized by spell level, range, duration, target,

Demon Seals

<i>Demon</i>	<i>Time Interval</i>	<i>Astrology</i>	<i>Cost</i>
Satan	(1d100 + 50) × 7 days	Average	50 gp
Abaddon	(1d30 + 30) × 7 days	Average	20 gp
Lucifer	1d100 ² days	Complex	25 gp
Kings of Hell	1d20 ² × 2d6 days	Complex	20 gp
Princes of Hell	1d30 ² days	Complex	10 gp
Great Dukes of Hell	1d20 ² days	Complex	5 gp
Dukes of Hell	1d20 × 1d30 days	Complex	2 gp
Wandering Dukes of Hell	1d12 ³ hours	Multiplex	2 gp
Grigori Dukes of Hell	1d6 × 14 days	Average	4 gp
Earls of Hell	1d8 × 2d6 days	Average	1 gp
Balberith	1d20 × 2d6 days	Average	15 sp
Gressil	1d12 × 2d6 days	Average	13 sp
Sonneilon	1d10 × 2d6 days	Average	12 sp
Verrine	1d8 × 1d8 days	Average	11 sp
Grigori	1d6 × 5 days	Simple	4 sp
Sceleratus	1d20 × 12 hours	Average	2 sp
Archdemon	1d12 + 12 hours	Average	1 sp
Greater Demon	1d20 hours	Simple	6 cp

area of effect, targeting, resistance and linking. These are described as follows.

Spell Level

As with other divine magic the spell level is limited by the character's skill in the appropriate ceremony skill and, within that limit, is set at the time the ceremony is begun.

Rank

A ceremony's rank is the minimum level in the appropriate lore for the character to have sufficient knowledge to be able to work the ritual effectively.

Range

In general there are four possible ranges: self, touch, ranged and planar. A spell with range of self can only be worked on the character. A spell with range touch requires the dominant hand (or ritual implement held by the dominant hand) touch the target. A spell with range "ranged" can affect targets

Uninvited Guest

<i>Success</i>	<i>Chance</i>
Critical ⁴	1/8%
Critical ³	1/4%
Critical ²	1/2%
Critical	1%
Special	2%
Normal	4%
Miss	8%
Failure	16%
Fumble	32%
Fumble ²	64%
Fumble ³	100%

out to $DR \times CS \times 5$ feet. A spell with range planar can reach a target who is no more than $DR + CL$ planes distant. For example, a priest (DR 4) having CL 3 could open a gate to the Third Circle of Hell (outer realm's base plane, middle realm's base plane, lower realm's base plane, Purgatory, the Pit, the Rub al-Khalí and the Abyss).

Duration

...

Target

...

Area of Effect

...

Targeting

...

Resistance

...

Linking

A character performing a ritual is linked to it until the ritual expires.

Layman Ceremonies

The following ceremonies are available to anyone possessing the Ceremony - Unholy Church - Layman skill who has been indoctrinated.

Command Skeleton

Rank 1

Resisted

This ceremony allows the layman to issue an order to the targeted skeleton. As skeletons usually have WIL 0 it is normally performed at SL 1.

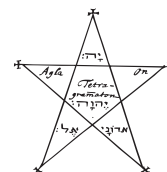
Consult Demon

Rank 2

This ceremony requires the use of seals and is used used to contact the demon whose seal is used. The chance of success is the same as for a summoning, but as the contact is mental only there is no demonic entourage and no unwanted guests. Also, not being a summoning, there is no chance for the demon to escape into the mortal realm so the demons view this ritual with contempt and will usually be surly and unhelpful unless strongly compelled. Each attempt to compel a consulted demon compares the layman's $WIL + DR \times CL$ against the

demon's WIL.

Level	Demon
2	Lesser demons
3	Greater demons
4	Archdemons, Imps
5	Pit Fiends
6	Sceleratus
7	Baal Wights
8	Grigori



Defile

Rank 1

This ceremony destroys the purity of a place. If DR is greater than purity this is permanent, otherwise it lasts for SL days or until the place is cleaned up, whichever comes first.

Increase Poison

Rank 1

This ceremony increases the potency of a poison already in the body of the target by DR for up to SL weeks.

Reveal Alignment

Rank 1

This ceremony reveals the alignment of the target if an SL/difficulty roll is successful. The difficulty is 10 for DR 1, 5 for DR 2, 3 for DR 3, 2 for DR 4 and 1 for DR 5.

Speed Poison

Rank 1

This ceremony reduces a poison's times such that it takes effect and runs its course more quickly.

Initiate Ceremonies

The following ceremonies are available to anyone possessing the Ceremony - Unholy Church - Initiate skill who has been initiated.

Cause Fear

Rank 1

Range: DR hexes

Resisted

This ceremony lowers the target's morale by SL.

Cause Light Wound

Rank 1

Resisted

This ceremony does DR damage to the target. This

damage ignores armor and is only affected by magic that directly counters spells.

Command Demon

Rank 2

Range: CR hexes

Duration: Instant

This ceremony allows the initiate to give a command to the demon if he wins a $DR \times SL / WIL$ resistance roll.

Command Undead

Rank 1

Resisted

This ceremony allows the initiate to command undead.

Construct Seal

Rank 1

This ceremony is used to make a planetary, zodiacal or demonic seal as described previously in the section on seals. To properly construct a seal requires a minimal understanding as represented by the character's Lore - Unholy Church - Initiate skill. To make zodiacal and planetary seals requires skill rank 1.

Level	Demon
2	Lesser demons
3	Greater demons
4	Archdemons, Imps
5	Pit Fiends
6	Sceleratus
7	Baal Wights
8	Grigori

Consult Demon

Rank 1

This ceremony requires the use of seals and is used to contact the demon whose seal is used. The chance of success is the same as for a summoning, but as the contact is mental only there is no demonic entourage and no unwanted guests. Also, not being a summoning, there is no chance for the demon to escape into the mortal realm so the demons view this ritual with contempt and will usually be surly and unhelpful unless strongly compelled. Each attempt to compel a consulted demon compares the initiate's $WIL + DR \times CL$ against the demon's WIL.

Level Seals of Demons

1	Verrine, Sonneillon, Gressil, Balberith
2	Earls of Hell
4	Grigori Dukes of Hell
6	Wandering Dukes of Hell
8	Dukes of Hell
10	Great Dukes of Hell

Curse

Rank 1

This ceremony reduces the final percent chance of any action attempted by the target by DR for SL hours. The effect of this spell cannot be resisted though countermagic can help.

Deliver Poison

Rank 1

Resisted

This ceremony introduces a poison having a potency equal to SL into the target's body. The speed is based on DR (very slow to fast) and the poison will run its course in CR^2 days.

Desecrate

Rank 1

This ceremony permanently defiles any holy or sacred place if SL exceeds purity.

Indoctrinate

Rank 1

This ceremony is used to enable a layman to use Ceremony - Unholy Church - Layman.

Make Acolyte

Rank 1

This ceremony increases the DR of an indoctrinated layman to 1, or acolyte status.

Protection from Good

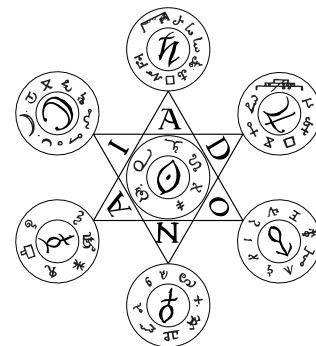
Rank 1

This ceremony reduces the SL of white magic or holy rituals by DR; lasts for SL hours.

Summon Demon

Rank 2

This ceremony is used to summon demons. The initiate must have a seal for the demon to be



summoned and the knowledge to make the seal.

Priest Ceremonies

The following ceremonies are available to anyone possessing the Ceremony - Unholy Church - Priest skill who has been ordained.

Cause Serious Wound

Rank 1

Resisted

This ceremony does DR damage, but not less than 1/3 HP. This damage ignores armor and is only affected by counter magic.

Command Demon

Rank 2

This ceremony allows the priest to give a command to the demon if he wins a $WIL + DR \times CL / WIL$ resistance roll.

Construct Seal

Rank 1

This ceremony is used to make a planetary, zodiacal or demonic seal. To properly construct a seal requires a minimal understanding as represented by the character's Lore Unholy Church - Priest. To make zodiacal and planetary seals requires skill rank 1.

Level	Seals of Demons
1	Verrine, Sonneillon, Gressil, Balberith
2	Earls of Hell
4	Grigori Dukes of Hell
6	Wandering Dukes of Hell
8	Dukes of Hell
10	Great Dukes of Hell

Consult Demon

Rank 1

This ceremony requires the use of seals and is used used to contact the demon whose seal is used. The chance of success is the same as for a summoning, but as the contact is mental only there is no demonic entourage and no unwanted guests. Also, not being a summoning, there is no chance for the demon to escape into the mortal realm so the demons view this ritual with contempt and will usually be surly and unhelpful unless strongly compelled. Each attempt to compel a consulted demon compares the priest's $WIL + DR \times CL$ against the

demon's WIL.

Level	Demon
2	Prince of Hell
3	King of Hell
4	Lucifer
6	Abaddon
8	Satan

Curse

Rank 1

This ceremony reduces the final percent chance of any action attempted by the target by DR for SL days. The effect of this spell cannot be resisted though counter magic can help.

Demoralize

Rank 1

Resisted

This ceremony lowers the morale by DR of all opponents visible to the priest and within SL hexes.

Inform

Rank 1

This ceremony is used to increase the DR of an initiate to minor priest.

Initiate

Rank 1

This ceremony increases the DR of an acolyte to initiate and allows the use of Ceremony - Unholy Church - Initiate skill.

Ordain

Rank 1

This ceremony is used to increase the DR of a minor priest to priest and allows the use of the priest ceremonies.

Possess

Rank 1

Resisted

This ceremony summons a random demon, unless one is named, directly into the target as possession. Random demons are typically Sceleratus. The demon can only come from a plane that the priest can reach.

Raise Undead

Rank 1

This ceremony is used to raise the dead.

Slay

Rank 1

Casting: SL rounds

Resisted

This ceremony does damage such that total damage will not be less than the target's HP times level of success. For example, if the target has 15 HP and has already taken 5 points of damage then a normal success with this ceremony will cause another 10 points of damage.

Summon Demon

Rank 1

Casting: SL minutes

Resisted

This ceremony is used to summon demons. The priest must have a seal for the demon to be summoned and the knowledge to make the seal. This ceremony summons the demon specified in the casting. To specify a demon requires the use of a seal. For major demons the seal is unique to the it, but for minor demons it will summon a random demon of that type. To use this ritual requires a summoning pattern which is composed of the seals of the seven heavenly bodies.

High Priest

The following ceremonies are available to anyone possessing the Ceremony - Unholy Church - High Priest skill who has been elevated.

Appoint

Rank 1

This ceremony officially appoints a priest to a "bishopric" or unholy abbey.

Block Election

Rank 1

This ceremony is used to block the election of the target as anti-Baba. Unless an Elect ceremony is worked on the target having a greater SL this ceremony prevents the Elect ceremony from taking effect.

Command Demon

Rank 2

This ceremony allows the high priest to give a command to the demon if he wins a $WIL + DR \times CS / WIL$ resistance roll.

Construct Seal

Rank 1

This ceremony is used to make a planetary, zodiacal or demonic seal as described previously in the section on seals. To properly construct a seal requires a minimal understanding as represented by the character's Lore - Unholy Church - High Priest skill. To make zodiacal and planetary seals requires skill rank 1.

Level	Demon
2	Prince of Hell
3	King of Hell
4	Lucifer
6	Abaddon
8	Satan

Curse

Rank 1

This ceremony reduces the final percent chance of any action attempted by the target by DR for SL^2 days. The effect of this spell cannot be resisted though countermagic can help.

Elect

Rank 1

This ceremony is typically, though not necessarily, performed on oneself. Unless there is already an anti-Baba or the ceremony is countered by a sufficiently powerful Block Election this makes the target into the new anti-Baba.

Elevate

Rank 1

Resisted

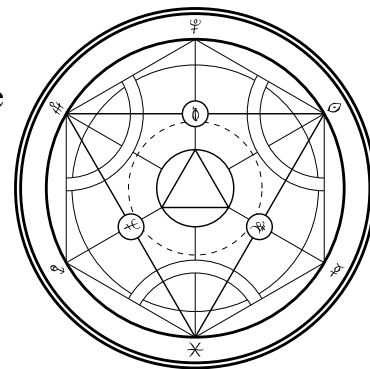
This ceremony increases the DR of a priest to high priest and allows the use of Ceremony - Unholy Church - High Priest skill.

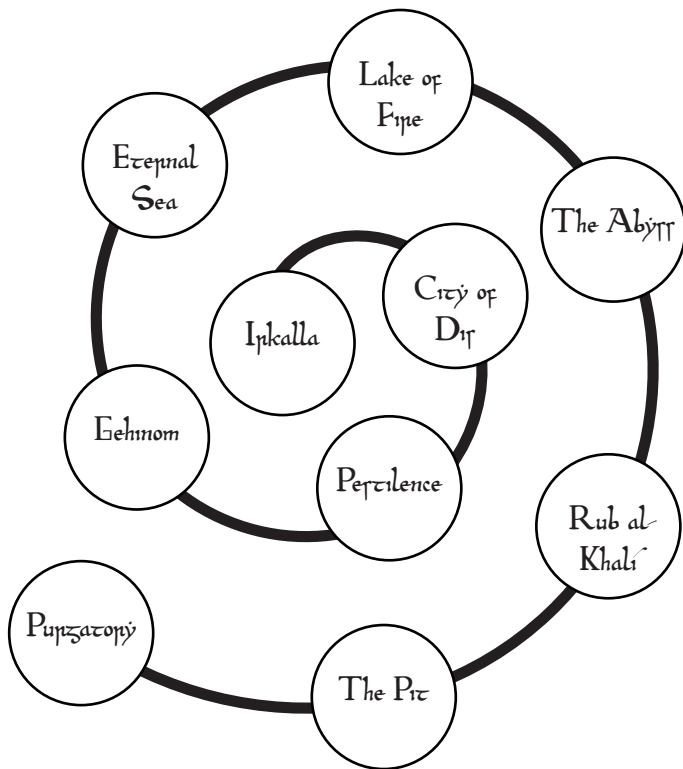
Sever Life

Rank 1

Resisted

This ceremony kills the target at the end of the sixth round, less one round per level of success. The spirit departs immediately, there is no chance for





revivification.

Summon Demon

Rank 1

Casting: SL minutes

Resisted

This ceremony is used to summon demons. The high priest must have a seal for the demon to be summoned and the knowledge to make the seal. This ceremony summons the demon specified in the casting. To specify a demon requires the use of a seal. To use this ritual requires a summoning pattern which is composed of the seals of the seven heavenly bodies.

Infernal Powers

Hell is divided into ten regions, each of which can only be reached by passing through the previous. The point of transition is in each case an enormous gate. The first region is Purgatory which is followed by the First to Ninth Circles of Hell. With the exception of the Abyss the planes are all physical. All demons are bound in Hell by divine power and can only temporarily escape. Aside from Satan, who is especially bound, demons leaving Hell temporarily lose one point of POW each day which can only be regained when in Hell and then at the rate of SPI per month. Further, a visit to the mortal realm costs two points of POW each day. Few demons can

afford to stay away from Hell for any length of time. If summoned by a mortal agency there is no loss of POW—though the demon is usually bound and controlled. Demons are hungry for a free trip to the mortal realm and will *always* try to escape the control of the summoner.

Angels who visit Hell are subject on arrival to being converted to the infernal cause by the ruler of plane in question, or Satan if he is in the plane. As Purgatory has no king there is no risk of an angel falling while there unless Satan stirs from Irkalla. To avoid falling an angel must succeed in a WIL/WIL roll, such roll having to be made anew each day the angel stays in Hell or passes into a higher circle.

Purgatory

This is the first region of Hell which is an enormous circle centered on a gate. It is a bleak, rocky land that is poorly lit and populated by poor miserable souls who stay voluntarily until sufficient time has passed and they are judged worthy of entering Heaven or have failed and are sentenced to Hell. The hope of entrance to Heaven is what keeps them in Purgatory. This is a place for those who lack the purity for residing in Heaven but whose thoughts and acts are insufficient to condemn them to Hell. Waiting in this place purges the soul of extraneous thoughts and feelings until the central choice has been made in the heart of hearts.

Topographically Purgatory is a circle whose center houses the Gate to Hell. This gate is made of three iron pillars capped by a boulder on which is carved the words “All Hope Abandon Ye Who Enter Here.” The 1,000 foot high pillars are each separated by a span of 100 yards and disappear into blackness. Gates from the lower realm open out to the perimeter of Purgatory and likewise the gates from Purgatory to the lower realm are likewise located on the perimeter.

Pit

This region of Hell, the first circle, is an extensive reach of caverns lit by lava flows and pools of magma. The gates are fissures that end in a transition to either Purgatory or the Second Circle of Hell.

This is the domain of Samyaza and home to the Grigori. Samyaza holds court in the center of the Pit

in a huge cavern lit by bale fires where he is attended by the Grigori. Turel and Yomyael alternate attendance in Samyaza's court with two dukes and attendant entourage while the remainder are spread throughout the Pit.

Some of the damned are tormented in the Pit with various devices by sundry demons. Common punishments include whippings, thumb screws, iron maidens, racks, being chained upside down, crucifixion, hanging from meat hooks, boiling, being torn apart and eaten by monsters—with all of the pain and none of the lethality.

Although all sorts of demons are found in the pit the most common are the lizard demon legions of Samyaza, Turel and Yomyael and the goat demon legions of Azazyel. On occasion a baal wight enforcer is present, sent by Lucifer from the City of Dis to check up on things in the Pit.

Rub al-Khalí

This region of Hell, the second circle, is a hot desert populated by demons and the damned. There is what passes for day and night with blindingly brilliant days lit by a burning orb low and heavy in the sky. The night sky of the Rub al-Khalí is lit with a red glow. Day and night dragons fly over the desert, spewing balls of fire which arc until they either explode in midair or strike the ground and explode. The gates are platforms of obsidian a thousand feet across whose perimeter is carved with magical symbols.

Topographically the Rub al-Khalí is the surface of a sphere with the gates at opposite poles. This is the home of Belial and his legions of dragon demons. In addition there are demon sandworms that reach a thousand feet in length that come racing at the sound of mortal tread so as to feast on fresh souls.

Many of the damned are staked out in the burning sun while others work under the sting of demonic, soul-stealing whips to build huge edifices of obsidian on the sand.

Abyss

This region of Hell, the third circle, is an ethereal plane of utmost blackness. Topographically it is a three dimensional space that wraps around itself in such a fashion that progressing in a straight line

from one gate will take you to the other gate in the same amount of time no matter which direction is taken. In fact, going in a straight line from any point will eventually lead back to that same point. The Abyss is enormous beyond mortal conception and the learned say it has more than three dimensions which multiply its volume incredibly.

The gates themselves are non-descript spheres of utter blackness perhaps a thousand yards in diameter. They are separated one from the other by ten thousand miles, a distance that would take an SPI 10 spirit 73 days to traverse. The Abyss is traditional home of Abaddon. There is little else there.

Lake of Fire

This region of Hell, the fourth circle, is made up of an enormous pool of fire and brimstone. Here lost souls are tended by demons with pitchforks. Topologically the region is the surface of a sphere with the entrance gate at one pole and the exit gate at another. Both gates are situated on the only islands of black rock where numerous demons are posted, pushing the damned back into the Lake of Fire when they try to climb out.

Asmodeus holds his court here where he is waited on by Princes of Hell, Prufas and Raum.

Eternal Sea

This region of Hell, the fifth circle, is made up of a sea in eternal tempest. As with the fourth circle it is, topologically speaking, the surface of a sphere with the gates at opposing poles. The gate to the Fourth Circle of Hell is a black, jagged rock on which is situated the docks for Leviathon's fleet. The gate to the Sixth Circle of Hell is a whirlpool a thousand feet across surrounded by rock knives which the currents use to tear any ship to pieces. The sea itself is patrolled by vessels of the damned manned by Leviathon's demons. Damned souls are chained to benches and lashed in eternal torment, using a bit of their soul up with each stroke until at last they cease to exist. The cats-o'-nine-tails used on these ships have the property that the target loses, permanently, a number of points of POW equal to the level of success obtained. The tearing of the soul caused by this also reduces morale by the same amount.

Gehinom

This region of Hell, the Sixth Circle, is a frozen wasteland overseen by Samael. His fortress, Yakut, is an icy tower that dominates the landscape. The outer reach of Gehinom is encompassed by an icy sea that is choked with bergs formed by the fracturing of the ice. The uncertain shifting of the blocks makes navigation impossible as any ship would be crushed between them yet their water-slickened surface is impossible to walk on. Past the ice floe is the gate to the Eternal Sea. The gate to Pestilence is reached by means of a labyrinth of tunnels in the ice of Gehinom. The gate itself is a pool of frigid water a hundred feet across. There are multiple entrances to the labyrinth including one near Yakut and rumors circulate that there is a shortcut tunnel from a chamber in Yakut to the gate itself.

When not in Yakut, Samael is usually found circling in the blue-white sky. In his absence Mammon is regent of Yakut, otherwise Mammon is to be found pursuing the acquisition of wealth. His possessions are strewn between several caves in Gehinom and kept under guard by one of his legions. Rosier usually leads his demons from the sky but at times is found on the ice itself.

Sinners are variously found carving new caves and tunnels for Mammon under the direction of merciless demons, tossed into the ice floe by Rosier's demons for sport, tormented on the ice field or tortured in Yakut's dungeons.

Pestilence

This region of Hell, the Seventh Circle, is dominated by a terrible stench that overpowers those who smell it. A WIL/10 roll allows normal functioning for a number of rounds equal to the level of success. If the roll is a miss then all actions are penalized by 6 and if the roll is a failure then no action is possible. If the roll is fumbled then the character pukes for a number of minutes equal to the level of the fumble, taking one point of damage per minute of puking.

If that were all it would be enough, but demons of disease breed here and attack any outsider they find. The damned who are sentenced here are afflicted with a multitude of diseases, some of which do not exist elsewhere. Anyone who has visited here and returns to the mortal realm must succeed in a WIL roll having a difficulty equal to

Beelzebub's POW. If the roll is a miss then the character becomes diseased with potency equal to Beelzebub's WIL. Each additional level of failure either adds another disease or increases the potency of one already afflicted.

The features of this circle of Hell are simply vile. It is a veritable swamp made of piss with islands of shit where hardened turds are boulders and the twisted trees are made of rotten, rusted iron. Needless to say this is the domain of Beelzebub and his insect horde who feast eternally on the decaying masses and the damned. Tash and his demons live in Hazbarad, the sole city in Pestilence. The buildings of Hazbarad are made of rusted iron and line winding, hilly streets. Here demons apply a variety of torments to the damned, often involving unspeakable, perverted acts. Mephostophiles usually oversees torments of the damned outside of Hazbarad and his demons comb the swamp looking for new places to defile sinners at and for sinners who have been allowed to escape, however temporarily.

There is a pseudo day-night cycle in Pestilence, the timing of which varies in an unpredictable fashion—basically at the whim of Beelzebub. During the day the heat makes the stench that much more unbearable, but during the night the weight of the atmosphere is more oppressive and phosphorescent gases provide the only illumination, and that light is deceptive often making things look different than they are: for example a wall might appear to be a path and vice versa. Even worse the very features of Pestilence change such that where there was a path during the day there may just be a bottomless pool of piss at night.

City of Dis

This region of Hell, the Eighth Circle, is a city made entirely of iron at a constantly high temperature. Lucifer holds court in the center of the city which is where the gate to Irkalla is located. The dark woods surrounding the iron walls of the city are the gate to Pestilence.

The city is five miles across, a smokey city under a red, sunless sky. Lucifer's legions are quartered here, as is the King of Hell currently in attendance to Lucifer and that demon's entourage. The streets are patrolled by baal wights. Sinners sentenced here are kept in the dungeons where they

are tortured by archdemons.

Irkalla

This region of Hell, the Ninth Circle, is a barren region devoid of life. For tempting the first mortals into sin Satan was cursed to crawl in the dust for eternity and such a place is Irkalla. He is not alone in his torment, however, as the worst sinners are placed in Irkalla and directly under his thumb. It is a place of quiet desperation only populated by the insane.

Anyone fool enough to brave this last resort of Hell will be assaulted by a horde of desperate demons and sinners held here in thrall to Satan. The assault is one of mindless desperation and will continue until all of the attackers are sent to Limbo or the trespassers have been overthrown. As a rule of thumb there will be ten assailants per trespasser.

The gate to the City of Dis is in the center of Irkalla which is an infinite, desolate plain extending out in all directions there from. The gate is a simple disk of obsidian five feet in height and a hundred feet in diameter. There is an enormous Seal carved on its face, the physical expression of the divine power that holds Satan captive in Irkalla. Both the Seal and the gate are indestructible.

The inhabitants of Irkalla are Satan, sinners and archdemons as well as any other demons who have been called there on business. Satan himself roams the infinite plain of Irkalla, sometimes to the very edge by means of teleportation.

Demonic Powers

Demons may have powers in addition to those listed in their description. Powers may be lesser, greater and unique. A lesser power takes 1 POW (recoverable) per SL to use, a greater power takes 1 MP per SL to use and a unique power has no cost but is limited to an SL no greater than SPI.

The maximum number of additional powers depends on SPI. As a rule of thumb a demon from the third hierarchy will have no more than one greater power and demons from the second hierarchy will have no more than one unique power.

Additional Powers	
SPI	Powers
1, 2	1
3–5	2
6–9	3
10–14	4
15–20	5
21+	6

A single power can be assigned multiple times. For example, an SPI 6 demon of the earth might have partial protection (AP) three times. In such a case he could have AP 54 for one minute by expending 3 POW. Powers can be assumed to only apply to the demon itself unless the demon is bound into an object.

In general a demonic power can be invoked at any time as long as the cost is paid. There is an implied commitment of action if the power requires targeting. If the power has a duration of one round then it is invoked between rounds. A multiple round power can be invoked at any time but the round in which it is invoked counts as the first round.

Armored Feathers

Bird

Range: Self

Duration: SPI rounds

Toughens feathers such that they count as AP equal to SL.

Armored Shell

Turtle

Range: Self

Duration: SPI minutes

Toughens shell such that it counts as additional AP equal to SL.

Breathe Disease

Insect

Range: Self

Duration: 1 action

Produces a diseased breath having a reach of SPI hexes.

Breathe Fire

Bird

Range: Self

Duration: 1 action

Produces a flaming breath having a reach of SPI hexes and doing adjSTR fire damage of WIL. Use Target to hit.

Breathe Lightning

Lizard

Range: Self

Duration: 1 action

Produces a lightning breath having a reach of POW

hexes and doing adjSTR energy damage of WIL.
Use Target to hit.

Breeze

Air

Range: ?

Duration: SL hours

Target:

Area: SPI hex diameter

Produces a wind with an effective STR equal to the demon's SPI.

Craft [Craft Skill]

Fire

Range: Presence

Duration: SL² minutes

Boosts a single use of a specific craft skill by WIL if the duration is long enough to encompass the attempted craft task.

Craft [Craft Skill] [Task]

Fire

Range: Presence

Duration: SL² minutes

Boosts a single use of a craft skill by POW if the duration is long enough to encompass the attempted craft task.

Craft Any

Fire

Range: Presence

Duration: SL² minutes

Boosts a single use of a craft skill by SPI if the duration is long enough to encompass the attempted craft task.

Fire Bolt

Fire

Range: Very Weak PRE

Duration: 1 action

Does fire damage for an adjSTR of $SL \times SPI$.

Full Protection

Earth

Range: Self

Duration: SL rounds

Provides AP equal to WIL and reduces the SL of any spell directed against the demon by WIL.

Gust

Air

Range: SL² hexes

Duration: 1 action

Targeted

Produces a gust of wind with an effective STR equal to the demon's POW that can be used to knockback a single target.

Immune To Fire

Fire

Range: Self

Duration: SL minutes

Provides AP against heat and fire damage equal to WIL that the damage does not accumulate against.

Increase STR

Earth

Range: Self

Duration: 1 round

Increases STR by $SL \times SPI$.

Invisible

Air

Range: Self

Duration: SL SRs

Makes any form, corporeal or ethereal, invisible to normal perception.

Mask Presence

Water

Range: Self

Duration: SL minutes

Reduces POW for determining PRE by SPI.

Move Through Earth

Earth

Range: Self

Duration: SL minutes

Allows movement through earth or wood as through air and movement through stone as through water with an implied footing allowing no steeper than a 45 degree incline to be scaled or descended. Successful Jump skill rolls allow landing at the desired level. Only metal is impassable.

Muddle

Water

Range: SPI hexes

Duration: SPI minutes

Resisted

Confuses the target into inaction. The target must make a WIL / SL resistance roll each round to be able to act normally. The level of success is the number consecutive rounds of action permitted. On a miss the target is not muddled into complete inaction, but is incapable of completing any action requiring a skill roll.

Partial Protection

Earth

Range: Self

Duration: SL minutes

Provides AP equal to SPI and reduces the SL of any spell directed against the demon by SPI.

Resistant To Fire

Fire

Range: Self

Duration: SL hours

Provides AP against heat and fire damage equal to SPI that the damage does not accumulate against.

Sap

Water

Range: Very Weak PRE

Duration: SPI minutes

Resisted

The target is drained of energy to the tune of losing additional FP equal to SL each round any FP are expended.

Scent [subtreasure]

Air

Range: Very Weak PRE

Duration: 1 round

Detects the presence and location of a treasure of the indicated subtype having a market value of at least SPI in sp (usually only spirits of SPI 3 and higher have this power). Subtypes of treasure include: gold, silver, copper, diamond, topaz, ruby, painting, calligraphy and sculpture.

Scent [treasure]

Air

Range: Very Weak PRE

Duration: 1 round

Detects the presence and location of a treasure of the indicated type having a market value of at least SPI in sp (usually only spirits of SPI 3 and higher have this power). Types of treasure include: precious metal, precious stones and art objects.

Scent Treasure

Air

Range: Very Weak PRE

Duration: 1 round

Detects the presence and location of a treasure having a market value of at least SPI in gp (usually only spirits of SPI 6 and higher have this power).

Shadow

Fire

Range: Presence

Duration: SL rounds

Lowers effective Illumination Points by PRE.

Speedy

Air

Range: Self

Duration: 1 round

Increases the demon's Mv by SL.

Sprint

Air

Range: Self

Duration: SL rounds

Doubles the demon's Mv.

Statue

Earth

Range: Very Weak PRE

Duration: $SL \times SPI \times \text{level of success rounds}$

Resisted

Completely immobilizes the target.

Storm

Water

Range: Presence

Duration: ?

Creates a storm with an effective STR equal to PRE that buffets everyone and everything within the

demon's Presence causing an effective penalty to any action of PRE.

Telekinesis

Air

Range: POW × 1 foot

Duration: 1 round

Allows the demon to manipulate objects remotely with an effective STR of Power², an effective DEX and AGI of WIT + Control. The demon decides on Power from 1 to SL and Control is then equal to SL – Power.

Walk On Water

Water

Range: Self

Duration: SL hours

Allows the demon to walk on water as land. Footing is only an issue on high seas.

Walk Through Water

Water

Range: Self

Duration: SL hours

Allows the demon to walk through water as air with an implied footing allowing no steeper than a 45 degree incline to be scaled or descended. Successful Jump skill rolls allow landing at the desired level.

Wind

Air

Range: ?

Duration: SL minutes

Target:

Area: SPI hex diameter

Produces a wind with an effective STR equal to the demon's WIL.

Third Hierarchy

These are the lowest ranking demons none of whom are named (though each has a true name, of course). If summoned these demons are alone not having an entourage.

Lesser Demon (SPI: 1s10)

These are the rank-and-file of the demonic legions. In general for every hundred lesser demons there will be a greater demon.

Bird Demon

These lesser demons are winged and feathered having a basically bird-like appearance. Most have beaks for mouths. When humanoid they have taloned hands and feet. They fight with a flame breath having a range in hexes equal to SPI and doing damage for an adjSTR of WIL.

Goat Demon

These lesser demons have the appearance of humanoid goats: horizontally slit pupils, a shaggy coat of fur, cloven hooves, horns ranging from nubs to full ram's horns. These are most commonly

found in the service of the Grigori and are frequently equipped with clubs and spears.

Insect Demon

These lesser demons range from giant crabs to humanoid insects to giant wasps. Abilities vary, but an insect demon can be expected to be able to do at least one of the three: attack with pincers having a damage modifier of ×3.0 tear, expose to disease out to SPI hexes having a potency equal to WIL, poisonous bite or sting having potency equal to WIL. Flying insect demons are protected by armor plating to the extent of AP equal to SPI. Terrestrial insect demons are more heavily armored and have AP equal to WIL.

Lizard Demon

These lesser demons have scales and a basically reptilian appearance. The bite of an air demon is poisonous having a potency equal to WIL. The

First Hierarchy

Satan
Abaddon
Lucifer, Emperor of Hell
Kings of Hell
Princes of Hell

Second Hierarchy

Great Dukes of Hell
Dukes of Hell
Wandering Dukes of Hell
Grigori Dukes of Hell
Earls of Hell
Balberith
Gressil
Sonneillon
Verrine

Third Hierarchy

Baal Wight
Grigori
Sceleratus
Pit Fiend
Hell Hound
Imp
Archdemon
Greater Demon

yellow eyes have slit pupils and the scaley skin is red. They are typically armed with pitchforks which take a permanent point of POW per level of success. They are most commonly found in the Pit or the Lake of Fire.

Turtle Demon

These lesser demons have shells and thick skin offering some protection from damage. Generally the skin provides AP equal to SPI while the shell, usually only protecting the torso, provides AP equal to WIL. These are the common demons to be found manning the ships of Leviathon's fleet in the Eternal Sea.

Greater Demon (SPI: 1s6 + 3)

These demons command others in the service of an earl or higher ranking demon. In a standard legion of 1,000 demons there will be ten greater demons.

Bird Demon

These greater demons are the same as lesser bird demons except for having higher SPI.

Goat Demon

These greater demons are the same as lesser goat demons except for having higher SPI.

Insect Demon

These greater demons are the same as lesser insect demons except for having higher SPI.

Lizard Demon

These greater demons have scales and talons on their hands and feet. The tail is tipped with a stinger that delivers a poison with potency equal to WIL. In other respects they are like lesser lizard demons.

Turtle Demon

These greater demons are the same as lesser turtle demons except for having higher SPI.

Archdemon (SPI 6)

These demons serve the commander of a legion or themselves command legions in the absence of a higher ranking demon. In a standard legion of 1,000 demons there will be an archdemon.

Bird Demon

These archdemons are the same as greater bird demons except for having higher SPI.

Goat Demon

These archdemons are the same as greater goat demons except for having higher SPI.

Insect Demon

These archdemons are the same as greater insect demons except for having higher SPI.

Lizard Demon

These archdemons look like greater lizard demons with the addition of a pair of leathery wings and the ability to throw lightning. It is a ranged attack that is immediately ready though it must still be aimed per the normal rules. Thrown lightning has a short range equal to WIT, a medium range equal to POW and a maximum range of very weak presence. It does damage with an adjSTR equal to WIL.

Turtle Demon

These archdemons are the same as greater turtle demons except for having higher SPI.

Imp (SPI: 1s6)

These demons are short and squat with distorted faces resembling that of a human, long nails on their fingers and bat wings. Their skin is tough and leathery providing AP equal to SPI. They are fast for being such minor demons having Mv equal to WIT rather than SPI. The bite of an imp is poisonous having a potency equal to WIL. They also have the ability to make themselves invisible at will, though they cannot attack while invisible. Mostly imps are spies and are one of the few demons to be found in all the planes of Hell and even outside Hell and in the mortal realm.

Grigori (SPI: 2d6)

The Grigori were charged with watching over the mortal realm and guarding mortals from demons. They soon learned to appreciate mortal women, however, and begat the race of demon-men known as Nephilim. In retaliation for this breach of trust the Grigori were banished from Heaven, at which point their leader, Samyaza, pledged their allegiance to Lucifer.

In Hell the Grigori are found almost exclusively in the Pit though they sometimes go on errands to other circles or out into the spriit world or even to the mortal realm. A Grigori Hound Master will manage a pack of one to eight hell hounds. Such a pack is usually run on leashes granting the bearer

power to command the hell hounds. There is a 5% chance that a randomly summoned Grigori will be a Hound Master—and bring his pack.

Hell Hound (SPI: 1d6)

These demons have the appearance of fire-breathing dogs with savage teeth. They run wild in the Pit, usually in packs of two to twelve hounds, one of which will have double normal SPI and leathery wings.

If left to their own devices hell hounds will attack weaker spirits and even other demons, though they prefer making sport to finishing the kill. However if facing a real opponent they will not hesitate to go for the kill.

Pit Fiend (SPI: 1d10)

The pit fiend is a savage, red-skinned demon with black, leathery wings and a spade-tipped tail only found in the Pit. They usually serve as guards and are equipped with large clubs made entirely of lead having a damage modifier of $\times 5.0$ and requiring 25 STR for a mortal to wield two handed. A pit fiend can call up a one hex fountain of flame anywhere within SPI hexes at will. Such a fountain of flame does fire damage with an adjSTR of WIL.

Baal Wight (SPI: 1d8 + 4)

Although most commonly found in the City of Dis, baal wights are occasionally found in other circles of Hell. A baal wight is a tall, powerful demon whose body is made of flame and is essentially ethereal—not disregarding which a baal wight is perfectly capable of interacting physically with others, such as picking them up and tossing them. Moreover, a baal wight's whip and sword are both physical inasmuch as they can be picked up and wielded by a corporeal being.

A baal wight's whip can be used to scourage or to bind. When used to scourage it permanently lowers the target's POW by one point per level of success and at the same time increasing the wielder's POW (temporarily) by that number of d6 rolls. POW gained in this manner does not represent a permanent increase so if the points are lost they are not regained. When the whip is used to bind it allows the use of any grapple technique with an adjSTR of the wielder's POW. In either case the whip has a reach in hexes equal to the wielder's SPI.

A baal wight's sword appears as a heavy, curved blade with, however, only a solid hilt and a blade made of infernal flame. The sword has a polearm reach, but is nevertheless used with one-handed sword skill. It does magical fire damage using an adjSTR of the wielder's WIL.

Sceleratus

These demons are sins incarnate and rule over lesser demons of sin. A sceleratus can instigate its sin in anyone within its very weak presence range. To do so takes one action and has an effect equal to the level of success in a WIL/WIL roll with the demon's WIL be increased by a multiple per presence range closer than very weak the target is to the demon. The effect minimally lasts for one day per SPI. This infernal power is unaffected by protective magic excepting magic to protect from evil or black magic.

Luxuria (SPI 7)

This sceleratus is in charge of demons of lust and itself serves Asmodeus. It can inspire lust, fornication and perversion.

Gula (SPI 7)

This sceleratus is in charge of demons of gluttony and itself serves Beelzebub. It can inspire gluttony, waste and overindulgence.

Avaritia (SPI 8)

This sceleratus is in charge of demons of greed and itself serves Mammon. It can inspire greed, avarice, treachery and covetousness.

Acedia (SPI 8)

This sceleratus is in charge of demons of sloth and itself serves Belphegor. It can inspire apathy and indifference.

Ira (SPI 9)

This sceleratus is in charge of demons of wrath and itself serves Satan. It can inspire anger and hatred.

Invidia (SPI 9)

This sceleratus is in charge of demons of envy and itself serves Leviathon. It can inspire envy, jealousy and malice.

Superbia (SPI 10)

This sceleratus is in charge of demons of pride and itself serves Lucifer. It can inspire pride, vanity and narcissism.

Second Hierarchy

These are the highest ranking demons normally summoned. Though each demon has a name its true name is also represented by a seal.

Demons of the second hierarchy can teleport from one gate to another in the same plane. Doing so costs 10 POW that are recovered as normal for temporary POW losses.

Balberith (SPI 8)

Previously the Voice of God, Balberith was replaced by Gabriel after he followed Lucifer to Hell. He retains the ability to transport instantaneously to any place in the mortal realm and, despite being from a physical plane, can choose to be ethereal when in the mortal realm. He is occasionally used by Satan to take messages to chosen mortals. If bound into an object it would gain the property of selective ethereality.

Verrine (SPI 9)

Demon of impatience and health, he sometimes visits the mortal realm to prevent considered thought. A possessed victim would have to make a WIL/WIL roll to avoid making snap decisions and acting on them, but for the duration of the possession has HP increased by Verrine's POW. Unfortunately when the demon departs the HP are reduced by POW with all damage remaining. Verrine is fond of getting victims into fights and leaving them once the amount of damage would be lethal without his continued possession.

Gressil (SPI 7)

Demon of impurity and uncleanness.

Sonneillon (SPI 8)

Demon of hatred, he takes great pleasure in depriving people of peace and happiness.

Earls of Hell (SPI 6)

The least of the named demons, an Earl of Hell serves a duke and has command of lesser demons, the number of which varies considerably. An earl does not hold court, but rather serves in the court of his duke. An earl will still have attendant demons from his command. The name of an earl and the number of demons in his command is given in the description of the duke he serves. An earl's form and appearance follows that of his master.

Dukes of Hell

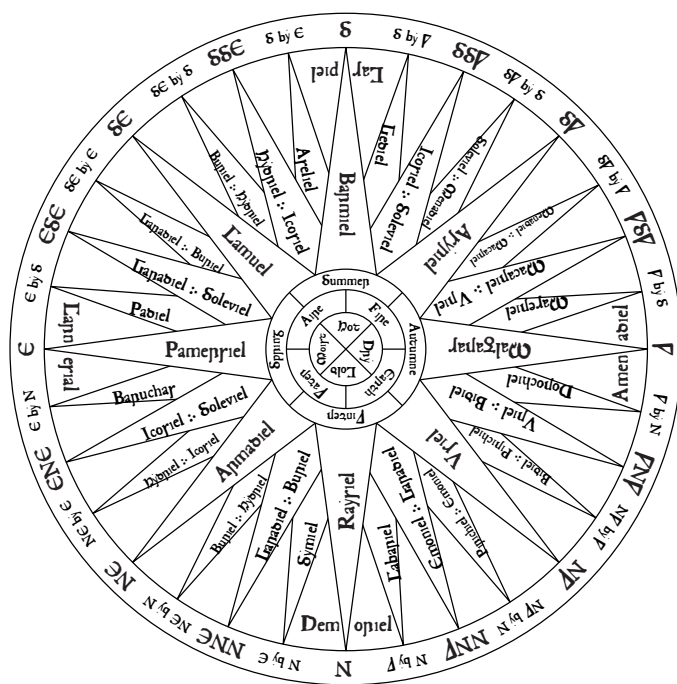
There are 16 Dukes of Hell, each serving one of the Great Dukes and having charge of a particular quarter.

Armadiel (SPI 9)

Duke of Hell and ruler of the Northeast under Demoriel. He has fifteen Earls under him besides 1,260 lesser demons. The earls are Nassar, Parabel, Lariel, Calvarnia, Orariel, Alferiel, Oryn, Samiel, Asmaiel, Jasziel, Pandiel, Carasiba, Asbibiel, Mafayr, Oemiel. Each earl has command of eighty-four demons. Armadiel is attended at all times by twenty of his demons and at night by an additional twenty. In addition he is always attended by at least one of his earls, each of whom is accompanied by twelve of his attendant demons.

Asiel (SPI 7)

Duke of Hell and ruler of the South by East under Carnesiel. He has sixteen Earls under him besides 5,280 lesser demons. Eight of his earls appear by day and eight by night. The first eight are Mariel, Charas, Parniel, Aratiel, Cubiel, Aniel, Asahel, Arean and the second eight are Asphiel, Curiel, Chamos, Odiel, Melas, Sariel, Othiel, Bofar. Asiel is attended at all times by a dozen of his demons and at night by an additional dozen. In addition he is always attended by at least one of his earls, each of whom is accompanied by a dozen demons.



Asyriel (SPI 9)

Duke of Hell and ruler of the Southwest under Caspiel. He has sixteen Earls under him besides 7,200 lesser demons. Eight of his earls appear by day and eight by night. The first eight are Astor, Carga, Buniel, Rabas, Arcisat, Aariel, Cusiel, Malguel and the second eight are Amiel, Cusriel, Maroth, Omiel, Budar, Aspiel, Faseua, Hamas. Asyriel is attended at all times by twenty of his demons and at night by an additional twenty. In addition he is always attended by at least one of his earls, each of whom is accompanied by twenty demons.

Barmiel (SPI 9)

Duke of Hell and first spirit in the South under Caspiel. He has sixteen Earls under him besides 4,896 lesser demons. Eight of his earls appear by day and eight by night. The first eight are Sochas, Tigara, Chansi, Keriell, Acteras, Barbil, Carpiel, Mansi and the second eight are Barbis, Marguns, Caniel, Acreba, Morcaza, Baaba, Gabio, Astib. Barmiel is attended at all times by a dozen of his demons and at night by an additional dozen. In addition he is always attended by at least one of his earls, each of whom is accompanied by a dozen demons.

Baruchas (SPI 7)

Duke of Hell and ruler of the East by North under Demoriel. He has fifteen Earls under him besides 4,764 lesser demons. His earls are Quitta, Sarael, Melchon, Cavayr, Aboc, Cartael, Janiel, Pharol, Baoxas, Geriel, Monael, Chuba, Lamael, Cartael and Decariel. Each earl has command of 64 demons. Baruchas is attended at all times by twelve of his demons and by at least one of his earls, each of whom is accompanied by twelve of his attendant demons.

Cabariel (SPI 7)

Duke of Hell and ruler of the North by West under Amenadiel. He has twenty Earls under him besides 5,692 lesser demons. Ten of his earls appear by day and ten by night. The first ten are Satifiel, Parius, Godiel, Taros, Asoriel, Etimiel, Clyssan, Elitel, Aniel, Cuphal and the second ten are Mador, Peniel,

Cugiel, Thalbus, Otim, Ladiel, Morias, Pandor, Cazul, Dubiel. Each earl has command of fifty demons. Cabariel is attended at all times by twelve of his demons and at least one of his earls, each of whom is accompanied by six demons.

Camuel (SPI 9)

Duke of Hell and third spirit in the East under Carnesiell. He has twenty Earls under him besides 6,660 lesser demons. Ten of his earls appear by day and ten by night. The first ten are Orpemiell, Omyel, Camyel, Budiel, Elcar, Citgara, Pariel, Cariel, Neriell, Daniel and the second ten are Asimiell, Calim, Dobiel, Nodar, Phaniel, Meras, Azemo, Tediell, Moriel, Tugaros. Each has 666 demons in his command. Camuel is attended at all times by a dozen of his demons and at least one of these earls, each of whom is accompanied by a dozen demons.

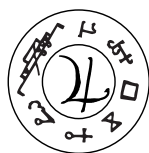
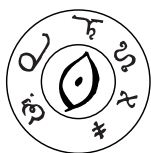
Dorochiel (SPI 7)

Duke of Hell and ruler of the West by North under Amenadiel. He has forty-eight Earls under him besides 1,800 lesser demons. Twelve of his earls appear by morning, twelve by afternoon, twelve before midnight and twelve after midnight. The first twelve are Magael, Artino, Efiel, Maniell, Suriell, Carsiell, Fabiell, Carba, Merach, Althor, Omiell, Hanor; the second twelve are Gudiel, Asphor, Emuell, Soriell, Cabron, Diviell, Abriel, Danael, Lomor, Casael, Busiell, Larfos; the third twelve are Nahiel, Ofisiell, Bulis, Momel, Darbori, Paniel, Cursas, Aliell, Aroziell, Cusyne, Vraniell, Pelusar and the final twelve are Pafiell, Gariell, Soriell, Maziell, Futuell, Cayros, Narsial, Moziell, Abael, Meroth, Cadriel, Lodiell. The earls of morning and evening each have 40 demons while the earls of afternoon and night each have 400 demons. Dorochiel is attended at all times by a dozen of his demons and at night by an additional dozen. In addition he is always attended by at least one of his earls, each of whom is accompanied by a dozen attendant demons.

Gediel (SPI 7)

Duke of Hell and ruler of the South by West under Caspiel. He has sixteen Earls under him besides 7,200 lesser demons. Eight of his earls appear by day and eight by night. The first eight are Coliell, Naras, Sabas, Assaba, Sariell, Ranciell, Mashell, Bariell and the second eight are Reciell, Sadiell, Agra,





Anael, Aroan, Cirecas, Aglas, Vriel. Gediel is attended at all times by twenty of his demons and at night by an additional twenty. In addition he is always attended by at least one of his earls, each of whom is accompanied by twenty demons.

Malgaras (SPI 9)

Duke of Hell and first spirit in the West under Amenadiel. He has twenty-four Earls under him besides 3,600 lesser demons. Twelve of his earls appear by day and twelve by night. The first twelve are Carmiel, Meliel, Borasy, Agor, Casiel, Rabiell, Cabiell, Udiell, Oriell, Misiell, Barfas, Arois and the second twelve are Aroc, Dodiell, Cubi, Libiell, Raboc, Aspiell Caron, Zamor, Amiell, Aspar, Deilas, Basiell. Each earl has 30 demons, except for Misiell, Barfas, Aspar and Deilas who have but 20 and Arios and Basiell who have but 10. Malgaras is attended at all times by twenty of his demons and at night by an additional twenty. In addition he is always attended by at least one of his earls, each of whom is accompanied by his attendant demons.

Maseriell (SPI 7)

Duke of Hell and ruler of the West by South under Caspiell. He has twenty-four Earls under him besides 6,400 lesser demons. Twelve of his earls appear by day and twelve by night. The first twelve are Mahue, Roriell, Earviell, Zeriell, Atniell, Vessur, Azimell, Chasor, Patiell, Assuell, Aliell, Espoel and the second twelve are Arach, Maras, Noguiell, Saemiell, Amoyr, Bachiell, Baros, Eliell, Earos, Rabiell, Atriell, Salvor. Maseriell is attended at all times by twenty of his demons and by at least one of his earls, each of whom is accompanied by twenty demons.

Padiell (SPI 7)

Duke of Hell and ruler of the Southeast under Carnesiell. He has 3,000 lesser demons in his service and is attended at all times by a dozen of them.

Pamersiell (SPI 9)

Duke of Hell and first spirit in the East under Carnesiell. He has eleven Earls under him besides 1000 lesser demons. His earls are Anoyr, Madriell,

Ebra, Sotheano, Abrulges, Ormenu, Itules, Rablion, Hamorphiell, Itrasbiell and Nadrell. Each has twenty demons in his command. Pamersiell is attended at all times by a dozen of his demons and at least one of these earls, each of whom is accompanied by a half dozen demons.

Raysiell (SPI 9)

Duke of Hell and ruler of the North under Demoriell. He has thirty Earls under him besides 9,996 lesser demons. Sixteen of his earls appear by day and fourteen by night. The first fourteen are Abariell, Ameta, Arnen, Herne, Saefer, Potiell, Saefarn, Magni, Amandiell, Barsu, Garnasu, Hissam, Fabariell, Usiniell and the second fourteen are Ansoell, Godiell, Barfos, Burfa, Adan, Saddiell, Sodiell, Ossidiell, Pathier, Marae, Asuriell, Almoell, Las Pharon, Ethiell. The first ten that belong to the day each have fifty demons and the other six have thirty demons. The first eight that belong to the night have forty demons each, the next four earls have twenty demons and the final two have but ten demons each. Raysiell is attended at all times by twenty of his demons and at night by an additional twenty. In addition he is always attended by at least one of his earls, each of whom is accompanied by at least ten of his attendant demons.

Symiell (SPI 7)

Duke of Hell and ruler of the North by East under Demoriell. He has twenty Earls under him besides 2,480 lesser demons. Ten of his earls appear by day and ten by night. The first ten and the number of their servants are Asmiell 60, Chrubas 100, Vaslos 40, Malgron 20, Romiell 80, Lariell 60, Achol 60, Bonyell 90, Dagiell 100, Musor 110 and the second ten and the number of their servants are Mafrus 70, Apiell 30, Curiell 40, Molael 10, Arafos 50, Marianu 100, Narzaell 210, Murahe 30, Richell 120, Nalael 130. Symiell is attended at all times by twelve of his demons and at least one of his earls, each of whom is accompanied by at twelve of his attendant demons.

Usiell (SPI 9)

Duke of Hell and ruler of the Northwest under Amenadiell. He has twenty-eight Earls under him besides 4,200 lesser demons. Fourteen of his earls appear by day and fourteen by night. The first four-

teen are Abariel, Ameta, Arnen, Herne, Saefer, Potiel, Saefarn, Magni, Amandiel, Barsu, Garnasu, Hissam, Fabariel, Usiniel and the second fourteen are Ansoel, Godiel, Barfos, Burfa, Adan, Saddiel, Sodiell, Ossidiell, Pathier, Marae, Asuriel, Almoel, Las Pharon, Ethiel. The first eight that belong to the day each have forty demons and the other six have thirty demons. The first eight that belong to the night have forty demons each, the next four earls have twenty demons and the final two have but ten demons each. Usiel is attended at all times by twenty of his demons and at night by an additional twenty. In addition he is always attended by at least one of his earls, each of whom is accompanied by his attendant demons.

Grigori Dukes of Hell

Each of these dukes is a demon of the earth residing in the Pit.

Akibeel (SPI 16)

One of the Grigori and a Duke of Hell in the service of Azazyel.

Anane (SPI 16)

One of the Grigori and a Duke of Hell in the service of Yomyael.

Armors (SPI 14)

One of the Grigori and a Duke of Hell in the service of Azazyel.

Asael (SPI 17)

One of the Grigori and a Duke of Hell in the service of Yomyael.

Azkeel (SPI 18)

One of the Grigori and a Duke of Hell in the service of Turel.

Batraal (SPI 14)

One of the Grigori and a Duke of Hell in the service of Yomyael.

Danel (SPI 18)

One of the Grigori and a Duke of Hell in the service of Turel.

Ertael (SPI 14)

One of the Grigori and a Duke of Hell in the service of Yomyael.

Ramuel (SPI 13)

One of the Grigori and a Duke of Hell in the service of Turel.

Samsaveel (SPI 17)

One of the Grigori and a Duke of Hell in the service of Yomyael.

Saraknyaal (SPI 13)

One of the Grigori and a Duke of Hell in the service of Turel.

Tamiel (SPI 17)

One of the Grigori and a Duke of Hell in the service of Yomyael.

Urakabarameel (SPI 17)

One of the Grigori and a Duke of Hell in the service of Turel.

Zavebe (SPI 13)

One of the Grigori and a Duke of Hell in the service of Yomyael.

Wandering Dukes of Hell

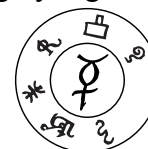
Unlike the other dukes, these eleven have no fixed quarter of which they have charge. Rather, it varies from time to time with each taking turn with another. Only some of the wandering dukes are served by earls, though all have command of a legion of demons. The legions vary considerably in size, however.

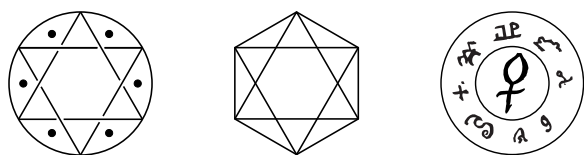
Bidiel (SPI 8)

Wandering Duke of Hell found in the West by Northwest and Northwest by West. He has ten Earls under him besides 240 lesser demons. The earls are Mudirel, Cruchan, Bramsiel, Armoniel, Lameniel, Andruchiell, Merasiel, Charobiell, Parsifiell and Chremoas. Each earl has command of twenty-four lesser demons. Bidiel is attended at all times by twelve of his demons and at night by an additional twelve. In addition he is always attended by at least one of his earls, each of whom is accompanied by twelve of his attendant demons.

Buriel (SPI 7)

Wandering Duke of Hell found in the Southeast by East and Southeast by South. He has twelve Earls under him besides 960 lesser demons. The earls are Merosiel, Almadiel, Cupriel, Sarviel, Casbriel, Nedriel, Bufiel, Futiel, Drusiel, Carniel, Drubiel and Nastos. Each earl has command of eighty-eight





lesser demons. Buriel is attended at all times by twelve of his demons and at night by an additional twelve. In addition he is always attended by at least one of his earls, each of whom is accompanied by twelve of his attendant demons.

Emoniel (SPI 8)

Wandering Duke of Hell found in the Northwest by North and North by Northwest. He has twelve Earls under him besides 1,320 lesser demons. The earls are Ermoniel, Edriel, Carnodiel, Phanuel, Dramiel, Pandiel, Vasenel, Nasiniel, Cruhiel, Armesiel, Oaspeniel and Musiniel. Each earl has command of 110 lesser demons. Emoniel is attended at all times by twelve of his demons and at night by an additional twelve. In addition he is always attended by at least one of his earls, each of whom is accompanied by twelve of his attendant demons.

Garadiel (SPI 8)

Wandering Duke of Hell found in the East Southeast and Southeast by East. He commands 1,815 lesser demons and is attended at all times by at least forty-seven of them, and as many as 1,371 during the depths of the night.

Hydriel (SPI 8)

Wandering Duke of Hell found in the Northeast by North, Northeast by East, South by Southeast and Southeast by South. He has twelve Earls under him besides 1,320 lesser demons. The earls are Mortiel, Chamoriel, Pelariel, Musuziel, Lameniel, Barchiel, Samiel, Dusiriel, Camiel, Arbiel, Luciel and Chariel. Each earl has command of 110 lesser demons. Hydriel is attended at all times by twelve of his demons and at night by an additional twelve. In addition he is always attended by at least one of his earls, each of whom is accompanied by twelve of his attendant demons.

Icosiel (SPI 8)

Wandering Duke of Hell found in the Northeast by East, East by Northeast and South by Southwest. He has fifteen Earls under him besides 2,200 lesser demons. The earls are Machariel, Pischiel, Thanatiel, Zosiel, Agapiel, Larphiel, Amediel,

Cambriel, Nathriel, Zachariel, Athesiel, Cumariel, Munefiel, Heresiel and Urbaniel. Each earl has command of 150 lesser demons. Icosiel is attended at all times by twelve of his demons and at night by an additional twelve. In addition he is always attended by at least one of his earls, each of whom is accompanied by twelve of his attendant demons.

Macariel (SPI 8)

Wandering Duke of Hell found in the Southwest by West and West by Southwest. He has twelve Earls under him besides 400 lesser demons. The earls are Claniel, Drusiel, Andros, Charoel, Asmadiel, Romyel, Mastuel, Varpriel, Gremiel, Thuriel, Brufiel and Lemodac. Each earl has command of thirty lesser demons. Macariel is attended at all times by twelve of his demons and at night by an additional twelve. In addition he is always attended by at least one of his earls, each of whom is accompanied by twelve of his attendant demons.

Menadiel (SPI 7)

Wandering Duke of Hell found in the Southwest by South and Southwest by West. He has twelve Earls under him besides 390 lesser demons. The earls are Larmol, Drasiel, Clamor, Benodiel, Charsiel, Samyel, Barchiel, Amasiel, Baruch, Nedriel, Curasin and Tharson. The first six earls have command of sixty lesser demons each while the last six earls have command of thirty lesser demons each. Menadiel is attended at all times by twelve of his demons and at night by an additional twelve. In addition he is always attended by at least one of his earls, each of whom is accompanied by twelve of his attendant demons.

Pirichiel (SPI 7)

Wandering Duke of Hell found in the Northwest by West and Northwest by North. He has eight greater demons under him besides 200 lesser demons. The greater demons are Damarsiel, Cardiel, Almasor, Nemariel, Menariel, Demediel, Hursiel and Cuprisiel. Pirichiel is attended at all times by twelve of his demons and at night by an additional twelve. In addition he is always attended by at least one of his greater demons for every twelve of the lesser demons.

Soleviel (SPI 8)

Wandering Duke of Hell found in the East by Northeast, East by Southeast, South by Southwest and Southwest by West. He has twelve Earls under him besides 1,840 lesser demons. The earls are Inachiel, Praxeel, Moracha, Almodar, Nadrusiel, Cobusiel, Amriel, Axosiel, Charoel, Prasiel, Mursiel and Penador. Each earl has command of 150 lesser demons and attends Soleviel in turn, six per year. Soleviel is attended at all times by twenty of his demons and at night by an additional twenty. In addition he is always attended by at least one of his earls, each of whom is accompanied by twenty of his attendant demons.

Uriel (SPI 8)

Wandering Duke of Hell found in the West by Southwest and West by Northwest. He has ten Earls under him besides 650 lesser demons. The earls are Chabri, Drabros, Narmiel, Frasmiel, Brymiel, Dragon, Curmas, Drapios, Hermon and Aldrusy. Each earl has command of sixty-five lesser demons. Uriel is attended at all times by twelve of his demons and at night by an additional twelve. In addition he is always attended by at least one of his earls, each of whom is accompanied by twelve of his attendant demons.

Great Dukes of Hell

There are four Great Dukes of Hell, one for each cardinal direction. Each serves ~~Astaroth, Prince of Hell.~~

Carnesiel (SPI 12)

Great Duke of Hell and Ruler in the East who has twelve Earls under him besides the 25,600 lesser demons. His earls are Myrezyn, Ornich, Zabriel, Bucafas, Benoham, Arifiel, Cumeriel, Vadriel, Armany, Capriel, Bedary and Laphor. Each earl has 2,600 demons in his command. Carnesiel is attended at all times by a dozen of his demons and at least one of these earls, each of whom is accompanied by a dozen demons. Carnesiel has power during the spring and over moisture. He can call up and dismiss storms. Carnesiel and all his attendant demons are scaled and reptilian. They serve Astaroth.

Caspiel (SPI 11)

Great Duke of Hell and Ruler in the South who has

twelve Earls under him besides 19,200 lesser demons. His earls are Ursiel, Chariel, Maras, Femol, Budarim, Camory, Larmol, Aridiel, Geriel, Ambri, Camor and Oriel. Each earl has 1,440 demons in his command. Caspiel is attended at all times by a dozen of his demons and at least one of these earls, each of whom is accompanied by a dozen demons. Caspiel and all his attendant demons are winged and feathered. They serve Prufas.

Amenadiel (SPI 10)

Great Duke of Hell and Ruler in the West who has twelve Earls under him besides 36,000 lesser demons. His earls are Vadros, Camiel, Luziel, Musiriel, Rapsiel, Lamael, Zoeniel, Curifas, Almesiel, Codriel, Balsur and Nadroc. Each has 560 demons in his command. Amenadiel is attended at all times by a dozen of his demons and at least one of these earls, each of whom is accompanied by a dozen demons. Amenadiel and all his attendant demons are furred and serve Rosier.

Demoriel (SPI 11)

Great Duke of Hell and Ruler in the North who has twelve Earls under him besides 1,840 lesser demons. His earls are Arnibiel, Cabarim, Menador, Burisiel, Doriel, Mador, Carnel, Dubilon, Medar, Churibal, Dabrinis, Chamiel. Each has 920 demons in his command. Demoriel is attended at all times by a dozen of his demons and at least one of these earls, each of whom is accompanied by a dozen demons. Demoriel and all his attendant demons have shells like a turtle and serve Bael.

First Hierarchy

No demon of the first hierarchy has a true name that can be pronounced. Rather their essence is ruled by a seal and they are powerless against a mortal educated in the sorcerous arts who bears such a seal. The manufacture of such a seal is difficult and can only be done at certain times and must be of exact construction and be completed in a specific hour. And even then sorcerer must know the charm specific to the demon in question and cast it before the demon has a chance to dispossess him of the seal.

Demons of the first hierarchy can teleport from one gate to the other in a plane by expending 5 points of POW. This loss is temporary and is

recovered normally.

Princes of Hell

These demons are Princes of Hell who serve the Kings of Hell. A prince is in his turn served by Dukes of Hell and commands demonic legions.

Astaroth (SPI 25)

A Prince of Hell and one of the original demons, Astaroth is served by Aamon, Pruslus, Barbatos and Rashaverak.

Astaroth appears as a man with the taloned hands of feet of a reptile and two pairs of wings, one leathery and the second feathered. He is a source of learning and can teach mathematics and crafts. If properly petitioned he can make mortals invisible and reveal the locations of hidden treasures. As a demon of the air he serves Belial and is in turn served by Carnesiel.

Azazyel (SPI 20)

One of the Grigori, Azazyel taught mortals the art of war and for this was punished even beyond the other Grigori. He was thrown into a desert of jagged rocks after which boulders were piled on top of him. He was to remain there until Judgement Day, but Satan freed him in return for his loyalty. Azazyel now bears the form of a half-man, half-goat and has command of sixty-nine legions of goat-demons. Although he spends most of his time in the field in the Pit his permanent abode is Kargan Keep. The Grigori Dukes of Hell Akibeel and Armers are in his domain and answer to him, though mostly they stay out of his way. Azazyel rules as a nearly independent demon not serving in any court—though if commanded by Samyaza he will obey.

Bael (SPI 22)

A Prince of Hell and one of the original demons he commands sixty-six legions. He has the appearance of a human, cat and toad though he will often assume more shocking shapes when summoned to the mortal realm. He serves Leviathon and is in turn served by Demorial,



Great Duke of Hell and ruler in the North.

Belphegor (SPI 20)

A Prince of Hell and one of the original demons he commands forty-two legions. He serves Belial. He has knowledge of many things, including locations of secret treasures, but his most frequent activity is to inspire mortals with ingenious inventions that will make them rich and in this manner indirectly seduce them into one or more sins (wrongful pride in their accomplishments, greedy for more money once they get a taste of it, sloth as work and faith become of secondary importance to the invention). Although his demonic form is of a hideous, hairy and bearded demon with long nails, horns lion tail he normally appears to mortals as a beautiful and naked woman.

Focalor (SPI 22)

A Prince of Hell and one of the original demons he commands thirty legions. He is a sea-demon with power over wind and sea who serves Leviathon.

Mammon (SPI 23)

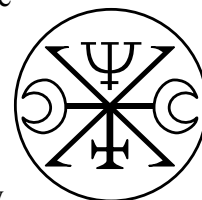
A Prince of Hell and one of the original demons he commands seventy-nine legions. His special charge is avarice, wealth and injustice. He uses his demons to collect worldly wealth to incite desire to obtain such a collection for oneself. He serves Samael.

Mephostophiles (SPI 20)

A Prince of Hell and one of the fallen, he serves Beelzebub. Known affectionately as Mephisto by his friends, he has the form of disfigured crab having an almost human face and pincers that resemble hands. Unlike his master he is wingless and Mephisto leads Beelzebub's ground forces consisting of thirty-two legions. When not working as commander Mephisto answers questions about the location of hidden things in the mortal realm and is also an expert on matters of the spirit world. In his spare time he personally oversees the torture of the damned sentenced to Pestilence.

Murmur (SPI 18)

A Prince of Hell and one of the original demons he commands thirty legions and serves Belial. He teaches philosophy and music and can oblige the souls of the damned to



appear in the mortal realm and is often consulted in this matter.

Prufas (SPI 15)

A Prince of Hell and one of the original demons he commands twenty-six legions. He serves Asmodeus and is in turn served by Caspiel, Great Duke of Hell and ruler in the South.

Raum (SPI 17)

A Prince of Hell with thirty legions under his command, he serves Asmodeus.

Rosier (SPI 12)

A Prince of Hell, this fallen angel was once a Hashmallim. Now he serves Samael and is in turn served by Amenadiel, Great Duke of Hell and ruler in the West. Rosier has the form of a giant bear with leathery wings. His breath is so cold that it freezes what it touches doing damage of adjSTR equal to SPI out to WIL feet. Anyone taking damage is frozen into immobility unless they succeed in a WIL/SPI roll. Regardless, the damaged location is incapacitated until the damage is healed.

Tash (SPI 16)

A Prince of Hell, this is one of the original demons who serves Beelzebub and resides in Pestilence with his master. Tash is basically humanoid with two sets of arms and a pair of wings. His head is very birdlike with a long, hooked beak and he has feathers, but they are made of brass and provide him with AP equal to SPI. He has talons for feet and hands which he uses to rend and tear. He also has a pair of scimitars which he uses that have the property of ignoring all armor and magical protection, in addition to having a damage factor of the wielder's WIL ÷ 10 and doing magical damage. Any strike also inflicts disease having a potency equal to the POW of the wielder. A spirit struck by one of the scimitars takes the wielder's SPI in POW damage every round for WIL rounds while in exquisite agony. A spirit so struck is not released to Limbo until the POW damage stops.

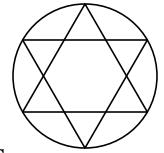
Turel (SPI 16)

One of the Grigori and a Prince of Hell who resides in Dûm Gathnoor, a fortress in the Pit. The Grigori Dukes of Hell Azkeel, Danel, Ramuel, Saraknyal and Urakabameel are in his domain. When called to service in Samyaza's court, Turel appoints one of

his dukes Warden and takes a dozen Grigori and two dukes and their entourage with him.

Yomyael (SPI 18)

One of the Grigori and a Prince of Hell who resides in Dûm Derwal, a fortress in the Pit. The Grigori Dukes of Hell Anane, Asael, Batraal, Ertael, Samsaveel, Tamiel and Zavebe are in his domain. When called to service in Samyaza's court, Yomyael appoints one of his dukes as Warden of Dûm Derwal and takes a dozen Grigori (one of whom is a Hound Master) and two dukes and their entourage with him.

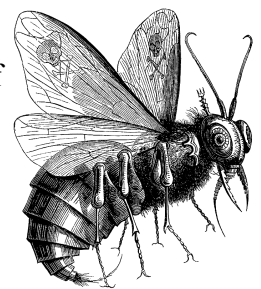


Kings of Hell

There are six Kings of Hell, each of which rules one of the first seven Circles of Hell. A King of Hell is attended by Princes of Hell and has direct command of demonic legions. A King of Hell may not have a higher SPI than his followers—most have a higher SPI than Lucifer, Emperor of Hell. However, charisma and special powers play a large role in the infernal hierarchy which is why Lucifer is Emperor.

Asmodeus (SPI 30)

Previously one of the seraphim in Heaven, Asmodeus is now a King of Hell where he commands seventy-two legions and is charged with commanding spirits of fire. He is served by Prufas and Raum. His favorite sin is lust, though he will settle for greed. His chief temptation is male homosexuality. Asmodeus has a human torso, cock legs, a serpent's tail and three heads—a man, a ram and a bull. He rides a bat-winged lion. Asmodeus resides in the Lake of Fire, the Fourth Circle of Hell.



Beelzebub (SPI 40)

Before following Lucifer to Hell, Beelzebub was Prince of the Seraphim and accordingly was a feathered creature having six wings. As punishment for his betrayal his form was changed into that of a six-winged insect of terrible aspect. His horde of 10,846 demons are all flying insects and he is

known as Lord of Flies be-
this. Beelzebub resides in
Pestilence, the Seventh Circle
of Hell, where he is served by
Mephostophiles and Tash.

Belial (SPI 30)

One of the original demons,
Belial is a King of Hell and charged with command-
ing spirits of the air. He customarily takes the form
of a dragon and leads fifty-three legions of dragon
demons. He is served by Astaroth, Belphegor and
Murmur. Belial resides in Rub al-Khalí,
the Second Circle of Hell.

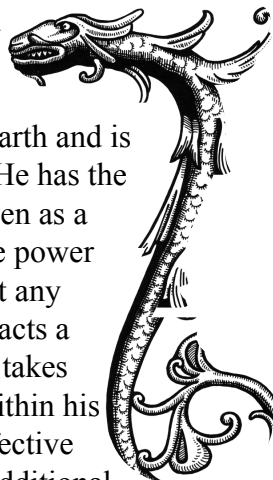
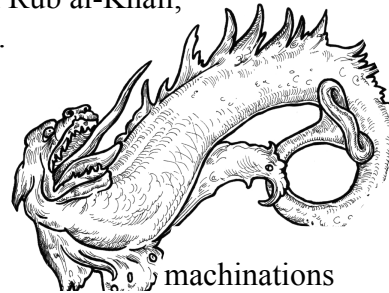
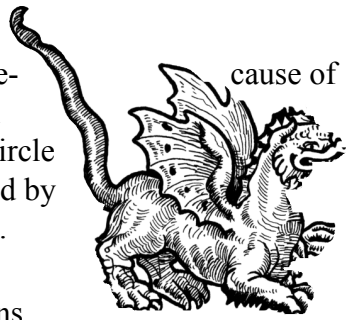
Leviathon (SPI 30)

Previously one of the
seraphim in Heaven,
Leviathon's chaotic na-
ture was ill-suited to the
delicate clockwork

of Heaven and so he took the first opportunity out
and is now a King of Hell and charged with com-
manding spirits of the water. He leads Hell's naval
forces when not tempting mortals to envy. He is
served by Bael and Focalor. Leviathon resides in the
Eternal Sea, the Fifth Circle of Hell.

Samael (SPI 20)

Samael was the original angel of death, Azrael
being promoted to the position after Samael left
Heaven with Lucifer. Samael is a
King of Hell and commands
sixty-four legions. He is charged
with commanding spirits of the earth and is
served by Mammon and Rosier. He has the
appearance of a great serpent. Even as a
deposed angel of death he has the power
to take the life from any mortal at any
time. His attention in this matter acts a
spell having SL equal to SPI and takes
an hour to cause. If a mortal is within his
very weak presence range the effective
SL is equal to his WIL, with an additional
multiple of WIL for each presence range increment
closer than very weak the victim is. Samael can
even dispose of spirits: in spirit combat a special
success causes the immediate and permanent ter-



mination of the target spirit. Samael resides in
Gehinom, the Sixth Circle of Hell.

Samyaza (SPI 25)

This King of Hell is leader of the Grigori, 200
angels (now fallen) of exceptional stature and
power. They were entrusted with watching over the
mortal realm where they succumbed to lust for
women and spread their seed while also teaching
mortals warfare and various arts of civilization. For
this breach of trust they were banned them from
returning to Heaven. The undisturbed Samyaza
pledged himself and the Grigori to Lucifer.

Samyaza's chief lieutenants are Urakabameel,
Akibeel, Tamiel, Ramuel, Danel, Azkeel, Saraknyal,
Asael, Armers, Batraal, Anane, Zavebe, Samsaveel,
Ertael, Turel, Yomyael and Azazyel. Samyaza
resides in the Pit, the First Circle of Hell, where he
commands a dozen legions of lesser demons, each
lead by one of the Grigori.

Lucifer (SPI 50)

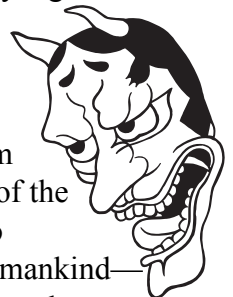
Although only an archangel in Heaven, Lucifer rose
to high position in Satan's court when he brought a
third of the heavenly host being in charge of all Hell.
Lucifer is extremely charismatic and an able leader,
though prideful to a fault. As Emperor of Hell the
Kings of Hell serve in his infernal court. Lucifer
resides in the City of Dis, the Eighth Circle of Hell.

Abaddon (SPI 65)

One of the original demons, Abaddon the Destroyer
does not answer to any other demon having been
given free reign by Satan to wreak destruction
where ever and however possible. He created the
entire realm of Hell by destroying the fabric of a
portion of the lower realm of the spirit world. He is
not a King of Hell, nor does he lead any legions.
Abaddon resides in the Abyss, the
Third Circle of Hell.

Satan (SPI 75)

The absolute ruler of Hell is a seraphim
whom the Church's god put in charge of the
faithless and the damned. His role is to
oppose the Church's god and to tempt mankind—
for it is only through resisting temptation that a
mortal's worth can be determined. Satan works
through lies and deception, playing on the seven
mortal weaknesses of pride, envy, gluttony, lust,



anger, greed and sloth. Satan resides in Irkalla, the Ninth Circle of Hell.

Although bound to that place by the Church's god he can leave it with great effort. Visiting another region of Hell costs him, temporarily, a point of POW each day per circle it is removed from Irkalla. It costs Satan 13 POW per day to visit the mortal realm. All costs are rounded up to the next full day and, unlike other temporary POW loss, cannot be regained except for when Satan is in Irkalla and then at the rate of SPI per month. It is for this reason that Satan is more likely to call Lucifer to him in Irkalla than travel to the City of Dis.

Satan knows whenever a gate is used and can sense any divine presence that intrudes on his domain.

Mystics

Mystics

The Mystics are an ancient sect fighting for good in the ancient struggle. They are opposed by the Unravelers who have likewise sided with evil. Although the goals of the two groups are completely different they have, depending on alignment, access to the same powers. In either case becoming a member requires sponsorship and training by a senior member.

The core skill is Mystic (or Unraveler) which is a Magical aptitude Very Hard skill. This skill is governed by the Magic rune and taught by the Mystics (or Unravelers). The rankings of the Mystics (and the Unravelers) is rather like that of the martial arts disciplines and the mechanism for learning powers mirrors that for learning techniques. Only a practitioner of rank 4 can sponsor a new member, though rank 3 is sufficient to give instruction up to rank 2. To gain rank 3 requires a master of rank 4 or higher and to attain higher ranks requires a master of rank 5.

The different powers are mastered in the same way as martial arts techniques. Each power has a rank ranging from 1 to 5. To learn a rank 1 power requires the Mystic to have the relevant alignment trait with at least a slight strength. To learn higher ranks the Mystic must learn each lower rank and have sufficient alignment trait strength. To learn a rank 2 or rank 3 power requires a partial alignment and to learn a rank 4 or rank 5 power requires a full strength alignment trait.

Using powers drains the Mystic's MP to an extent determined by how far he pushes himself, his alignment trait strength and how good his Mystic (or Unraveler) skill is. If the Mystic has a partial strength in the alignment trait in question his effective rank is increased by one. A full strength alignment trait gives a bonus of two. For example, a character with Mystic 14 using a power for which he has full strength alignment trait he has an effective rank 4: he can use the power up to SL 15 for a cost of $\frac{1}{2}$ MP per SL (rounded up).

Using a power normally takes a full round. To

Fatigue Rate

<i>Skill</i>	<i>Rank</i>	<i>MP/SL</i>	<i>Max SL</i>
0–5	0	2	1
6–11	1	1½	3
12–17	2	1	6
18–23	3	$\frac{2}{3}$	10
24–29	4	$\frac{1}{2}$	15
30+	5	$\frac{1}{3}$	21
	6	$\frac{1}{4}$	28
	7	$\frac{1}{5}$	36

use a power in a single spell casting action reduce effective Rank by one which increases the MP/SL ratio and lowers the maximum SL. A power can even be used reflexively, but doing so lowers effective Rank by two.

Power List

The powers are listed by alignment and alignment trait. Powers that require the same alignment trait must be learned in rank order. That is, Lesser Disguise must be learned before Disguise.

As already noted the powers are divided by alignment. Each power is given a range, duration, target and area of effect. The abbreviation PR refers to the power's rank, which is the Mystic (or Unraveler) rank plus adjustment for alignment.

Abstract Powers

?

Rank 1

Range: PR hexes

Duration: Instant

Target: Creature

Area: Single

This power heals one point of damage per SL.

Apathetic Powers

?

Rank 1

Range: PR hexes

Duration: Instant

Target: Creature

Area: Single

This power heals one point of damage per SL.

Arrogant Powers

Cofidence

Rank 1

Range: Self

Duration: SL rounds

Target: Creature

Area: Single

This power gives cool confidence such that the target receives a bonus of PR to all actions.

Caring Powers

Healing

Rank 1

Range: PR hexes

Duration: Instant

Target: Creature

Area: Single

This power heals one point of damage per SL.

Charitable Powers

Give Health

Rank 1

Range: Touch

Duration: Instant

Target: Creature

Area: Single

This power heals one point of damage per SL at the expense of hit points on the part of the mystic. The ratio is as shown below.

<i>PR</i>	<i>Ratio</i>
0	3 HP per point of damage healed
1	2 HP per point of damage healed
2	1½ HP per point of damage healed
3	1 HP per point of damage healed
4	¾ HP per point of damage healed
5	⅔ HP per point of damage healed
6	½ HP per point of damage healed
7	⅓ HP per point of damage healed

Concrete Powers

?

Rank 1

Range: PR hexes

Duration: Instant

Target: Creature

Area: Single

This power heals one point of damage per SL.

Conservative Powers

?

Rank 1

Range: PR hexes

Duration: Instant

Target: Creature

Area: Single

This power heals one point of damage per SL.

Content Powers

Satisfy

Rank 1

Range: PR hexes

Duration: Instant

Target: Creature

Area: Single

This power satisfies the target's yearning for one thing.

Craft Powers

?

Rank 1

Range: PR hexes

Duration: Instant

Target: Creature

Area: Single

This power heals one point of damage per SL.

Creative Powers

?

Rank 1

Range: PR hexes

Duration: Instant

Target: Creature

Area: Single

This power heals one point of damage per SL.

Cunning Powers

Lesser Disguise

Rank 1

Range: Self

Duration: SL minutes

Target: Self

Area: Single

This power allows the mystic to alter his perceived features. These alterations can be as minute as adding a mole or as obvious as changing hair color. Apparent height and weight can be altered by up to 5%. To mimic the features of another person requires that the mystic have those features memorized and ready when he uses this power. Although this power can be detected with Detect Magic powers and spells it is not considered to be an illusion spell.

Disguise

Rank 2

Range: Self

Duration: SL minutes

Target: Self

Area: Single

This power allows the mystic to alter his perceived features in arbitrary ways similar to Lesser Disguise, but with fewer or lesser restrictions. He can add or remove parts of the anatomy, such as horns or hair, change skin to scales or fur, and so on. Apparent height and weight can be altered by up to 10%.

Greater Disguise

Rank 3

Range: Self

Duration: SL minutes

Target: Self

Area: Single

This power allows the mystic to alter his perceived appearance in arbitrary ways similar to Disguise, but with fewer or lesser restrictions. He can not only alter his own features (affecting apparent height and weight by up to 20%), but his clothing as well. Small pouches are considered to be an article of clothing but backpacks are not. It is up to the referee to determine what can and cannot be altered using this power. In general it could be used to give the clothing appearance of an arbitrary group.

Disguise All

Rank 4

Range: Self

Duration: SL minutes

Target: Self

Area: Single

This power allows the mystic to alter his perceived

appearance in the same fashion as the Greater Disguise power, but more so. The limit to alteration of apparent height and weight is raised to 40%. The mystic can additionally alter any immediate possession, including backpacks and held items. He can make it seem that he is holding something he is not, or not holding something that he is.

Master Disguise

Rank 5

Range: Self

Duration: SL minutes

Target: Creature

Area: Single

This power allows the mystic to do anything permissible by the Disguise All power and in addition to alter his basic form such that he can appear to have a tail, additional arms or legs, go from human to wolf, and so on. The limitation to apparent height and weight are limited to 80%.

Disobedient Powers

?

Rank 1

Range: PR hexes

Duration: Instant

Target: Creature

Area: Single

This power heals one point of damage per SL.

Disorder Powers

?

Rank 1

Range: PR hexes

Duration: Instant

Target: Creature

Area: Single

This power heals one point of damage per SL.

Energetic Powers

Energetic

Rank 1

Range: Self

Duration: PR rounds

Target: Self

Area: Single

This power allows ?

Envious Powers

?

Rank 1

Range: PR hexes

Duration: Instant

Target: Creature

Area: Single

This power heals one point of damage per SL.

Fatalist Powers

?

Rank 1

Range: PR hexes

Duration: Instant

Target: Creature

Area: Single

This power heals one point of damage per SL.

Forgiving Powers

?

Rank 1

Range: PR hexes

Duration: Instant

Target: Creature

Area: Single

This power heals one point of damage per SL.

Forthright Powers

Detect Lie

Rank 1

Range: PR hexes

Duration: SL rounds

Target: Creature

Area: Single

This power allows the mystic to detect a deliberate lie on the part of the target. This does not identify the truth, merely the lie that was given.

Detect Falsehood

Rank 2

Range: PR hexes

Duration: SL rounds

Target: Creature

Area: Single

This power allows the mystic to detect an error of stated fact on the part of the target. This does not identify the truth, merely the false facts that were

given.

Detect Untruth

Rank 3

Range: PR hexes

Duration: SL rounds

Target: Creature

Area: Single

This power allows the mystic to detect any deviation from the truth, deliberate or otherwise in fact or in omission, on the part of the target. This does not identify the truth, merely alerts the mystic every time an untruth is given.

Detect Truth

Rank 4

Range: PR hexes

Duration: SL rounds

Target: Creature

Area: Single

This power allows the mystic to detect when the target states something truthfully. This is more than the implied lack of lies, falsehoods and omissions as given above—it identifies something that is factually correct or otherwise true.

Compel Truth

Rank 5

Range: PR hexes

Duration: SL rounds

Target: Creature

Area: Single

This power compels the target to only speak truths—nothing else can come out unless this power is successfully resisted. The target can attempt to resist each round comparing his WIL to the mystic's WIL + SL.

Free Will Powers

Healing

Rank 1

Range: PR hexes

Duration: Instant

Target: Creature

Area: Single

This power heals one point of damage per SL.

Gluttonous Powers

Healing

Rank 1

Range: PR hexes
Duration: Instant
Target: Creature
Area: Single

This power heals one point of damage per SL.

Greedy Powers

Healing

Rank 1

Range: PR hexes
Duration: Instant
Target: Creature
Area: Single

This power heals one point of damage per SL.

Hedonistic Powers

Healing

Rank 1

Range: PR hexes
Duration: Instant
Target: Creature
Area: Single

This power heals one point of damage per SL.

Humble Powers

Healing

Rank 1

Range: PR hexes
Duration: Instant
Target: Creature
Area: Single

This power heals one point of damage per SL.

Impatient Powers

Boost Strike Rank

Rank 1

Range: Self
Duration: SL rounds
Target: Self
Area: Single

This power increases the mystic's SR by rank for the duration.

Indecisive Powers

Healing

Rank 1

Range: PR hexes
Duration: Instant
Target: Creature
Area: Single

This power heals one point of damage per SL.

Indolent Powers

Healing

Rank 1

Range: PR hexes
Duration: Instant
Target: Creature
Area: Single

This power heals one point of damage per SL.

Liberal Powers

Healing

Rank 1

Range: PR hexes
Duration: Instant
Target: Creature
Area: Single

This power heals one point of damage per SL.

Martyr Powers

Transfer Injury

Rank 1

Range: Self
Duration: SL rounds
Target: Creature
Area: Single

This power causes the mystic to take any damage that would have been inflicted on the target.

Moderate Powers

Healing

Rank 1

Range: PR hexes
Duration: Instant
Target: Creature
Area: Single

This power heals one point of damage per SL.

Obedient Powers

Morale Boost

Rank 1

Range: Self
Duration: SL rounds
Target: Self
Area: Single

This power adds its rank to the mystic's morale points.

Order Powers

Order

Rank 1
Range: Self
Duration: SL rounds
Target: Self
Area: Single

This power adds its rank to the mystic's ?

Pacific Powers

Promote Peace

Rank: 1
Range: PR hexes
Duration: PR rounds
Target: Creatures
Area: all within range

This power saps the will to fight in all those affected, effectively penalizing all combat skills or offensive actions by SL.

Patient Powers

Healing

Rank 1
Range: PR hexes
Duration: Instant
Target: Creature
Area: Single

This power heals one point of damage per SL.

Practical Powers

Healing

Rank 1
Range: PR hexes
Duration: Instant
Target: Creature
Area: Single

This power heals one point of damage per SL.

Pristine Powers

Healing

Rank 1
Range: PR hexes
Duration: Instant
Target: Creature
Area: Single

This power heals one point of damage per SL.

Rough Powers

Healing

Rank 1
Range: PR hexes
Duration: Instant
Target: Creature
Area: Single

This power heals one point of damage per SL.

Sadistic Powers

Healing

Rank 1
Range: PR hexes
Duration: Instant
Target: Creature
Area: Single

This power heals one point of damage per SL.

Self Reliant Powers

Healing

Rank 1
Range: PR hexes
Duration: Instant
Target: Creature
Area: Single

This power heals one point of damage per SL.

Selfish Powers

Healing

Rank 1
Range: PR hexes
Duration: Instant
Target: Creature
Area: Single

This power heals one point of damage per SL.

Selfless Powers

Healing

Rank 1
Range: PR hexes